

A N N E R.

WHEREAS Our Trusty and Well-beloved *William Nicholls*, Doctor in Divinity, hath humbly Represented unto Us, That he hath been at great Expence and Labour in Preparing for the Press a Book, Intituled, *A Comment on the Book of COMMON-PRAYER and Administration, &c. Being a Paraphrase on the Sunday and Holiday-Services, Epistles and Gospels throughout the Year: With Notes on all the Rubricks; giving an Account of all the Festivals and Saints-Days observed in the Church; as also of the Lives of the Saints, and Days of Distinction mention'd in the Calendar; of the Compilers and Reviewers of the Common-Prayer; of the Ancient Use of Liturgies, of Lessons, Psalmody, Calendars, &c. of the Defects of the Romish Breviary and Missals, of Horary-Times, Sundays, Holidays; of Paschal-Cycles, Synagogues, Churches, Chancels, Bells, Church-Musick, Vestments; of Synaxes and Baptismal Rites; of Catechists and Catechumens, with a Method of Catechizing; in a full Exposition of the Catechism of the Church of England; of Confirmation, Sponsors, and Vicarious Interrogatories; of Prayers for the Sick, and other Ancient Usages concerning Clinicks; of Absolutions, Penances, Sepultures, &c.* And that the Right of the Copy of the said Book is vested in the said *William Nicholls*, and therefore he hath humbly besought Us, to grant him Our Royal Privilege for the sole Printing and Publishing of the same, for the Term of Fourteen Years: We being Graciously inclin'd to encourage the said Undertaking, are pleased to condescend to his Request; and accordingly do hereby give and grant unto him the said *William Nicholls*, his Heirs, Executors, Administrators, and Assigns, Our Royal License and Privilege for the sole Printing and Publishing the said Work, Intituled as aforesaid, for and during the Term of Fourteen Years, to be computed from the Day of the Date hereof, and do hereby prohibit and forbid all Our Subjects to Reprint or Abridge the said Work, or any part of it, or to Import, Buy, Vend, Utter, or Distribute any Copies of the same, or any part thereof Reprinted beyond the Seas, within the said Term, without the Consent and Approbation of the said *William Nicholls*, his Heirs, Executors, Administrators, and Assigns, by Writing under his or their Hands and Seals first had and obtained, as they and every of them herein offending will answer the contrary at their Perils. Whereof the Master, Wardens, and Company of *Stationers* of Our City of *London*, the Commissioners and Officers of Our Customs, and all Our Officers and Ministers, whom it may Concern, are to take due Notice, that strict Obedience be given to Our Pleasure herein declared.

Given at our Court at St. James's the Twentieth Day of November 1708. in the Seventh Year of Our Reign.

By Her Majesty's Command,

S U N D E R L A N D.

The Titles of the several Common-Prayer-Books.

Title of the first Book of K. Edward VI.

T H E
booke of the common
prayer and admi-
nistration of
the
Sacraments and other
rites and ceremonies of
the Church: After the
use of the Church
of England.

LONDINI in OFFICINA
Edvardi Whitchurche.
cum Privilegio ad imprimendum solum
ANNO DO. 1549 Mense
Junij.

At the End,

Imprinted at London in
Fleetstreet, at the Signe of the Sun over against
the Conduyte, by Edwarde VWhitchurche
the xvi daye of June, the
yeare of our Lorde,
1549.

*** The Kinges Majestie by ***

the advise of his most deare uncle the Lorde Pro-
tector and other his highnes Counsell, streightly
chargeh and commandeth, that no manner
of person do sell this present Booke un-
bounde above the price of ii Shil-
lyngs and ii pence the piece. And
the same bounde in paste or
in boordes covered with
calves leather not a-
bove the price of iiiii
Shillinges the
piece.

God save the King.

Title of King Edward the VIth's Second Book.

T H E
Book of Common Prayer, &c.
and other
Rites and Ceremonies
in the
Church of England.

Imprinted at London in Fleetstreet, at the Signe
of the sun over against the conduyte by
Edwarde Whitchurche
M. D. L. II.
Cum Privilegio ad imprimendum solum.

*Title of the Old, or Queen Elizabeth's Common-
Prayer-Book.*

The Book of
Common-Prayer and Admi-
nistration of the
Sacramentes,
and other Rites and
Ceremonies in the
Church of
Englande.
(*)
Londini in officina Ri-
chardi Jugge
Cum privilegio Regie Majestatis.

At the End,
Imprinted at London by
Newgate Market, next unto Chriffes Church,
by Richarde Jugge, Printer to the Queens
Majestie * 1575
Cum privilegio Regie Majestatis.

Note, That the first Common-Prayer-Books of this Queen being very
rare, as being worn out in Churches during that long Reigne, I could
procure no one more Ancient than this, which is a very correct one.

Title of the Scotch Common-Prayer-Book.

T H E
Book of Common-Prayer
and
Administration of the
Sacraments,
And other parts of Divine service for
the use of the CHURCH of
S C O T L A N D.

EDINBURGH
Printed for Robert Young Printer to the
Kings most excellent Majestie
MDC XXXVII.
Cum **PRIVILEGIO.**

*The Title of the New Common-Prayer-Book, as it
is in the Sealed Books.*

T H E B O O K
O F
Common Prayer
And Administration
of the
SACRAMENTS
AND OTHER
RITES & CEREMONIES
of the **CHURCH.**
According to the Use
Of the
CHURCH of ENGLAND
To gether with the
PSALTER or PSALMS
O F
D A U I D
Pointed as they are to be sung
or said in **CHURCHES**
And the
FORM or MANNER
O F
Making, Ordaining and Consecrating
O F
BISHOPS, PRIESTS,
AND
DEACONS.
* * *

without Place or Printers name.
These Words, **L O N D O N** printed by his Majesties Printers
cum Privilegio **MDCLXII** being erased.

The Titles of the several Common-Prayer-Books.

Title of the Old, or Queen Elizabeth's Common-Prayer-Book.

The Book of
Common Prayer and Admin-
istration of the
Sacraments,
and other Rites and
Ceremonies in the
Church of
England.
(1552.)
London in official Ri-
ting, by
Cuthbertus Regius M.A.

Note: That the first Common-Prayer-Book of this Realm being
first, as being more out of the Church than any other; I shall
begin at this point, and shall not go back to the first.

Title of the Scotch Common-Prayer-Book.

THE
Book of Common-Prayer
and
Administration of the
Sacraments,
And other parts of Divine Service for
the use of the CHURCH of
SCOTLAND.
EDINBURGH
Printed for Robert Young Printer to the
Kings most excellent Majesty
MDCXXXVII
Cum PRIVILEGIO.

The Title of the New Common-Prayer-Book, as it
is in the Scotch Books.

THE BOOK
OF
Common Prayer
And Administration
of the
SACRAMENTS
AND OTHER
RITES & CEREMONIES
of the CHURCH
According to the Use
OF THE
CHURCH of ENGLAND
To be used with the
PSALTER or PSALMS
OF
DAVID
Printed as they are to be sung
or said in CHURCHES
And the
FORM or MANNER
OF
Making, Ordaining and Consecrating
OF
BISHOPS, PRIESTS,
AND
DEACONS.

Without Place or Printer's name.
LONDON Printed by the Majesty's Printers
MDCCLXXII being dated.

Title of the Book of King Edward VI.

THE
Book of the common
prayer and admin-
istration of
the
Sacraments and other
rites and ceremonies of
the Church: After the
use of the Church
of England.
LONDON in OFFICINA
Edwards Vindicta
Cum Privilegio ad imprimendum solum
ANNO DO. 1552.
Junij.

Printed in London in
the year of the Sun over which
the Conqueror by Edward VI. Vindicta
the xvij day of June, the
year of our Lords,
1552.

* The Kings Majesty by *

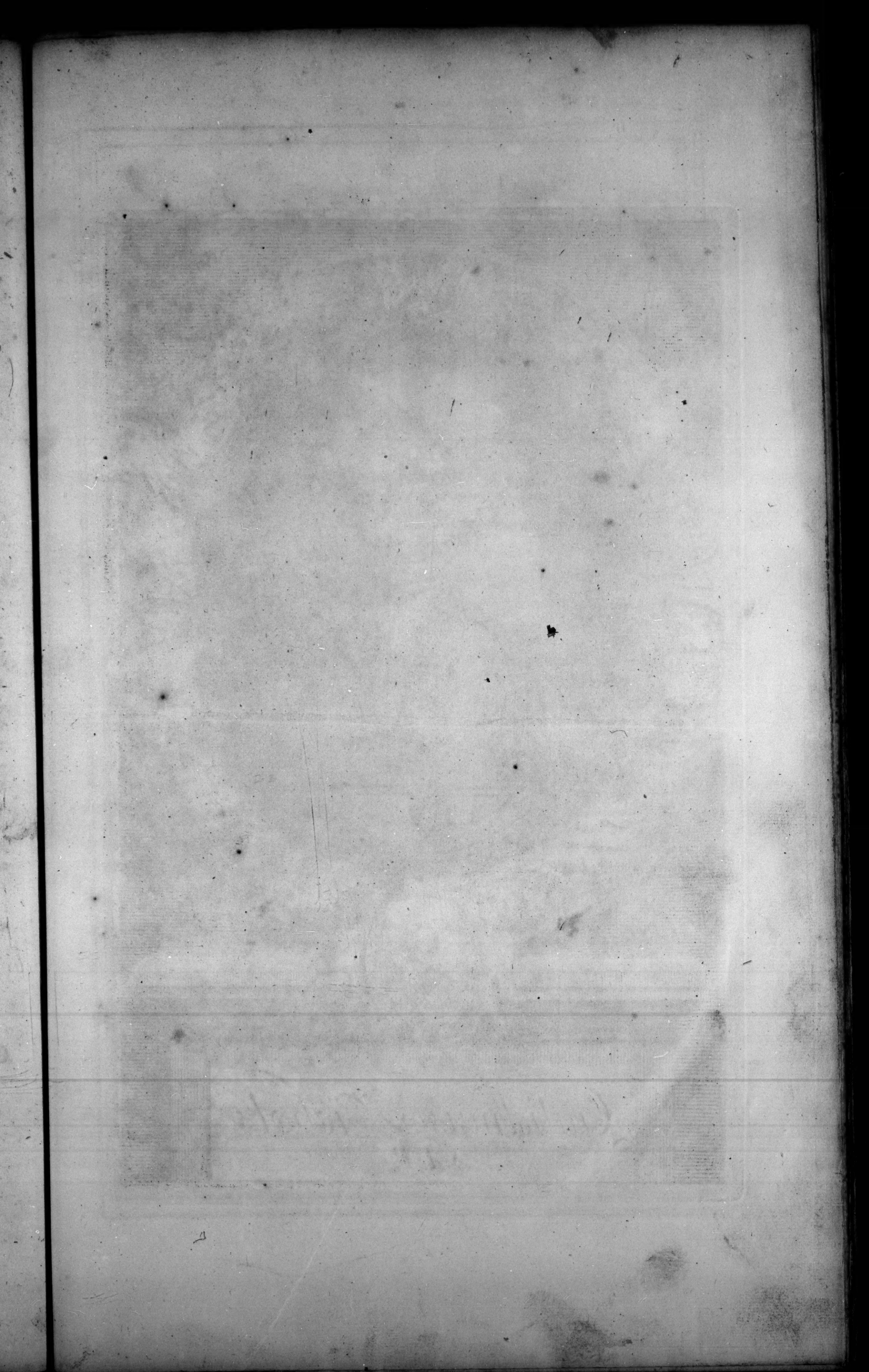
The advice of his most honourable the Lordes of the
Council, and other his highnes Counsell, freely
expressed and committed, that no maner
of person do sell this present Book for
more above the price of ii s. viij d.
In any part of the Realme.
The same being in force;
in houses covered with
calves leather not as
before the price of iii
s. viij d. the
piece.

God save the King.

Title of King Edward the VIth's Second Book.

THE
Book of Common-Prayer, and
other
rites and Ceremonies
in the
Church of England.

Printed in London in the year
of the Sun over which the Conqueror
Edward VI. Vindicta
M.D.L.II.
Cum Privilegio ad imprimendum solum.





Richardson Pinx.

M. V. G. Gualdi Sculp.

Gulielmus Nichols^{ius}
S.T.P.

Liturgies - England Church Gal. 10 G. J.
Common Prayer K

A
COMMENTARY
ON
The BOOK of
COMMON-PRAYER,
AND
Adminiftration of the *Sacraments*, &c.
Together with the
Pfalter or *Psalms* of *DAVID*.

BEING
A PARAPHRASE on the Sunday and Holiday-Services, Epistles and Gospels throughout the Year: With NOTES on all the Rubricks, giving an Account of all the Festivals and Saints-Days observed in the Church; as also of the Lives of the Saints, and Days of Distinction mention'd in the Calendar; of the Compilers and Reviewers of our Common-Prayer; of the Ancient Use of Liturgies, of Lessons, Psalmody, Calendars, &c. Of the Defects of the Romish Breviary and Missals, of Horary Times, Sundays, Holidays; of Paschal Cycles, Synagogues, Churches, Chancels, Bells, Church-Musick, Vestments; of Synaxes and Rites observed in the Communion; of Baptismal Rites, of Catechists and Catechumens; with the Method of Catechising, in a full Exposition of the Catechism of the Church of England; Confirmation, Sponsors, and Vicarious Interrogatories; of Matrimonial Contracts, Paranympths, Impediments, &c. of Prayers for the Sick, and other Ancient Usages concerning Clinicks; of Absolutions, Penances, Sepulture, &c. With a PARAPHRASE on the whole Book of Psalms, according to the Common-Prayer-Book Translation.

The Text of the Whole being Compared and Amended, according to the Sealed Books; And the Psalms Compared with the Translation of the Great Bible.

At the End of the Book are subjoined, The Additional Notes of Bishop ANDREWS, Bishop COSINS, &c.

By WILLIAM NICHOLLS, D. D.

The Second Edition Corrected.

L O N D O N:

Printed for R. Bonwicke, W. Freeman, T. Goodwin, J. Walthoe, M. Wotton,
S. Manship, J. Nicholson, R. Parker, B. Tooke, and R. Smith.
MDCCXII.

TO THE
QUEEN'S
 Most Excellent Majesty.

May it please Your Majesty,

I Have taken the Boldness to Implore YOUR MAJESTIES
 Gracious Protection to these my Labours, which I have laid out
 upon a Book, that, next to the Inspired Volumes of the Holy
 Scriptures, of all the Compositions in the World, I am fully assured,
 You have the Greatest Value for.

For the Book which I have written these Observations upon, was
 at first Drawn up, and afterwards Improved, by the Special Command
 and Direction of several of YOUR MAJESTIES Royal Prede-
 cessors; Whereby a Form of Worship was Established, in these King-
 doms, more Perfect, and more Agreeable to God's Word, and to Primi-
 tive Practice, than any that is to be found, throughout the Whole Dis-
 sive Body of Christ's Catholick Church.

The DEDICATION.

This is that Book, which the First Compilers thereof sealed with Their Blood; That Book, which YOUR Royal Grandfather, King Charles I. chose rather to Dye a Martyr for, than to Purchase His Own Security; by Agreeing to the Subversion of This, and to the Establishment of another Method of Publick Worship, with which His Conscience could not Comply.

This is that Book, which YOUR MAJESTY is pleas'd to Confer an Immortal Honour upon, by Paying YOUR Daily Devotions to GOD, according to the Rules therein Prescribed; For, tho' Those Momentous Affairs (which are Extending their Happy Influences to Futurity, and Working a Firm Establishment of Our Common Protestant Religion, and the Liberties of Europe) are a Continual Weight upon YOUR Sacred Breast, and take up so great a Part of YOUR Time; Yet the Publick Devotion of the Church has a Constant and very Considerable Share of it.

And it cannot but be observed, that YOUR MAJESTIES Affection to This Admirable Book, has wrought even the Tempers of those, who do not Join in it, to a more Favourable Disposition towards it: For those Loud Impeachments, which have been formerly made against it, are now no longer heard; YOUR MAJESTIES Tender Regards to Those, who are so Unhappy as to Separate from the Publick Worship, having done more to the Quieting Mens Spirits, than the Best Vindications of Our Constitution have been ever Able to do. For tho' the Prejudices of some Persons may be so great, that they cannot be Gained over to the Church, by the Strongest Arguments in Behalf of it, yet Pure Good-Nature and Gratitude has not suffered Them of late, to Oppose, with their Former Violence and Fierceness, That Form of Worship, which so Good and Gracious a Queen does Her Self make use of. And 'tis to be hop'd, that the Wisdom and Goodness of YOUR MAJESTIES Reign, will, in Time, Compose all our Unhappy Differences, and bring, into the Bosom of the Church, our Protestant Brethren, who are Estranged from it.

I need not recount to YOUR MAJESTY the High Esteem, which All the Sincere Members of our own Communion have all along born, and do still continue to bear, to this Book. For this Admirable Form of Worship has been Their greatest Comfort under their Severest Afflictions, which they have undergone for the Sake of it; when they were forced
out

The DEDICATION.

*out of their Native Country, by the Persecutions raised against them by the Papists, in Q. Mary's Reign, and by the Seclaries in the Late U-
surpation.*

And I have found, to my great Satisfaction, a fresh Instance of the Extraordinary Regards, which are still paid to our Liturgy; by seeing, in the Success of this Commentary which I have published upon it, what, I think, has never happen'd in the Publishing any Book before; That all the Copies of it are either bought up or bespoke, before it has seen the Light.

This Book therefore being the Subject, which for some time my Labours have been laid out upon, I venture, in most humble manner, to cast them at YOUR MAJESTIES Feet; desiring YOUR Gracious Acceptance of them, as a Present for the New-Year: Most heartily Praying to God, That the whole Circuit thereof may prove so Successful to YOUR MAJESTIES Arms and Negotiations, as may finish a Lasting Peace, and a Firm Settlement of our Common Religion and Liberties; and, That YOUR MAJESTY may long Live, to see YOUR People Flourishing under these Blessings, is the Daily Prayer of,

M A D A M,

YOUR MAJESTIES most Dutiful,

Most Faithful and Obedient

Subject and Servant;

W. NICHOLLS.

The DEDICATION

out of their Native Country, by the Persecutions raised against them by the Papists in Mary's Reign, and by the Sectaries in the late U. S. Revolution.

And I dare bound, to my great Satisfaction, a fresh Instance of the Extraordinary Regards, which are still paid to our Liberty; by seeing in the Success of this Commentary which I have published upon it, what I think, has never happen'd in the Publishing any Book before; That all the Copies of it are either bought up or bestowed, before it has been the Light.

This Book therefore being the Subject, which for some time my Labours have been laid out upon, I continue, in most humble manner, to call them at Your Majesty's Feet; desiring Your Gracious Acceptance of them, as a Present for the New-Year: Most heartily Praying to God, That the noble Circuit thereof may prove so successful to Your Majesty's Arms and Negotiations, as may finish a lasting Peace, and a firm Settlement of our Common Religion and Liberties; and That Your Majesty may long Live, to see Your People flourishing under these Blessings, is the Daily Prayer of

M A D A M

Your Majesty's most Dutiful

Most Faithful and Obedient

Subject and Servant

W. NICHOLS

P R E F A C E.

ABOUT Two Years ago I published a little Book, containing a Paraphrase upon Part of our Common-Prayer-Book with some few Notes on the *Sundays* and *Holidays*. It had the good Fortune to give some Satisfaction to several Pious, and to some very Learned Persons, who have encouraged me to Enlarge the Work, and to send it abroad in the Form wherein it now appears. I have complied with their Desires, and have taken Pains on the Subject; tho' not as much as it deserves, yet as much as my Condition of Health would afford me to lay out upon it. To compare what I here offer to the World, with what has been done before of the like kind, as it would be an invidious, so it is an unnecessary Task: For every one, who has a mind to be a Reader of this Performance, will be the best Judge of that himself.

But however, I cannot but think, that, among several persons, the Book will have its Use. I do not pretend to give Information and Light to those Learned Persons, whose Deep Researches into Ancients Books have made these Observations, which are the Subject of this Work, common and familiar to them: All that I would desire from such Persons, is, That they would not extend their Critique so far, as contemptuously to depreciate a well-meant Design, and to hinder it from doing Good among Persons of Inferior Knowledge; at least, till such time as they themselves shall be pleased to lay out their Labours, to befriend the Church with a better Explication and Vindication of her Liturgy. But however this may be relished by the greatest Genius's, there are many others whose Knowledge of this kind is not so Consummate; and, as they are nearer to my Size of Understanding, and have not bent their Thoughts and Reading, it may be, so much this way, they may receive some small Benefit by this Book.

We have a great many very Excellent Persons of our Function, that are qualified with Admirable Endowments of Mind, and have a noble Thirst after Knowledge, and particularly that of Ecclesiastical Antiquity; but the Narrowness of their Circumstances will not supply them with a Collection of such Books, as are necessary to that End, and answerable to their Desires. There are very few of Small Preferment, that can be content to forego the ordinary Conveniences of Human Life, to furnish their Studies with *Greek* and *Latin* Fathers, and Writers of Ecclesiastical Criticks: And yet a competent Knowledge of these Matters, is a necessary Qualification to our Calling, and without which we cannot be provided to Defend our Constitution, against the Opposers of it; or to satisfy the Enquiries of those who may be desirous of being informed concerning it. Most of these Things being in the present Book drawn into a narrow Compass, and sorted under the several Heads,

(b)

Of the Notes.

as

as they occur in the Common-Prayer, may supply the Want of many very scarce and dear Books.

Besides, there are Numbers of the Laity who have not the Advantage of understanding the Learned Languages, who are yet well-disposed to Learning of this kind, and are pleased to have observed to them, the Conformity of the Constitution of their own Church with that of the Primitive. And I doubt not, but a Book of this kind may be both instructive, and acceptable to them.

Paraphrase on the Prayers. 'Tis upon their Account, that I have written the Paraphrase upon the Prayers of the Morning, Evening, and Communion-Service; not barely for an Explanation of the Text, but that it may serve for a Form of Devotion in their Closets; only by changing *We* into *I*, or by making some few other light Variations, of the same kind.

For the Paraphrase on the Morning and Evening-Prayer may, with some Advantage, be made use of in private Retirement, at those Times; and that on the Litany, may not be an improper Form of Devotion, on a Day of Fasting. That on the Communion, before the Receiving the Blessed Sacrament. And by making use of this, which is a Close Explication of the Church-Devotion, they may be sure that they do not put up any Petitions to God, but what they are warranted to do by that Church, whereof they are Members: Whereas they are not altogether so safe, in making use of some Books of Devotion, that some People are mightily fond of; which tho they may seem to abound with much Rapturous Devotion, and Spiritual Flame; yet, upon Examination, they will be found to be, *Offering strange Fire before the Lord.*

Paraphrase on the Epistles and Gospels. 'Tis mostly for their Use, that I have composed the Paraphrases on the Epistles and Gospels; that they may be apprized of the Admirable Doctrine of our Saviour's Sermons, and the Force of the Apostolical Reasonings; without having Recourse to Critical Writers and Commentators; who oftentimes mix so much Fanciful and Ostentatious Learning, in their Explication of the Text, that they rather obscure and undervalue, what they design to illustrate and recommend. I have therein endeavoured to give the plain Sense of the Inspired Authors in familiar Language, delivering the Sense in our ordinary Expression; only stripping it of the *Syriacisms*, and adapting it to our modern way of Speaking; just in that plain way, as we may suppose our Saviour, or his Apostles, to have spoken, had they been pleased to have made use of our Dialect. In the Explication of Text, I have governed my self more by the Context and Tenor of the Discourse, and by the Use of Original Words in other Places of Scripture, than by the Opinions of Commentators: And when I have made use of any of their Explications, I have carefully avoided the following them in their particular Opinions and Hypotheses, which they have been wedded to.

Additional Notes. As to the Additional Notes, I do not pretend to answer for every thing which is therein advanced. There are few Learned Men but have some particular Opinions, different from the Current Doctrine of the Church; and yet the Generality of their Writings may, for all that, be very instructive and beneficial.

I know, some Persons have already made some unkind and unjust Censures, upon my Putting-out these Papers; as if I was a Publishing a Parcel of Popish

popish Doctrines, which could tend to no good End, but would only serve to unsettle People in their Opinions, and to undermine the Establish'd Tenets of the Church.

But to this I answer, That I do not know of any one Popish Doctrine in all these Papers; and every Opinion, which is singular therein, is so far from being Popish, that 'tis directly contrary to the Canons of the Council of Trent. And if any Divine in Italy, or Spain, should explain those Points as any of these Authors have done, they would be burnt for Hereticks. Nay, the Authors themselves were Persons, not only of eminent Piety, but so averse to Popery, and of such an extraordinary Zeal and hearty Love to our Protestant Establishment, that little doubt is to be made (if God Almighty had called them to such a Trial) they would have laid down their Lives in Defence of it. Nay, 'tis plain, that, in these very Papers, they lay hold of all Occasions, to shew the Innovations of Popery; and have in their other Writings opposed it, with a Strength of Learning and Reasoning, perhaps not inferior to any of their Predecessors or Successors.

But granting, their Opinions, in some Particulars, do not fall in with the Doctrine of our Church; Must the Editor be answerable for this? Must every one that has put out an Edition of Clement of Alexandria, Tertullian, Lactantius, Tatian, Arnobius, &c. be chargeable for the Errors of those Authors?

Now, it were easy to demonstrate, that there are fewer Particularities of Opinion, in the Annotations of these Reverend Persons, than in any of the fore-mention'd Authors.

As to the Text, I have printed it according to the Sealed-Books, and mended the Faults which had crept into the Common Editions. Text. But, because the Rubrick declares, the *Psalter follows the Translation of the great English Bible*, I have compared it with That, and set down the most principal Variations from it; neglecting only the different ways of Spelling, and some light Difference of a like Nature: And, that they may be distinguished from the Reading in the Sealed-Book, I have printed them in the Black Letter.

But some may be desirous to be informed of the Rise of this Excellent Book, which I have Commented upon; and of the several Improvements it has from time to time received. Wherefore, in Gratification of them, it will be requisite to say something of the first Compiling thereof, and the following Reviews, which, under several Reigns, have been made of it.

Of the Latin Service, before the Reformation.

Before the Reformation, the Liturgy was only in Latin; being a Collection of Prayers, made up partly of some Ancient Forms used in the Primitive Church, and partly of some others of a later Original, accommodated to the Superstitions, which had crept into the *Romish* Church in the Middle Ages; as we may now see them in the *Roman Breviary* and *Missal*. These *Latin* Services were something different from one another, according to the different Usages of Churches. The *Latin* Services which were used mostly here in *England*, for 300 Years before the Reformation, were the *Breviarium*, *Missale*, &c.

secundum Usum Sarum. They were Composed by *Osmund*, Bishop of *Salisbury*, a Man well versed in Rituals, about the Year of our Lord 1080; and were thought to be done with that Exactness, according to the Rules of the Church of *Rome*, that many Churches abroad likewise entertained them.

These *Latin* Prayers being established by the Laws of the Land, and the Canons of the Church, no other could publickly be made use of; so that those of the Laity, who had not the Advantage of a Learned Education, could not, with Edification, join in them. And besides, they being mixed with Addresses to the Saints, Adoration of the Host, Images, &c. the Worship was in it self Idolatrous and Prophane.

Of the several Parts of the Liturgy, Compiled in the Reign of Henry VIII.

The Reformation being begun in *Germany*, and having spread its happy Effects in *England*, so as to dispose a Considerable Part of the Nation towards the same here; Archbishop *Cranmer*, who was at the Head of that Great Design, endeavoured what he could to have the Liturgical Offices performed in the *English* Tongue, being reformed from the Popish Abuses. But Matters were not ripe enough to bring that entirely about in that Reign; however, he proceeded to lay the Foundation thereof, and to do that gradually, which he could not effect at once.

After the Pope's Jurisdiction in this Nation was abolished, and all Appeals to *Rome* forbidden, by 24 *Hen. VIII. A.D. 1532.* and afterwards his Pretended Supremacy taken away, and the King declared Supreme Head of the Church, 1534. Archbishop *Cranmer* laid hold of this favourable Opportunity for the engaging the Royal Authority, to do several Things, in order to a Reformation in Religion.

Lord's - Prayer,
Creed, and Com-
mandments in Engl.

For in the Year 1536, the King's Injunctions were set forth; wherein several Popish Abuses were rectified; and the *Bible*, with the *Pater-Noster*, *Creed*, and *Ten Commandments*, were set forth, and placed in Churches, to be read in *English*.

Morning and E-
vening-Prayer, in
the Primer.

In the Year 1545, the King's Primer came forth, wherein are contained, not only the *Lord's-Prayer*, *Creed*, and *Ten Commandments*, but also the *Morning and Evening-Prayer*, in *English*, not much different from what it is in our present Common-Prayer Books; with a Preface to it, shewing the Necessity of Uniformity of Prayer, and of Young Persons being instructed therein.

In this Primer, the *Venite, Te Deum*, the *Lord's-Prayer*, *Creed*, &c. are the very same Translation now used in our Common-Prayer-Book.

The Litany.

Some time after this, the *Litany* was published in *English*, something different from what it is now, and permitted to be read in Churches, on *Wednesdays* and *Fridays*.

This was as much as could be brought to bear, in the Reformation of Liturgical Matters, during this King's Reign.

THE PREFACE.

Of the Compiling the Book of Common-Prayer, in the Reign of Edward VI.

Not long after, *Edward* the Sixth coming to the Crown, Thirteen Persons were Commissioned by the King, to draw up the Communion-Service: Which was done, in Pursuance of an Act which was sometime before passed in Parliament, for *Receiving the Communion in Both Kinds*. The Persons employed to draw up this Office, were,

Thomas Crammer, Archbishop of *Canterbury*.

Thomas Goodrick, Bishop of *Ely*.

Henry Holbech, Bishop of *Lincoln*.

George Day, Bishop of *Chichester*.

John Skip, Bishop of *Hereford*.

Thirlby, Bishop of *Westminster*.

Nicholas Ridley, Bishop of *Rochester*.

Richard Cox, Dean of *Christ-Church*, and Almoner to the King.

Dr. May, Dean of *St. Paul's*.

Dr. Taylor, Dean of *Lincoln*.

Dr. Hayns, Dean of *Exeter*.

Dr. Robinson, Archdeacon of *Leicester*, afterwards Dean of *Durham*.

Dr. Redman, Dean of *Westminster*, Master of *Trinity-College, Camb.*

When this Office was finished, it came out with a Proclamation, reciting the Statute for Receiving the Communion under Both Kinds; commanding that it be Administred only, after such Form as is declared by a Direction to the Proclamation annexed.

This being brought into Use, the same Persons were Commissioned to finish the whole Book of Common-Prayer, and to draw up Publick Services, not only for *Sundays* and *Holidays*, but for Baptisms, Burials, and other special Occasions; which accordingly they did.

The whole Book of Common-Prayer being now finished, it was confirmed by Act of Parliament, in the 2d of King *Edward VI.* A. D. 1548. And therein this Honourable Encomium is given of it, and the Unanimous Consent of the Commissioners in Drawing it up; *Viz. which at this time BY THE ADVICE OF THE HOLY GHOST* with uniform agreement is of them concluded, &c.

This Common-Prayer-Book is called, in the following Notes, the 1st Book of *Edward VI.* or the Book of the 2d Year of *Edward VI.*

Four Years afterwards, the Book of Common-Prayer underwent another Review; wherein some Ceremonies and Usages were laid aside, and some New Prayers added, at the Instance of Mr. *Calvin* of *Geneva*. and *Bucer*, a Foreign Divine, who was invited to be a Professor at *Cambridge*. The Common-Prayer, as it was now alter'd in this Review, is very near the same with what we now use.

This Common-Prayer-Book, in the following Notes, is called the 2d Book of *Edward VI.* or the Book of the 5th Year of *Edward VI.*

Of

Of the Review of the Book of Common-Prayer, in the Reign of Queen Elizabeth.

Popery having been introduced again into *England*, in the Reign of *Queen Mary*, and the *Mass-Book* used instead of the *English-Liturgy*; upon the Coming of *Q. Elizabeth* to the Crown, Consultations were held, by the Protestants about the Court, concerning the bringing-in again the *English-Service*. And in order to this, several Learned Divines were appointed, to make a Review of the Second Book of *King Edward VI.* The Names of which were, as we learn from *Mr. Cambden's History of Queen Elizabeth*,

Dr. *Matthew Parker*, afterwards A. B. of *Canterbury*.

Dr. *Richard Cox*, afterwards Bishop of *Ely*.

Dr. { *May*.
 Bill.

Dr. *James Pilkington*, afterwards Bishop of *Durham*.

Sir *Thomas Smith*.

Mr. *David Whitehead*.

Mr. *Edmund Grindal*, afterwards Bishop of *London*, and after that, Archbishop of *Canterbury*.

To these, *Mr. Strype* says, were added, Dr. *Edwyn Sandys*, afterward Bishop of *Worcester*; Mr. *Edmund Gueft*, a Learned Person; who was afterwards Archdeacon of *Canterbury*, the Queen's Almoner, and Bishop of *Rocheſter*.

It was debated, which of the Two Books of *Edward VI.* should be received: And Secretary *Cecil* ſent ſeveral Queries to *Gueft*, concerning the Reception of ſome Particulars in the First Book; as the Image of the Croſs, Prayer for the Dead, Delivering of the Sacrament into the Mouth of the Communicant, &c. But however, the Second Book of *King Edward* was pitched upon, as the Book to be propoſed to the Parliament, to be Eſtabliſhed; the Commiſſioners making only ſome few Alterations therein; whereof theſe are the moſt Conſiderable.

Whereas in the Rubrick, at the Beginning of Morning-Prayer, in *King Edward* the VIth's 2d Book, the Miniſter is enjoined to turn him ſo as the People may beſt hear: In *Queen Elizabeth's* Book it is enjoined, That Morning and Evening-Prayer ſhall be uſed in the accuſtomed Place of the Church, Chapel, or Chancel; except it ſhall otherwiſe be determined by the Ordinary of the Place.

Whereas *K. Edward's* 2d Book forbids the Uſing of Alb, Veſtment, Cope: In *Q. Elizabeth's* Book it is ordered, That the Miniſter, at the time of the Communion, and at all other Times in his Miniſtration, ſhall uſe ſuch Ornaments in the Church, as were in Uſe by the Authority of Parliament, in the Second Year of *King Edward VI.*

There was a Rough Expreſſion in the Litany of *K. Edward's* First and Second Book, which was left out in that of the Queen; From the Tyranny of the Biſhop of Rome, and all his Deteftable Enormities.

The Words, The Body of our Lord Jeſus Chriſt, which was given for thee; and, The Blood of our Lord Jeſus Chriſt, which was ſhed for thee; were reſtored out of *K. Edward's* 1ſt Book: Only the latter Part of thoſe Forms being in *K. Edward* the VIth's 2d Book

The

The Act of Parliament for the Establishing this Book, passed *Apr. 28, 1569.* and took effect on *St. John Baptist's Day*, immediately following.

Of the Review of the Common-Prayer-Book, in King James the 1st.'s Time.

In the First Year of K. *James I.* upon the Complaint of the Puritan-Ministers against the Ceremonies of the Church, and the Service-Books, there was a Conference held at *Hampton-Court*, before the King; wherein the Objections of the Puritans were heard and answered, mostly by the King himself. At the Conclusion of this Conference, the King gave a **Commission** (as he speaks in his Proclamation) under the great Seal of England, to the *A. B. of Canterbury*, and others, according to the form which the Laws of this Realm in like Case prescribed to be used, to make the said Explanation, and to cause the whole Book of Common-Prayer with the same Explanations to be newly printed. These Explanations, as the Proclamation calls them were the adding some new Thanksgiving-Prayers at the end of the *Litany*; the Lengthening out the Catechism with the Questions and Answers concerning the Sacraments: Several times *Priest* changed into Minister: In the Office of Private Baptism, instead of *Let them that be present call upon God for his Grace----- and then one of them shall name the Child*, it is added, *Let the Lawful Minister, and them, &c.* As also, because some things essential to this Sacrament may happen to be omitted, through fear or haste, in such times of extremity, I demand further of you with what matter: Which was not in Queen *Elizabeth's* Book; but only, whether they called upon God for Grace in that time of necessity. These, with some other few Matters, were the Alterations (or Explanations, as they were called) in that Review. These were Improvements, for the most part, it is true: But it is questioned, whether they were done by Competent Authority, after the Queen's Book was established by Act of Parliament. The Proclamation * indeed, supposes this to be done, according to the Form which the Laws of this Realm, in the like case, has prescribed to be used: By which, probably, is meant the Statute of the 26th of *Hen. VIII. c. 1.* wherein the King is declared justly and rightfully to be the Supreme Governor of the Church of England; to have full Power and Authority from time to time to visit, repress, redress reform, order, correct, restrain, and amend all such Errors, &c. which by any manner of Spiritual Authority or Jurisdiction, ought or may lawfully be reformed, repressed, ordered, redressed, corrected, restrained, or amended. As likewise that of the 1st of Queen *Elizabeth*; wherein it is enacted, That the Kings and Queens of this Realm shall have full Power and Authority, by Letters-Patents under the great Seal of England, to assign, name and authorize, when and as often as their Heirs and Successours shall think meet and convenient, such Person or Persons, as they shall think meet, to visit, reform and redress, &c. But still it was a great Query, Whether these general Clauses empower'd that Prince to make such Alterations, in a Book established by Act of Parliament, wherein the Words of the Act were so very express. All and singular Ministers in any Cathedral or Parish-Church, or other places within this Realm of England, &c. shall after the Feast of *S. John the Baptist* next coming, be bounden to say and use the Mattens, Evensong, Celebration of the Lord's-Supper, and Administration of each of the Sacraments, and all other

* See the Proclamation, at the End of the Preface, Numb. I.

other common and open Prayer, in such order and form, as is mention'd in the said Book so authorized by Parliament, in the fifth and sixth Year of K. Edward the first, with one Alteration or Addition of certain Lessons to be used, on every Sunday in the Year, and the Form of the Litany alter'd and corrected, and two Sentences only added in the Delibery of the Sacrament to the Communicants; and none other, or otherwise. This was the Occasion of different Speculations in those Times. The Puritans, for whose sakes these Alterations were made, did not think them founded upon sufficient Authority: And Bishop *Cosins*, who was no Friend to the Puritans, but had a great Zeal for Parliamentary Right, was of the same Opinion. But this being an Old Controversy, and that Common-Prayer-Book being for many Years laid aside; enough is said concerning each of them.

Of the Review of the Common-Prayer-Book, in King Charles the 1st.'s Time.

There was little done in the *English* Common-Prayer-Book in King *Charles I.* his time; for it was published with the same Alterations as it was put out with in K. *James's* Time, having his Proclamation printed before it; only the Names of the Royal Family being alter'd, and some of the Words *Minister*, in the Rubrick, being brought back again to *Priest*. As to the *Scotch* Common-Prayer-Book, it cannot but be owned, that there were a Number of very Excellent Improvements made therein: Some of which were taken into the Last Review; and more might have been so, but only the Nation was not disposed then to receive them; the Distempers of the Late Times having prejudiced many against it. The most Remarkable Alterations in this Book are: The Word *Priest*, in the Rubricks, are changed into *Presbyter*: The Epistles and Gospels are set down according to the New-Translation. *Glory be to thee, O Lord*, is ordered to be said before the Gospel; and, *Thanks be to thee, O Lord*, after it. Several New Sentences are added in the Offertory. The Oblation-Prayer is placed immediately after the Consecration. The Hymns and Psalms are according to the New-Translation, &c. This Book was printed at *Edinburgh*, by *Robert Young*, Printer to the Kings most excellent Majesty *MDCXXXVII.* Cum Privilegio.

Of the Review of the Common-Prayer-Book, after the Restoration of King Charles II.

The whole Nation growing weary of the Intolerable Oppression, which they lay under, ever since the Usurping Powers had gotten into the Administration of Affairs, upon the Great Rebellion; several of the Presbyterian Ministers, especially those about *London*, lent a ready Hand to the Removal of the Common Burden, by their late Preaching; so stirring up the People of the City to a Desire of the King's Restoration, as did not a little facilitate that Happy Event. This Good Office, together with their Sending some of their Divines, to wait upon him beyond Sea before his Coming Home; occasion'd him very gratefully to resent it, and to order a New Review

Review of the Liturgy, thereby to take away all Reasonable Ground of Scruple, which might hinder their Subscribing to it. That the King had this in View, when he published his Declaration, Octob. 25. 1660. is plain, by the Words thereof: *When we were in Holland. we were attended by many Grave and Learned Ministers from hence, who were looked upon as the most Able and Principal Assertors of the Presbyterian Opinions; with whom we had much Conference, as the Multitude of Affairs which were then upon us, would permit us to have: And to our great Satisfaction and Comfort, found them Persons full of Affection to us, of Zeal for the Peace of Church and State; and neither Enemies (as they have been given out to be) of Episcopacy or Liturgy; but modestly to desire such Alterations in either, as without shaking Foundations, might best allay the present Distempers, &c.* In Pursuance of this Declaration, a Commission was issued out, dated the 25th of March, 1661. empowering Twelve of the Bishops, and Twelve of the Presbyterian Divines, to Treat of Matters proper to be alter'd in the Liturgy; to Consider of the Objections raised against the same; and to make such Reasonable and Necessary Alterations, as they should agree upon: XL Assistants on each Side being added, to supply the Place of any of the Twelve Principals who should be absent. The Form of which Commission may be seen at the End of the Preface, Numb II.

These Commissioners had several Meetings at the Savoy, as was appointed; but little was done at them. The Presbyterian Ministers brought in their Exceptions against the Common-Prayer: And Mr. Baxter brought in a New Common-Prayer-Book of his own making; which he called, *The Reformation of the Liturgy*. Indeed, had Matters been managed with Tolerable Temper, there might have been some good Effect of this Commission, and an Expedient have been found out, to have given the Presbyterian Ministers some little Satisfaction, so that they might have complied with Reputation among their Party; whereby the Separation, which has since ensu'd, might have been hinder'd. But the Bishops being provok'd by their long Sufferings, and not brooking to have Laws prescribed to them by those who had been the Occasion thereof; were not very forward to make any Alterations which were propos'd by the Presbyterians, even in some Things as might have deserved Consideration; refusing them so much as the Change of *deadly Sin*, in the Litany, into *heinous Sin*.

The Presbyterians, on the other hand, heaped together all the Old Exceptions, which the Puritans for a Hundred Years had raised against the Liturgy, with the Addition of some New ones: Which look'd as if they had a mind to have the Bishops tell the World, That all those Lowd Clamours against the Church were justifiable, by their Altering, at their Desire, those Particulars which they could not defend. But Mr. Baxter's new-fangled Liturgy, drawn up in a Method which was warranted by no Ancient Forms, either Greek or Latin, was a Presumption which was look'd on by all on the Church Side with the greatest Disdain. And indeed, it is an Occasion of no little Wonder to think, that so many Learned Men of the Presbyterian Side, could ever be perswaded to give their Consent to let such an Odd Performance of that kind, to be laid before Bishop Cosins, Morley, Nicholson, Pearson; Dr. Gunning. Dr. Heylin, Thorndike, &c. Men so admirably versed in Antiquity and Liturgical Learning: And this especially when they were directed by the Commission to compare the Common-Prayer-Book with the most Ancient Liturgies which have been used in the Church in the most Primitive and Purest Times; and to avoid, as much as may be, all unnecessary Alterations of the Forms and Liturgy wherewith the People are altogether acquainted, and have

so long received in the Church of England. Upon the whole; there was nothing done by this Conjunct Body; only some few General Disputes were had about the Points of Scandal, and Concessions for the sake of Weak Brethren. Upon which nothing was concluded; and soon after the Commission expired. However, some particular Alterations were agreed upon by the Episcopal Divines; which were consider'd, and afterwards made, in the following Convocation.

This Convocation met the 8th of May, 1661. They began with the Office for the *King's Birth and Return*, which was brought in the 16th of May, being their Second Session. On the 18th of May, their Third Session, they proceeded to the Office of *Baptism of those of riper Years*. By the 20th of December following, the Book was compleated, and subscribed to by the Members of Both Houses.

The Principal Alterations which were made in this Review, were these. Several Lessons in the Calendar were changed, for others more proper for the Days. The Prayers upon particular Occasions, were disjoined from the Litany. The Prayer for the *Parliament*, that for all *Conditions of Men*, and the *General Thanksgiving*, were added. Several of the Collects were alter'd. The Epistles and Gospels were taken out of the last Translation of the Bible; they being read before according to the Old. The Offices for the Baptism of those of riper Years: The Forms of Prayer to be used at Sea were added. Afterwards the Form on the Martyrdom of King *Charles*; and that for the *King's Birth and Return*, or as it is now call'd, *The Restoration of the Royal Family*. The whole Book being finished, and passed both Houses of the Convocation, was unanimously by them all subscrib'd to, on Friday the 20th of December, 1661.

The Form of Subscription for the Bishops of the Province of Canterbury, was this.

Librum Precum publicarum, Administrationis Sacramentorum, aliorumq; Rituum Ecclesie Anglicanae, una cum forma & modo ordinandi & consecrandi Episcopos, Presbyteros & Diaconos, juxta Literas Regiae Majestatis nobis in hac parte directas Revifum, & quingentas quadraginta & quatuor paginas continentem: Nos Gulielmus Providentiâ Divinâ Cantuariensis Archiepiscopus, totius Angliae Primas & Metropolitanus, & Nos Episcopi ejusdem Provinciae, & in Sacra Provinciali Synodo legitime congregati, unanimi assensu & consensu, in hunc formam redegimus, recepimus, & approbavimus, eidemq; subscripsimus; Vicesimo hic Mensis Decembris, An. Dom. Millesimo, Sexcentesimo, Sexagesimo primo.

W. Cant.

Gilb. London.

Gulielmus Bath. & Wellens. per Procuratorem suum Ro. Oxon.

Matthæus Elien.

Ro. Oxon.

Guil. Bangor.

Joh. Roffens.

Hen. Cicestrensis.

Humphredus Sarum.

Georgius Vigorniensis.

Georgius Alaphensis.

Guilhel. Menevensis.

Ro. Lincoln.

B. Petrib.

Hugo Landovensis.

Johannes Exoniensis.

Gilb. Bristolienfis.

Guil. Gloucestrenfis.

Ed. Norvic.

To

The P R E F A C E.

xi

To this Form of Subscription were subjoined,

The Subscription of the Lower-House of Convocation, in this Form.

Nos etiam universus Clerus inferioris Domus ejusdem Provinciae synodice congregat. dicto Libro publicarum Precum, Sacramentorum & Rituum, una cum forma & modo ordinandi & consecrandi Episcopos, Presbyteros & Diaconos, unanimiter consensimus & subscripsimus, Die & Anno praeclatis.

Hen. Fern, Decan. Eliens. & Procurator.

Guil. Brough, Decan. Glouc.

Thom. Warmstry, Decanus Wigorn.

Jo. Barwick, S. Pauli London. Decan.

Jo. Earles, Dec. Westmonasterij.

Alex. Hyde, Dec. Winton.

Herbert Croft, Dec. Hereford.

Jo. Crofts, Dec. Norvicensis.

Michael Honywood, Decan. Lincoln.

Edw. Rainsbowe, Dec. Petriburgensis.

Gulielmus Paul, Decan. Litchfield.

Nat. Hardy, Decan. Roff.

Setb Ward, Decan. Exon.

Griff. Ossoriensis, Decanus Bangor.

Joban. Fell, Decanus Aedis Christi Oxon.

Guil. Thomas, Praeceptor Menevensis.

Geo. Hall, Archidiaconus Cantuar.

Tho. Pask, Archidiaconus Londin. per Procuratorem suum Petrum Gunning.

Robertus Pary, Archidiaconus Middles.

Johannes Hansley, Archidiaconus Colcest.

Marcus Frank, Archidiaconus S. Alban.

Johannes Sudbury, Procurator Capituli Eccles. Westmonaster.

Tho. Gorges, Archidiaconus Winton.

Bernardus Hale, Archidiaconus Wellensis.

Grindallus Sheafe, Archidiaconus Wellensis.

Job. Shelleck, Archidiaconus Bathon.

Johannes Pearson, Archidiaconus Surienfis.

Guil. Pierce, Archidiaconus Taunton per Procuratorem suum Ric. Busby.

Guil. Creed, Archidiaconus Wilts.

Job. Ryves, Archidiaconus Berks.

Tho. Lamplugh, Archidiaconus Oxon.

Guil. Hodges, Archidiaconus Wigorn.

Franc. Coke, Archidiaconus Stafford.

Edvardus Young, Archidiaconus Exoniensis.

Raphael Throckmorton, Archidiaconus Lincoln.

Jasper Mayne, Archidiaconus Cicestrenf.

Geo. Benson, Archidiaconus Heref.

Antonius Sparrow, Archidiaconus Sudburienf.

Robertus Hitch, Archidiaconus Leicestrenf.

Guil. Jones, Archidiaconus Carmarthen.

Edvardus Vaughan, Archidiaconus Cardigan. per Procuratorem suum Guil. Jones.

Gulielmus Gery, Archidiaconus Norvicensis.

Guil. Fane, Procurator Dioeceseos Bathon. & Wellens.

Gualterus Foster, Procurator Dioeceseos Bathon. & Wellens.

Petrus Mews, Archidiaconus Huntington.

Nicolaus Preston, Procurator Capituli Winton.

Josephus Loveland, Procurator Capituli Nordovicenf.

Hen. Sutton, Procurator Vigorn. Dioeceseos.

Richardus Harwood, Procurator Dioeceseos Glouc.

Francis. Davis, Archidiaconus Landavens.

Robertus Morgan, Archidiaconus Merioneth.

Mich. Evans, Capituli Bangor Procurator.

Rodol. Brideoak, Dioeceseos Oxon. Procurator.

Johannes Priaulx, Procurator Capituli Sarisb.

Guil. Mostyn, Archidiaconus Bangor.

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Edvardus Cotton, Archidiaconus Cornubens. per Procuratorem suum Ri. Busby.

Gulielmus Dowdeswell, Procurator Capituli Wigornensis.

(b 2)

Josephus

Josephus Crowther, Procurator Cleri Wigorn.	Johan. Pulleyn, Procurator Capituli Lincolnienfis.
Rad. Ironside, Procurator Diœces. Bristol.	Richardus Ball, Procurator Capituli Eliensis.
Ed. Hitchman, Proc. Cleri Glocestr.	Basilus Beridge, Procurator Diœces. Lincolnienfis.
Johannes Howorth, Procurator Capit. Eccles. Petrob.	Georgius Stradling, Cleri Diœces. Landavensis Procurator.
Thomas Good, Procurator Diœces. Hereford.	Humphredus Lloyd, Procurator Cleri Diœces. Asaphensis.
Gualt. Jones, Procurator Capit. Eccles. Caithed. Cicestrensis.	Timotheus Halton, Capituli Ecclesie Cathedralis Menevensis Procurator.
Petrus Gunning, Procurator Diœcesis Petriburgensis.	Egidius Alleyn, Procurator Cleri Diœces. Lincoln.
Jacobus Fleetwood, Capit. Cov. & Lich. Procurator.	Guil. Foulkes, Capituli Asaphensis Procurator.
Gualt. Blandford, Capituli Gloucestr. Procurator.	Richardus Clayton, Cleri Diœces. Sarisburiensis Procurator.
Hen. Clembam, Decanus Bristol. per Procur. suum Gualter. Jones.	Josephus Goulston, Cleri Diœces. Winton. Procurator.
Guil. Herbert, Procurator Cleri Suffolciensis.	Guil. Rawley, Cleri Eliens. Procurator.
Josephus Maynard, Procurator Cleri Diœceseos Exoniensis.	

The Bishops of the Province of York subscribed according to this Form.

Librorum Precum publicarum. Administrationis Sacramentorum, aliorumq; Rituum Ecclesie Anglicanæ, unâ cum forma & modo ordinandi & consecrandi Episcopos, Presbyteros & Diaconos, juxta Literas Regiæ Majestatis nobis in hac parte directas, Revisum, & quingentas quadraginta & quatuor paginas continentem, Nos Acceptus Providentia Divina Eborum Archiepiscopus Provinciæ in sacra Provinciali Synodo legitime congregati, unanimi assensu & consensu in hanc formam redeimus, recepimus, & approbavimus, eademq; subscripsimus, Vicefimo Mensis Decembris, Anno Dom. Millesimo, sexcentesimo, sexagesimo primo.

Ac. Ebor.

Jo. Dunelmensis.

Rich. Carliol.

The Subscription of the Clergy of the Province of York was in this Form.

Nos etiam universus Clerus inferioris Domus ejusdem Provinciæ Ebor. synodice congregati, per nostros respectivè Procuratores, sufficienter & legitime constitut. & substitut. dicto Libro publicarum Precum, Administrationis Sacramentorum & Rituum, una cum forma & modo ordinandi & consecrandi Episcopos, Presbyteros & Diaconos, unanimiter consensimus & subscripsimus, die & anno prædictis.

Henr. Fern.

Matt. Smallwood.

Jo. Berwick.

Humphredus Lloyd.

Rob. Hitch.

And. Sandeland.

The

The Book not going to the Press till some time after, (the Act of Uniformity, for Enacting it into a Law, taking up a considerable Time;) on the 8th of March following, Dr. Sandcroft, Mr. Scattergood, and Mr. Dillingham, were appointed by the Bishops Supervisors of the Press, when the Book should be printed; as appears by an Order of the Upper-House of Convocation, bearing Date that Day.

The Book being brought to the Lords-House; my Lord Clarendon, then Lord High-Chancellor of *England*, was order'd by that House, to return the Thanks of the House to the Bishops and Clergy of the Convocations of both Provinces, for their great Care and Industry in the Review of it: Which was signified to them by Robert Lord Bishop of *Oxon*, who then presided in the Convocation, Mar. 18. 1661.

What is said may be sufficient to inform the Reader, concerning the Compiling and Reviews of this Book.

I hope it will not suffer in any Part by the Notes and Observations, which I have made upon it: For I have endeavoured, to the utmost of my Ability, to discover the True Sense and Meaning of the Composers of it. I know, it has been the Practice of several Persons, to extend some Expressions of it to an unusual Meaning; thereby to countenance some particular Opinions and Usages, which they have engaged themselves to maintain. I thank God, I have no such Biass upon me; having no other View, but to explain our Constitution just as it is, and not as some Persons may fancy it to be, either one way or other. For, by the way, *Party* is a thing which is mighty full of Fancy: And, since Men have gotten into their Heads a Notion of Two Churches of *England*, they are setting up different Meanings of our Common-Prayer-Book, and different *Shibboleths* to distinguish themselves by in the Performing its Service.

Whatever little Advantages may be compassed by these Practices, they are certainly very dangerous ones; as tending to divide that Church, whose only Strength and Safety consists in its Union. These Projects have been once already tried, with a very lamentable Success. These Unhappy Differences kindled the first Coals of the Civil War, and blow'd up the whole Nation into Flames: Whereby the Life of the most Religious of Princes was sacrific'd, and the best of Churches was ruin'd.

And if this be not Warning sufficient, against Trying the like Experiments for the future, I know not what is.

As to our present Disputes, as I freely own they have not the Malignity of the former ones, so I will not pretend to determine where the Right and where the Wrong fixes in all the debated Points: But this I will pretend to say, that there never were Two Parties but both of them were in the Wrong, and that there was a considerable Degree of Fault on either Side. Let every one be as diligent to put Charitable Constructions, upon the Opinions and Practices of those who in a few little Matters differ from them, as some are to charge them with remote and odious Consequences, which they disown and detest: Let them neither go above, nor beneath the Rules which the Church has prescrib'd: Let them be as ready to find out Expedients for Composing Differences, as many are studious to find out Ways to disagree upon, or to fix Marks of Distinction to keep up their Parties, which would otherwise dwindle into nothing: Let them but do this heartily and sincerely, and these Two

Two sorts of Church-of-England Men would soon be One again. By this they would lend the most effectual Hand to preserve our Church, which by these foolish Differences, and diverse Methods of Securing, they will run a hard Venture of Undoing. But Matters, God be thanked, are not yet grown Desperate; and 'tis to be hop'd, that all Wise and Good Men, seeing the fatal Consequences of such Disagreements in a National Church, will use all proper Means for the Composing them.

Most certain it is, notwithstanding these unlucky Differences of late, that we have one good Presage of the future Peace of the Church; which is, That the Generality of those who hold Communion with her (tho' of different Judgments in some small Matters, which are no Parts of our Constitution) appear very Zealous for her establish'd Form of Worship: And of this, (not to mention other Instances) the kind Acceptance, which this Commentary upon the Common-Prayer has met with, is no Inconsiderable Proof.

Therefore, in Gratitude to those Worthy Persons, who have given me Encouragement to the Publishing this Book, (particularly those marked *, who have sent in their Subscriptions to me, allowing me the Liberty of Printing their Names for the Countenance of my Design;) I have set them down under the Title of the several Dioceses which they belong to; inserting the List of them in the Body of the Preface, and making them a Part of the Book, to continue down to as much of Posterity, as this Work is like to reach to.

The SUBSCRIBERS Names.

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* THE Lady Henrietta Somerset, L. P.

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* — Leonard Shafro, M. A. Rector of Gatehead (County of Durham).

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* — John Oliver, Vicar of Audlem.
* — John Cowper, Vicar of Middlewich.
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* The Reverend William Nichols, Rector of Stockport.
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* EDWARD Lord Bishop of Gloucester.
* GEORGE Lord Bishop of Bath and Wells.
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* The Reverend Mr. Samuel Daniel, Rector of Cassington.
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The kind Acceptance which this Work has found from Persons of most Quali-
 ties, especially from my Brethren of the Clergy, has given me Encouragement
 to proceed further in the Explication of the Authentick Books of our Church.
 And I hope in a Twelve-Months Time, if God give me Life and Health, to pre-
 sent the World with a Commentary, composed after the same Method with this,
 on the *Articles* and *Canons* of the Church, as also on all the *Occasional Services*,
 with some Valuable *MSS.* relating thereunto; and to bring it, if possible, into
 half the Compass of this Book.

But before I dismiss the Reader, I must not forget to acquaint him of a Point
 of Gratitude which I acknowledge to owe to a Particular Friend: who has given
 me some Assistance in one part of this Work, *viz. Roger Williams* of *Grays-Inn*,
 Esq; He having been so kind to collect for me the Cases out of the several
 Books of Reports, which are set down among the Notes in the Acts of Uniformity.

*May the Good God give his Blessing to these my weak Endeavours, and make my
 Labours tend to his Glory, the Honour of our Church, and the Salvation of Men's
 Souls. Amen.*

An ACT for the Uniformity of Common-Prayer, and Service in the Church, and Administration of the Sacraments.

Primo Elizabethæ.

WHERE at the death of our late Sovereign Lord King Edward the Sixth, there remained one uniform Order of Common Service, and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of England, which was set forth in one Book, intituled, The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, Authorized by Act of Parliament holden in the fifth and sixth years of our said late Sovereign Lord King Edward the Sixth, intituled, An Act for the Uniformity of Common-Prayer and Administration of the Sacraments; The which was repealed, and taken away by Act of Parliament, in the first year of the Reign of our late Sovereign Lady Queen Mary, to the great decay of the due honour of God, and discomfort to the Professors of the truth of Christ's Religion:

II. Be it therefore enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of Sacraments, Rites, and Ceremonies contained or appointed in, or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of Saint John Baptist next coming: and that the said Book, with the order of Service, and of the Administration of Sacraments, Rites and Ceremonies, with the alteration and additions therein added and appointed by this Statute, shall stand, and be from, and after the said Feast of the Nativity of Saint John Baptist, in full force and effect, according to the tenour and effect of this Statute: Any thing in the aforesaid Statute of Repeal to the contrary notwithstanding.

III. And further be it Enacted by the Queens Highness, with the assent of the Lords and Commons of this present Parliament assembled, and by the Authority of the same, That all, and singular Ministers in any Cathedral or Parish-Church, or other Place within this Realm of England, Wales, and the Marches of the same, or other the Queens Dominions, shall from and after the Feast of the Nativity of Saint John Baptist next coming, be bounden to say and use the Mattens, Evensong, celebration of the Lords Supper, and administration of each of the Sacraments, and all other Common and open Prayer, in such order and form as is mentioned in the said Book, so Authorized by Parliament in the said fifth and sixth year of the Reign of King Edward the Sixth; with one alteration, or addition of certain Lessons to be used on every Sunday in the year, and the form of the Litany altered, and corrected, and two sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise:

IV. And, That if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing, or say Common Prayer mentioned in the said

AN ACT for the Uniformity.] This Act is in the Affirmative, and doth not take away Ecclesiastical Jurisdiction, unless Words in the Negative had been added; as, *And not otherwise, or, In no other manner or form, or to the like effect.* The Temporal Law inflicts Punishment upon Body, Lands, or Goods; Ecclesiastical Law, *pro salute anime.* *Cawdrey's Case, Coke, L. 5. f. 5, 6. Vid. Dyer, 50. 135.* This is a general Statute, and need not be parti-

cularly recited, *Dyer 203.* By the 14 Car. II. this and all other Laws for Uniformity of Common-Prayer, &c. are applicable to the Book of Common-Prayer, authorized by that Act.

b All and singular.] These Words, compar'd with the beginning of the next Section, comprehend all lawful Ministers whatsoever.

c Any manner.] This Clause extends to all Ministers, both local and others. *Dyer. 203. 6.*

B

|| *Refuse*

Sacraments, 14. C. II. c. 4.

5 & 6 Ed. VI. c. 1. 1 M. 2.

Repeal of the 1st M. 2. and the Book of Common-Prayer shall be of effect.

The Book of Common-Prayer shall be used. 8 Eliz. 1.

The Alteration of the Book set forth. 5 and 6 Ed. VI. 1.

The Forfeiture of those which use any other Service than the Book of Common-Prayer.

An Act for the Uniformity

said Book, or minister the Sacraments, from, and after the Feast of the Nativity of Saint John Baptist next coming, || refuse to use the said Common Prayers, or to minister the * Sacraments in such Cathedral, or Parish Church, or other Places, as he should use to minister the same, in such order and form, as they be mentioned, and set forth in the said Book, or shall wilfully, or obstinately standing in the same, use † any other Rite, Ceremony, Order, Form, or Manner of celebrating of the Lords Supper openly, or privily, or Mattens, Evensong, administration of the Sacraments, or other open Prayers, than is mentioned, and set forth in the said Book, [Open Prayer in, and through this Act, is meant that Prayer, which is for other to come unto, or hear, either in Common Churches, or private Chapels, or Oratories, commonly called the Service of the Church] or shall preach, declare, or speak any thing in the derogation, or depraving of the said Book, or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted, according to the Laws of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact; he shall lose, and forfeit to the Queens Highness, Her Heirs, and Successors, for his first offence, the profit of all his Spiritual Benefices

[†] Penalty for depraving the Book of Common-Prayer.

|| *Refuse—Preach.*] Rob. Cawdrey, a Clerk, deprived by the High Commissioners for preaching against the Common Prayer, and refusing to Celebrate Divine Service, according to the Common Prayer, *An. 33. Eliz.* (5 Coke f. 3.)

* *Sacraments—in such order and form.*] An Indictment for baptizing a Child without the Sign of the Cross. (*Goldsb. 118. pl. 137.*)

† *Other Rite.*] These Words seem to restrain the Law to Prayers used in hindrance of, or opposition to the Common Prayer.

d *Speak.*] *Hil. Ter. 43. Eliz.* one Home deprived for speaking against, and refusing to use the Common Prayer. (*Goldsb. 162. pl. 95.*) Reviling or depraving the Sacrament of the Lord's Supper, by Preaching, Words, or otherwise; Imprisonment and Fine and Ransom at the King's Will. 1 Ed. 6. c. 1.

e *Convicted—first Conviction.*] If an Offender commit one Offence, and then another, and after the second many more, yet he shall not be deprived by virtue of this Act, for any of the latter Offences, unless first judicially convicted of Record by, &c. so as the second Offence, for which he must be deprived by this Act, must be committed after Conviction, according to this Act. (*Coke l. 5. f. 4.*)

f *The profit of all his Spiritual Benefices, &c. arising in one whole Year, &c.*] Before Tithes and other Dues, which are now settled upon the Parochial Clergy, were established, the Clergy had their Maintenance from the Offerings which were made by the Faithful at the Communion. Which Custom continued in most Places, till the seventh or eighth Century.

For when *Austin* wrote to Pope Gregory, to give him Directions concerning a Maintenance for the Clergy in his new converted Church here in England: The Pope returns this Answer, according

to the tenor of the Ecclesiastical Usage. *Quatuor debent fieri Portiones, UNA Episcopo & Familia sua propter Hospitalitatem. ALIA Clero. TERTIA Pauperibus. QUARTA Ecclesie reparandis.* The Oblations must be divided into 4 Parts. The first must go to the Bishop and his Family for maintaining Hospitality. The second must be divided among all the Clergy. The third must go to the Poor. The fourth for the repair of Churches. *Bed. Hist. Eccl. lib. 1. cap. 27. Leo Magn. Ep. lib. 12. Epist. 31.* According to the Devotion of those times, the People could not satisfy themselves in offering less than a tenth Part of their Income, which the Jews set aside for the maintenance of their Clergy. The Drawer up of King Edward the Confessor's Laws (*Lambert Arch. p. 139. & Spel. Conc. p. 620.*) attributes the preaching up the paying Tithes in Specie, to *Austin* our English Apostle, and says, that it was settled by the King and his Parliament. After his Injunctions for tithing Pigs, and Calves, and Bees, &c. he says, *Hec prædicavit B. Augustinus, & concessa sunt a Rege, Baronibus & Populo.* But *Bede*, who should know that matter better than any later Writer, says nothing of it. But that which led the Drawer up of this Law, as it has done some others, into such a Mistake, was this Expression of *Bede*; where he says, That K. *Edilbert* gave *Austin* and his Fellows a Mansion-house, *ipsis domibus suis locum sedis*; and likewise did, *necessarias in diversis speciebus possessiones conferre*; which some have

taken to be Tithes in Specie. But I rather take it to be a Benefaction from the King, consisting of several Particulars. For *Bede* uses the same Expression in Chap. 27 of the same Book; where he says, That Pope Gregory sent King *Edilbert* an Epistle, & *donavit in diversis speciebus perpulchra*; which to be sure were not Pigs and Calves, but only some Presents of several sorts, which that Pope made to the new Converted King. But 200 Tithes in the Years after, about the Year of our Lord Saxon Times. 786, the Payment of Tithes in kind, or at least to the full value of the tenth part of the Income, had become a Custom, not only in Foreign Churches, but also in England. For among the Canons of an old Synod, convened by the Authority of *Elfwald* K. of Northumberland, *Offa* K. of the Mercians, and *Kenwulf* K. of the West-Saxons, there is this; *Cum obtestatione precipimus, ut omnes studeant, de omnibus quæ possident, decimas dare, quia speciale Domini Dei est, &c.* Tho' the Records of this Council be now lost here in England, the Acts thereof are preserved by the Centuriators, *Cent. 8. cap. 9.* Afterwards, about the Year 895, *Ethelwulf* K. of the West-Saxons, made a Law for paying Tithes of all Goods. *Ego Ethelwulfus Rex cum Consilio Episcoporum & Principum, &c. decimam partem omnium bonorum in libertatem perpetuam donari sanctæ Ecclesiæ judicavi.* *Ingulph.* About forty years after that, we find the same enjoined by K. *Athelstan*, commanding and conjuring all Men to pay, *vivorum animalium & annuorum terra proventus decimas.* *Spel. Conc. p. 402. Lamb. Arch. p. 45.* About the Year 967, it was ordained by K. *Edgar*, *Ut sacerdotes populum instruant, de his quæ jure Deo sunt reddenda; decima sc. & alia.* *Spelm. Conc. ad an. 967. p. 454.* And the same Prince order'd a Mulct to be paid by every one, even the Lords themselves, who detain'd their Tithes. *Si decimas qui Thanus est Regis detinuerit, 10 pendito semimarcas, Possessor prædiorum 6, & Cyriscus sive Paganus 12 oras.* The Lord who detains his Tithes shall pay 10 half Marks, the Land-owner six, and the Churl or Husbandman 12 Ores. *Spel. Conc. p. 501.* About the Year 1009, K. *Ethelred*, in the Parliament of *Enham*, passes a Law for Tithes to be paid annually; *Jura Deo debita annuatim recte pendito.* *Spelm. ad an. 1009. p. 510.* And about the Year 1012, he enjoins the same, enforcing it with great earnestness and obtestation. *Et precipimus, ut omnis, super dilectionem Dei & omnium Sanctorum det Cyriscatum, & rectam decimam suam, sicut in diebus Antecessorum nostrorum.* And we command every one, as they value the Love of God and of all the Saints, that they pay their Kirkscot, and their just Tithes, as in the days of our Predecessors. *Id. p. 531.* The like was established under the Danish Government by K. *Knute*. *Quotannis quisque Deo jura justasque debitiones jure persolvito: Arationis quidem elemosynam ad decimum quintum a Paschate diem pendito; setuum decimas ad pentecostem solvito; terra denique fructuum decimas reddito ad festum omnium Sanctorum celebræ.* Let every one pay his just dues yearly to God; let him pay his Plough-scot within 15 days after Easter; let him pay the Tithes of Cattle at Whitsontide; and the Tithes of the Fruits of the Earth at All-Saints, *Spelm. p. 544.* *Edward* the Confessor made a famous Collection of all the Laws of his Predecessors; Those of the old British Governour, called the *Leges Malmuitanae*, or *Merchen-lage*; those made by the Dane, call'd *Dane-lage*; and those made by the Saxons, called *West-saxon-lage*. And among these we find

OF COMMON-PRAYER.

ces, or Promotions, coming, or arising in one whole year next after his conviction: And also that the person so convicted shall for the same offence suffer imprisonment by the space of six months, without Bail, or Mainprize.

V. And if any such person, once convicted of any offence concerning the premises, shall after his first conviction, offend, and be thereof in form aforesaid lawfully convicted; That then the same person shall for his second offence suffer imprisonment by the space of one whole year, and also shall therefore be ^h deprived ipso facto of all his Spiritual Promotions; and That it shall be lawful to all Patrons, or Donors of all and singular the same Spiritual Promotions, or any of them, to present or collate to the same, as though the person or persons so offending were dead.

Penalty of 2d Offence.

VI. And That, if any such person, or persons, after he shall be twice convicted in form aforesaid, shall offend against any of the premises the third time, and shall be thereof, in form aforesaid, lawfully convicted; That then the person so offending, and convicted the third time, shall be deprived ipso facto of all his Spiritual Promotions, and also shall suffer imprisonment during his life.

Penalty for 3d Offence.

VII. And if the person, that shall offend, and be convicted in form aforesaid, concerning any of the premises, shall not be beneficed, nor have any Spi-

Penalty of Offender having no Spiritual Promotion.

ritual

find several concerning the paying of Tithes. De omni annona decima garba Deo debita est, & ideo reddenda. Et si quis gregem equarum habuerit, pullum reddat decimum, &c. Of all Corn the tenth Sheaf is due to God: And if any one keep Mares, the tenth Colt, &c. Leg. Edw. Reg. Lamb. Arch. p. 139. Spel. Conc. p. 620. These and all the other Laws of King Edward were sworn to by the Conqueror, and confirm'd by him. Spel. Conc. p. 619. His Son, William Rufus, promised the same to the Clergy. Charta sua communire illas Libertates & Consuetudines antiquas que floruerunt in regno tempore S. Regis Edwardi. Mat. Par. ad An. 1100. And so does Henry I. Legem Regis Edwardi vobis reddo, cum illis emendationibus quibus Pater meus eam emendavit, Consilio Baronum Anglia. Mat. Par. 16. I restore unto you the Law of King Edward, with all the Amendments made to it by my Father, with the Counsel of the Barons of England. Mat. Par. 16. King Stephen swore to maintain the Liberties of the Church. Mat. Par. in vit. Reg. Steph. and the Londoners, who made a rising in his time, would not be quiet, till the Laws of King Edward, quia optima erant, were restored, Flor. Wigor. quoted by Sir Henry Spelman. King John, in his Charter, confirm'd Liberties, & Leges Edwardi sancti Ecclesie Anglicane pariter & Magnatibus concessas, Mat. Par. An. 1214. The like was done in the great Charter of Hen. 3. That the Church of England shall be free, and shall have all her whole Rights and Liberties inviolable. Mag. Cart. cap. 1. By these Authorities of the State, were the Right of Tithes, and the Maintenance of the Clergy settled, during these most early times in our Nation. But when any Controversy arose concerning the payment of them, it was, I suppose, determin'd by any ordinary Justice, whether of the Clergy or Laity, till a Charter of King W^{il}. 1. fix'd it in the Spiritual Court: For by this all Spiritual Causes, Tythes established que ad regimen animarum pertinent, and are grounded upon the Episcopales by Canon Law. Leges, or Laws of the Church, are to be tried before the Bishop; and the Delinquent is to come ad locum quem Episcopus elegerit & nominaverit: Whose Judgment, if he declines, he is to be excommunicated; and afterwards, if occasion be, the secular Aid is to be called in, & si opus fuerit ad hoc vindicandum, Fortitudo & Justitia Regis, vel Vice-comitis, adhibeatur. The Ecclesiastical Laws and Jurisdictions being thus established by the secular Law, all the Canons made by the National or Provincial Synods, were esteemed as countenanced by the same Law likewise. Hence the Laws concerning paying of Tithes, made in several following Convocations of the Clergy, as we may see at large in Lindwood's Provincial; and Orho's and Ottobon's Constitutions. Nor has the Statute-Law of the Realm been wanting in the several following Ages, to enforce the payment of the said Dues, for the maintenance of the Clergy. For tho' the Pope, by his Paramount Power, would pretend to dispense with the Ecclesiastical Laws, and alienate the Tithes from the Parochial Ministers, to enrich the Regular Clergy, whom he had a greater fondness for: Yet the Secular Clergy were readily relieved from this oppression by several Statutes; as particularly by the 2 Hen. 4. Forasmuch as our Lord the King, upon grievous Complaint made to him by this Parliament, hath perceiv'd that the religious Men of the Order of Cisterciens in the Realm of England have

purchased certain Bulls to be quit, and discharged to pay the Tithes of their Lands, Tenements, &c. In great prejudice and derogation of the Liberty of Holy Church, and of many Liege-people of the Realm: Our Lord the King willing thereunto to ordain Remedy, by the Advice and Assent of the Lords Spiritual and Temporal, and at the Instance and Request of the Commons, hath Ordain'd and Establish'd, That the Religious Persons of the Order of Cisterciens shall stand in the State that they were before the time of such Bulls purchased, &c. And so in the fifth year of the same King, It is ordained and established, That the Farmers, and all manner of Occupiers of the Mannors, Lands, Tenements and other Possessions of Aliens shall pay, and be bound to pay all manner of Dimes thereof due to Parsons and Vicars of Holy Church, in whose Parishes the same Mannors, Lands, Tenements and Possessions be, so assessed and due, as the Law of Holy Church requireth. By which Clause the Ecclesiastical Laws are confirmed 5 Hen. 4. cap. 11. By the Statute of the 27th of Hen. 8. It is enacted, That for the subtraction of Tithes, the Parson, Vicar, may convent the Person or Persons so offending, before his Ordinary or other competent Judge of this Realm, having Authority to hear and examine the Right of Tithes, 27 Hen. 8. cap. 12. And it is further Enacted by a Statute of the same King, That every of his Subjects of this Realm of England, &c. according to the Ecclesiastical Laws and Ordinances of his Church of England, and after the laudable Usages and Customs of their Parish or other Place, where he dwelleth or occupieth, shall yield and pay his Tithes and Offerings, and other Duties of Holy Church, and that for such subtractions the Parson, &c. may by due process of the Ecclesiastical Laws of the Church of England, convent the Person or Persons so offending before his Ordinary, &c. 27 Hen. 8. cap. 20. And by the 32d of that King, for subtraction of Tithes, the Person wronged or grieved, shall or may convent the Person or Persons so offending before the Ordinary, his Commissary, &c. 32 Hen. 8. cap. 7. by the 2d and 3d of Edw. 6. The Owner or Farmer must set forth the Tithe, or agree for the same under the pain of forfeiture of treble value of the Tithes so taken or carried away, 2d and 3d Edw. 6. cap. 13. or if he let or stop the Parson, &c. to view, take, or carry away their Tithes, by reason whereof the said Tithe is lost, impaired or hurt, shall pay double the value of the Tithe so taken, lost, &c.

g Conviction.] For 1st Offence ought to be mention'd in the 2d Indictment; and Judgment not to be given without it: By Clench Justice; by Wray Ch. Justice. If before the same Justices not necessary, if before other Justices necessary. (1st Leonard 295.)

h Deprived.] Although the Word Void be not here, only ipso facto deprived, yet the Words Patron to present as if the Person were dead, are as extensive; and there is no occasion of Sentence declaratory, otherwise the Statute would be defrauded at the Ordinaries Pleasure, if he would not Deprive, and no Pardon will reach it, it being once void. (Crook El. 679, 680.)

i Shall not be beneficed.] This Clause doth not extend to Laymen, but only to Clergy not being Beneficed.

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ritual Promotion; That then the same person, so offending, and convicted, shall for the first offence suffer imprisonment during one whole year next after his said conviction, without Bail or Mainprise.

VIII. And if any such person not having any Spiritual Promotion, after his first conviction, shall afterwards offend in any thing concerning the premises, and shall in form aforesaid be thereof lawfully convicted; That then the same Person shall for his second offence suffer imprisonment during his Life.

Forfeiture of them which do any thing, or speak in the derogation of the Book of Common-Prayer, causing other Prayer to be said or sung.
* Depriving.

IX. And it is Ordained, and Enacted by the Authority aforesaid, That if ^k any person or persons whatsoever, after the said Feast of the Nativity of St. John Baptist next coming, shall in any Enterludes, Plays, Songs, Rimes, or by other open words ^l declare, or speak any thing in the derogation, ^{*} depraving, or despising of the same Book, or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open threatnings compel, or cause, or otherwise procure, ^m or maintain any Parson, Vicar, or other Minister in any Cathedral, or Parish-Church, or in Chappel, or in any other place, to sing, or say any

^k Any Person.] Feme Covert within this Clause. Hob. 97. Dyer 207. 231, 323. 1 Roll. 93.

^l Maintain.] Hearing of Mass is maintaining. Idem.
^m Declare or speak.] It was adjudged, That if Words do amount to Treason, *a fortiori*, they do so when they are written (2 Roll 89.) Therefore by a parity of Reason, the writing virulent Libels against the Common-Prayer, or any part thereof, is depraving it. Besides, Words published in Writing, are in the strictest Sense, open Words; but that Persons may be apprized of the penalties inflicted by Law upon those who shall by Writing or otherwise deprave the Book of Common-Prayer, which is of late grown so frequent a Crime, I shall set down the clauses of Acts relating thereunto, and shew in what Sense they have been taken, by the greatest Authorities.

In the last Act of Uniformity, there is this Clause, And be it further Enacted by the Authority aforesaid, That the several good Laws and Statutes of this Realm, which have been formerly made, and are now in force for the Uniformity of Prayer, and Administration of the Sacraments, within this Realm of England, and Places aforesaid, shall be in full force and strength, to all intents and purposes whatsoever, for the establishing and confirming of the said Book intituled the Book of Common-Prayer, &c. herein before mentioned to be joynd and annexed to this Act; and shall be applied, practised, and put in force for the punishing all Offences contrary to the said Laws, with relation to the Book aforesaid, and no other Act of Uniformity, 14 Car. 2. cap. 4.

Hereby the Penalties mentioned in the Act 1 Eliz. are confirmed. And in the Act of Uniformity of that Queen it is enacted thus. And it is ordained and enacted by the Authority aforesaid, That if any Person or Persons whatsoever, after the Feast of the Nativity of St. John the Baptist next coming, shall in any Enterludes, Plays, Songs, Rimes, or by any other open Words declare or speak any thing, in the Derogation, Depraving or Despising of the same Book, or of any thing therein contained, or any part thereof, &c. That then every such Person, being thereof lawfully convicted in form aforesaid, shall forfeit to the Queen our Sovereign Lady, her Heirs and Successors for the first Offence an hundred Marks.

That the penalties of this Act do extend to the Writers of defamatory Books against the Common-Prayer, is plain, from a Proclamation of that Queen from Greenwich, 20th day of Octob. 1573. the year after Cartwrights Book of the Admonition came out.

By the QUEEN a Proclamation, against the Despisers or Breakers of the Orders prescribed in the Book of Common-Prayer.

The Queens Majesty being right sorry to understand that the Order of Common-Prayer, set forth by the Common Consent of the Realm, and by Authority of Parliament, in the first Year of her Reign, wherein nothing is contained but the Scripture of God, and that which is consonant unto it, is now of late of some Men despised and spoken against both by open Breachings and Writings, and of some bold and vain curious Men, new and other Rites found out and frequented, whereupon Contentions, Sects and Unquietness doth arise among her People; and for one godly and uniform Order, diversity of Rites and Cere-

monies, Disputations, Contentions, Schisms and Divisions are already risen, and more like to ensue. The Cause of which Disorders her Majesty doth plainly understand to be the negligence of the Bishops and other Magistrates, who should cause the good Laws and Acts of Parliament made in this behalf to be better executed, and not so dissembled and winked at, as hitherto (it may appear) that they have been.

For speedy Remedy whereof, her Majesty straightly chargeth and commandeth all Archbishops and Bishops, and all Justices of Assizes, and Oyer and Terminer, and all Mayors, Head Officers of Cities and Towns Corporate, and all other who have any Authority to put in execution the Act for the Uniformity of Common-Prayer, and the Administration of the Sacraments made in the first Year of her gracious Reign, with all Diligence and Serenity, neither favouring nor dissembling with one Person or other, who doth neglect, despise, or seek to alter the godly Orders and Rites set forth in the said Book: But if any Person shall by publick Breaching, Writing or Printing, contemn, despise or dispraise the Orders contained in the said Book, they shall immediately apprehend him, and cause him to be imprisoned, until he hath answered to the Law.

The Penalties contained in the foresaid Act of Q. Elizabeth, are further referred to in another Proclamation of the said Queen, in a Proclamation given from Westminster, Feb. 13. 1588. soon after Martin Mar Pre-late, and other vile Libels were sent abroad by the Puritans.

By the QUEEN a Proclamation, against certain Seditious and Schismatical Books and Libels, &c.

The Queen's most Excellent Majesty, considering how within these few years past, and now of late certain seditious and evil disposed Persons towards her Majesty, and the Government established for causes Ecclesiastical within her Majesties Dominions have devised, written, printed, or caused to be seditiously and secretly published and dispersed sundry Schismatical and Seditious Books, diffamatory Libels, and other phantastical Writings, among her Majesties Subjects, containing in them Doctrine very erroneous, and other Matter notoriously untrue and slanderous to the State, and against the godly Reformation of Religion and Government Ecclesiastical established by Law, &c. All which Books, Libels and Writings, tend by their Scope to per-swade and bring in a monstrous and apparent dangerous Innovation, within her Dominions and Countries, of all manner of Ecclesiastical Government now in use, &c. with a rash and malicious Purpose also to dissolve the Estate of the Prelacy, being one of the three ancient Estates of this Realm, &c. All which lewd and seditious Practices do directly tend to the manifest wilful breach of great number of good Laws and Statutes of this Realm.

And then Persons are enjoined to discover and bring in to the Bishop all Books, containing such Matters as are above mentioned, against the present Order and Government of the Church of England, or the lawful Ministers thereof, or against the

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any Common, or open Prayer, or to minister any Sacrament otherwise, or in any other manner, and form, than is mentioned in the said Book; or that by any of the said means shall unlawfully interrupt, or let any Parson, Vicar, or other Minister in any Cathedral, or Parish-Church, Chappel, or any other place to sing or say Common and open Prayer, or to minister the Sacraments, or any of them, in such manner, and form, as is mentioned in the said Book; That then every such person, being thereof lawfully convicted in form abovesaid, shall forfeit to the Queen our Sovereign Lady, Her Heirs, and Successors, for the first offence an Hundred Marks.

The forfeiture of 100 Marks for the first Offence. 3d Instit. 198.

X. And if any person, or persons, being once convicted of any such offence, afterwards offend against any of the last recited offences, and shall in form abovesaid be thereof lawfully convicted; That then the same person, so offending and convicted, shall for the second offence forfeit to the Queen our Sovereign Lady, Her Heirs, and Successors Four hundred Marks.

Forfeiture of 400 Marks for 2d Offence.

XI. And if any person, after he in form abovesaid shall have been twice convicted of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in form abovesaid lawfully convicted; That then every person, so offending and convicted, shall for his third offence forfeit to our Sovereign Lady the Queen all his Goods and Chattels, and shall suffer imprisonment during his Life.

Forfeiture for the 3d Offence.

XII. And if any person or persons, that for his first offence concerning the premises, shall be convicted in form abovesaid, do not pay the sum to be paid by virtue of his conviction, in such manner and form, as the same ought to be paid, within six weeks next after his conviction; That then every person so convicted, and so not paying the same, shall for the same first offence, instead of the said sum, suffer imprisonment by the space of six months without Bail or Mainprise.

The penalty, if the Party convicted do not pay his Forfeiture within the time limited.

XIII. And if any person, or persons, that for his second offence concerning the premises shall be convicted in form abovesaid, do not pay the said sum to be paid by virtue of his conviction, and this estatute, in such manner and form, as the same ought to be paid, within six weeks next after this said second conviction; That then every person so convicted, and not so paying the same, shall for the same second offence, in the stead of the said sum, suffer imprisonment during twelve months without Bail or Mainprise.

XIV. And, That from and after the said Feast of the Nativity of Saint John Baptist next coming, all, and every person and persons, inhabiting within this Realm, or any other the Queen's Majesty's Dominions, shall diligently, and faithfully, having no lawful or reasonable Excuse to be absent, endeavour themselves to resort to their Parish-Church, or Chapel accustomed, or upon reasonable let thereof, to some usual Place, where Common-Prayer, and such Service of God shall be used in such Time of let, upon every Sunday, and other Days ordained and used to be kept as Holidays, and then and there to abide orderly

Every Person shall resort to the Church upon the Holy days.

the Rites and Ceremonies used in the Church, and allowed by the Laws of the Realm.

And likewise that no Man hereafter give any Instruction, Direction, Favour, or Assistance to the Contriving, Writing, Printing, Publishing or Dispersing of the same or such like Books, Libels or Writings whatsoever, as they tender her Majesties good Favour, will avoid her high Displeasure, and as they will answer the contrary at their utmost Perils: And upon such Pains and Penalties, as by the Law any way may be inflicted upon the Offenders in any of these behalfs.

n Other manner.] See Sect. iv. Notes, v. Sacraments.

o Interrupt.] 42 Eliz. in the Queen's Bench, Travers's Case disturbing Minister.

p And Convicted.] The Offender in any of these Cases, not punishable for the 2d Offence, until adjudged for the 1st. (Coke 2d Institute 479. Dyer 323, See Notes upon Sect. 4, 5.)

q In stead of the said Sum, suffer Imprisonment.] This Statute gave Election of Imprisonment, or paying the 100 Marks, but 23 Eliz. c. 1. inflicts the 100 Marks and Imprisonment.

r That from and after.] If a Man be indicted upon the Statute of Recusancy, Conformity is a good Plea, but not if an action of Debt be brought. (1st Mod. Report. 213.)

s Every Person.] Feme Coverts within the Statute, by 23 Eliz. c. 1. 20 l. per Month given for this, and to be imprisoned till paid, and the Feme may be Indicted alone. (Hobart 97. Coke c. 11. f. 51. 1 Rolls 93.)

t Inhabiting.] It is not necessary to Aver in the In-

dictment, either the inhabiting or having no lawful or reasonable Excuse, for that should come from the other side, (2 Leonard 6.) The Statute of 5 and 6 of Edw. 6. c. 1. as well as this Statute, prohibits Absence from Church, having no lawful Excuse. The Words having no lawful Excuse are not in 23 Eliz. c. 1.

u Lawful.] A Person sued in the Ecclesiastical Court, pleaded Excuse; a Prohibition was prayed, because they ought not to hold Plea of the Excuse, but denied. Allowed, that if they would not admit of the Excuse, then a Prohibition Lay, and said, by Banks Chief-Justice, that the Ecclesiastical Court might before this Statute, punish Absence pro reformatione morum & salute anime. (March Rep. 93.)

w Parish-Church.] The Ecclesiastical Judge cannot punish a Person for not coming to the Church of the Parish, where he resides, if he goes to any other; and it is a good Plea that he used to frequent another Church, and did resort thereunto; and upon refusal of this Plea, the Party shall have a Prohibition, for the Spiritual-Court hath not Power to say, which shall be said to be a Man's Parish-Church; nor can the Spiritual-Court try the Bounds of Parishes, but they shall be tried at common Law, (Bulstrode 159. Coke L. 13. f. 17.) A Person is not bound by this Statute to his Parish-Church, but upon reasonable Excuse may go to another; but it is otherwise by the Ecclesiastical Law. (Doderidge Justice. 2 Roll. 438, 455.) One Tomlyn Indicted and Convicted for not repairing to his Parish-Church, nor to any other Church or Chapel, or usual Place of Common-Prayer, and for not remaining there during the time of Common-Prayer and Divine Service, (Levin's Entries 12.)

x Or

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derly and soberly, during the Time of Common-Prayer, Preaching, * or other Service of God there to be used and ministered upon Pain of Punishment by the Censures of the Church; and also upon Pain, that every Person so offending, shall y forfeit for every such Offence Twelve Pence, to be levied by the Churchwardens of the Parish where such Offence shall be done, to the use of the Poor of the same Parish, of the Goods, Lands, and Tenements, of such Offender by way of Distress.

Bishops exhorted, that this Law, to the utmost of their Power, be put in execution.

XV. And for due Execution hereof, the Queen's most excellent Majesty, the Lords Temporal, and all the Commons in this present Parliament assembled, do in God's Name earnestly require and charge all the Arch-bishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their Knowledge, that the due and true Execution hereof may be had throughout their Diocesses, and Charges, as they will answer before God for such Evils and Plagues, wherewith Almighty God may justly punish his People, for neglecting this good and wholesome Law.

The ordinary may punish Offenders by the Censures of the Church.
See Sect. XIV. XXIII. Notes.

XVI. And for their Authority in this behalf, Be it further Enacted by the Authority aforesaid, That all and singular the same Archbishops, * Bishops, and all other their Officers, exercising Ecclesiastical Jurisdiction, as well in place exempt, as not exempt, within their Diocesse, shall have full power and Authority by this Act to reform, correct and punish by censures of the Church, all, and singular Persons, which shall offend within any of their Jurisdictions, or Diocesses, after the said Feast of the Nativity of Saint John Baptist next coming, against this Act and Statute: Any other Law, Statute, Privilege, Liberty or Provision heretofore made, had, or suffered to the contrary notwithstanding.

Which Justices may punish these Offences.

XVII. And it is Ordained and Enacted by the Authority aforesaid, That all and every Justice of Oyer and Determiner, or a Justices of Assize shall have full power and Authority in every of their open and general Sessions to enquire, hear and determine all and all manner of offences, that shall be committed, or done contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to make process for the execution of the same, as they may do against any person, being indicted before them of trespass, or lawfully convicted thereof.

A Bishop may join with the Justices to enquire of Offenders.

XVIII. Provided always, and be it Enacted by the Authority aforesaid, That all and every Archbishop and Bishop shall and may, at all time and times at his liberty and pleasure, join and b associate himself by virtue of this Act to the said Justices of Oyer and Determiner, or to the said Justices of Assize, at every of the said open and general Sessions, to be holden in any place within his Diocesse, for and to the inquiry, hearing, and determining of the offences aforesaid.

At whose Charges the Books of Common-Prayer shall be gotten.

XIX. Provided also, and be it enacted by the Authority aforesaid, That the Books concerning the said Service shall at the costs and charges of the Parishioners of every Parish, and Cathedral-Church be attained, and gotten before the said Feast of the Nativity of Saint John Baptist next following, and that all such Parishes and Cathedral-Churches, or other places, where the said Books shall be attained and gotten before the said Feast of the Nativity of Saint John Baptist, shall within three weeks next after the said Books so attained and gotten, use the said Service, and put the same in use according to this Act.

Within what time Offenders shall be impeached.

XX. And be it further Enacted by the Authority aforesaid, That no person or persons shall be at any time hereafter impeached, or otherwise molested of or for any of the offences above-mentioned, hereafter to be committed, or done contrary to this Act, unless he or they so offending be thereof c indicted, at the next general Sessions to be holden before any such Justices of Oyer and Determiner, or Justices of Assize, next after any offence committed or done, contrary to the tenour of this Act.

XXI. Pro-

x Or other.] These Words are not to be taken disjunctively, for if there be Preaching, the Person is to continue there during the whole time, *Godbolt 148. pl. 191. Monock's Case.* And the Person is to endeavour to resort diligently and faithfully, and to abide there orderly and soberly; and for not doing it in this manner, he may be punished as well as if he was Absent; so if he talks or walks there in the time of Divine Service (*1 Rolls 93. Foster's Case.*)

y Forfeit.] This Forfeiture still remains, notwithstanding the 20 l. per Month given by 23 Eliz. c. 1. and the 3 J. 1. c. 4. gives a more speedy way for recovering it. One is due for a Month's Absence, and not forfeited or recoverable till a Month is past, and the other forfeited as soon as every Sunday and Holiday is past, the 1 s. to the Poor, the 20 l. to the Queen; nor doth this Statute help in case of Conformity

as the 23d of Eliz. and the 1st of J. 1. c. 4. (*1 Rolls 94. Case 41. 11 Coke, 63. Foster's Case.*)

z Archbishops, &c.] Punishment by the High Commissioners. (*Coke L. 5.*)

a Justices of Assize.] Conviction and Punishment by Justices of the Peace at the Quarter-Sessions, disallowed. (*Dyer.*)

b Associate himself.] The Archbishop or Bishop cannot associate himself to the Mayor or Head-Officer of a Corporation.

c Indicted at the next general Sessions.] Exception to an Indictment, that the offence was almost a Year before, and many Sessions were or ought to have been in that time, but it was disallowed, because it did not appear there had been any Sessions. (*Godbole 148. pl. 191.*)

Of COMMON-PRAYER.

XXI. Provided always, and be it Ordained and Enacted, by the Authority aforesaid, That all and singular Lords of the Parliament, for the third Offence above-mentioned, shall be tried by their Peers.

Trial of Peers.

XXII. Provided also, and be it Ordained, and Enacted by the Authority aforesaid, That the Mayor of London, and all other Mayors, Bailiffs, and other Head-officers of all, and singular Cities, Boroughs, and Towns corporate within this Realm, Wales and the Marches of the same, to the which Justices of Assize do not commonly repair, shall have full power and Authority by virtue of this Act, to inquire, hear, and determine the offences abovesaid, and every of them yearly, within fifteen Days after the Feasts of Easter, and Saint Michael the Archangel ^d in like manner and form, as Justices of Assize, and Oyer, and Determiner may do.

Chief Officers of Cities and Boroughs shall inquire of Offenders, and determine Offences, within 15 Days after Easter and Michaelmas yearly.

XXIII. Provided always, and be it Ordained, and Enacted by the Authority aforesaid, That all and singular Archbishops, and Bishops, and every of their

The Ordinary's Jurisdiction in these Cases. See Sect. XVI. Notes.

^d In like manner and form;] By Indictment, Trial and Verdict of 12 Men, the Rules of common Law. These Words do not extend to the Time, viz. The next Sessions after the Offence, as it is where it is to come before the Justices of Oyer and Determiner, for it is here expressly said within 15 Days after Easter and Michaelmas.

^e All and singular.] If this Act had not inflicted Punishment for depraving or not observing the Book of Common-Prayer; yet being allowed and commanded to be observed, for Uniformity of Common-Prayer, and the Unity and Peace of the Church, the Ecclesiastical Judge may deprive such Parson, Vicar, &c. as shall deprave or not observe the said Book, as well for the first Offence, as he might have done by the Censures of the Church, if no form of Punishment had been inflicted by this Act (Coke l. 5. f. 6.) The Common-Prayer Book being enjoyn'd by Authority, Offences against it are punishable, by the Ecclesiastical Law; and therefore if the Ecclesiastical Judge deprive for the first Offence, it is not to be question'd by the Temporal Judge (ib. f. 7.) Coke l. 4. 29. Bunting's Case.

^f Archbishops.] The Name of Archbishop is not perhaps so ancient, as the Thing it self; there being hardly mention of it among ancient Writers, till about the beginning of the fourth Century. But then it is certain it was used, and perhaps, a considerable time before. Athanasius uses it as a Title belonging to the Bishop of Alexandria. *Apol. 2. ad Imp. Const.* And not long after him Epiphanius gives it as a just Title of that Bishop. For he, not only calls Peter *Ἀλεξανδρείας Ἀρχιεπίσκοπον* Archbishop of Alexandria; but he tells us, That, by Prescription, his Jurisdiction extended over very large Countries. *Τὸ πρὸς τὸν ἐν τῇ Ἀλεξανδρείᾳ Ἀρχιεπίσκοπον, πασὶν τῇ Ἀγίᾳ καὶ καθολικῇ Μαριὰν τῇ καὶ Λιβύῃ, Ἀμμωνιακῇ Μαγιάτιδι καὶ τῇ πενταπόλει ἔχον τὴν ἑκκλησιαστικὴν διοίκησιν.* *Eph. Her. 48.* After this the Title grew common enough, it being mentioned in the Councils and Ecclesiastical Histories of the following times. *Soz. Hist. lib. 2. cap. 8. Conc. Eph. Act. 1.* But the Thing it self, or the Office of an Archbishop was more ancient. For Archiepiscopal or Metropolitick Jurisdiction was acknowledged, as an ancient Custom belonging to several Sees in the great Council of Nice. *Τὰ ἀρχαῖα ἐστὶν κειμένη, τὰ ἐν Ἀγίᾳ καὶ Λιβύῃ, ἢ Πενταπόλει, ὡς περ τὸν ἐν Ἀλεξανδρείᾳ Ἐπίσκοπον πάντων τούτων ἔχειν ἐξουσίαν ἐπειδὴ καὶ τῷ ἐν τῇ Ρώμῃ Ἐπισκόπῳ τὸ το σὺνθεὶς ἔστιν ὁμοίως καὶ κατὰ τὴν Ἀσίσιν. καὶ ἐν ταῖς ἄλλαις ἐπαρχίαις τὰ πρεσβεῖα οὐδεὶς ταῖς ἑκκλησίαις.* Let the ancient Customs be observed in Egypt, Libya, and Pentapolis, that the Bishop of Alexandria may have Jurisdiction over all these: And as it is customary for the Bishop of Rome to have, so likewise in Antioch and other Jurisdictions, let their ancient Privileges be allowed them. *Conc. Nic. Can. 6.* So that it is clear from hence, that in the time of the Council of Nice A. D. 325, the Archiepiscopal, or Metropolitick Government, was ancient in the Church. And in the same Council it is decreed, that the Bishop of *Ælia* or Jerusalem, should have a Precedence allowed him, *ὑπερτεροῦντι οὐρανίου τῷ οὐρανίῳ ἐξουσίᾳ,* with regard to the Honour of his Metropolis. *Con. Nicen. Can. VII.* Eusebius relates of Irenæus, that he τὸν κατὰ Γαλλίαν πατριάρχην ἐπισκοπεῖν, did Superintend over all the Bishopricks in France, *Hist. Eccl. Lib. 5. cap. 5.* The same Eusebius speaks of Polycrates (who managed the Controversy of Easter, against the Western

Bishops) that he *ἐν τῇ Ἀσίᾳ ἐπισκοπεῖν ἡγήτο* did preside over the Bishops of Asia; he being Bishop of Ephesus. *Euseb. Eccl. Hist. Lib. 5. cap. 24.* The Council of Carthage was held under S. Cyprian, as Archbishop of the Province. Nor was the Metropolitan Dignity in other Places only an empty Title of Honour, arising from the Dignity of the See: For Metropolitans had Power to convene the rest of the Bishops in their Provinces to the Provincial Synods, and to appoint the Place where the Assembly was to be held. For the Council of Antioch allows, that only to be a compleat Provincial Synod, wherein the Metropolitan is present: *ἵνα δὲ ἐκείνῳ ἔναι συνόδον ἢ συμπάρεσσι καὶ ὁ τῆς μητροπόλεως.* *Conc. Ant. Can. 17.* And the Council in Trullo decrees καὶ ἐκείνῳ ἔναι ἐν ἐκείνῃ ἐπαρχίᾳ συνόδους γινέσθαι ἐπισκόπων, ἵνα δὲ ὁ τῆς μητροπόλεως δοκιμάσῃ ὁρίσκειν. That every Year in every Province, there should be Synods of Bishops, where the Metropolitan should think fit. *Conc. Trul. Can. 8.* And Matters were so well temper'd, that, as the other Bishops were not to conclude any matter of Moment without their Metropolitan, so neither had the Metropolitan an Arbitrary Power to do any Matter of the like Concern, without the Advice and Consent of his Comprovincials. *Μὴδὲν χωρὶς τῶν ἐπισκόπων, διὰ τὴν τῆς μητροπόλεως ἐπισκοπῆς, καὶ ἐκείνῳ, ἀλλὰ τῆς ὅλης λαοικίας γνώμης.* The Bishops not to pretend to do any thing without their Metropolitan, nor he without the Council of the other Bishops. *Conc. Antioch. Can. 9.*

^g Bishops.] That our Saviour founded the Episcopal Order, when he gave the Plenitude of Ecclesiastical Power to the Apostles, before his Ascension, was the Opinion of the Ancients. And therefore the Writer of the Questions upon the Old and New Testament, says, that our Saviour priusquam ascenderet, imponens manus Bishops in the Apostolis, ordinavit eos Episcopos. Our first Ages of the Saviour after his Ascension, laying his Church. Hands upon the Disciples ordained them Bishops. And St. Cyprian makes the Episcopal and Apostolical Office to be the same: *Episcopos & Presbiteros Dominus elegit.* *Cypr. Ep. 65.* The whole Voice of Antiquity allows, that St. James was Bishop of Jerusalem. *Hegeesp. apud Hier. in Catal. Epiph. Her. 78. Hier. in Gal. Chrys. Hom. in 3 Act. Athan. in Synops. Eus. Lib. 2. cap. 3.* That Epaphroditus was ordained a Bishop by the Apostles, the Ancients likewise affirm. For Theodoret says of him, that τὴν ἐπισκοπικὴν διοίκησιν ἐπέσχετο, ἔχων ἐπισκοπικὴν πρεσβυτερίαν. That he had the Bishop's Office committed to him, and had the Title of a Bishop given him. *Theod. in Phil. 2. 25.* And those Words of Saint Jerom, import the same: *Paulatim vero tempore procedente, et alii quos Dominus elegerat, ordinati sunt Apostoli, sicut ipse ad Philippenses sermo declarat, dicens, Necessarium existimavi Epaphroditum.* But by Degrees in process of time, others whom the Lord had chosen were ordained Apostles, as the Apostles Words to the Philippians declare, I thought it necessary to send Epaphroditus, &c. *Hier. in Gal. 1. 19.* That Titus was Bishop of Crete, τὸν ἐν κρήνῃς ἐκκλησιῶν ἐπισκοπεῖν, Eusebius in his History affirms, *Eccl. Hist. Lib. 3.* And the Power of a Bishop seems plainly to be committed to him by the Apostle, when he was enjoyn'd to set in order the things that were wanting, and to ordain elders in every City, *Tit. 1. 5.* And the same Power seems to be vested in Timothy, when he was ordered to restrain the extravagant Apparel of some Women, *1 Tim. 2. 9.* and the Boldness of some others who presumed to speak in the Church *1 Tim. 2. 11, 12.* and especially when he was to take

care

An Act for the Uniformity

their ^h Chancellors, Commissaries, ⁱ Archdeacons and other Ordinaries, having any peculiar Ecclesiastical jurisdiction, shall have full power and Authority by vertue of this Act, as well to enquire in their Visitation, Synods, or elsewhere within their Jurisdiction, at any other time, and place, to take accusations, and informations of all, and every the things above-mentioned, done, committed, or perpetrated within the limits of their Jurisdiction and Authority, and to punish the same by admonition, excommunication, sequestration, or deprivation, or other censures, and processes, in like form, as heretofore hath been used in cases by the Queen's Ecclesiastical Laws.

XXIV.

care to promote none to the Office of the Priesthood, but those who had used the Office of a Deacon well. 1 Tim. 2. 10. and 13. If we go on further downwards in Ecclesiastical History, we shall find the Church-Memoirs full of the Relations of Affairs concerning Bishops. Ignatius a Disciple of the Apostles makes express mention, of the three Orders; Bishops, Priests, and Deacons, Τῶ Ἐπισκόπῳ προσέχεται, καὶ τοῖς πρεσβυτέροις, καὶ διακόνοις. Give ear to the Bishop, to the Presbyter, and the Deacons, Epist. ad Trul. Sect. 2. & ad Phil. Sect. 8. He enjoyns μὴ συγχέειν τὴν ἡλικίαν, Ἐπισκόπου, not to use contemptuously the Authority of a Bishop who is young, Ign. Ep. ad Magn.

Justin Martyr mentions the Bread in the Communion, being offer'd by the Bishop or Πρεσβύτερος. Πρεσβύτερος προσφέρει τὸν Πρεσβύτερον ἢ ἀδελφὸν ἀπὸ τοῦ Ἀπολ. II. And that by the Πρεσβύτερος is meant the Bishop, is clear by the Testimony of Dionysius Bishop of Corinth, who uses Πρεσβύτερος and Ἐπίσκοπος promiscuously, Euseb. Hist. Eccl. Lib. 4. cap. 23.

We have the Catalogue of Bishops, in the several Sees, given us by the same Eusebius, from the Testimonies of Dionysius, and Hegesippus. Euseb. Hist. Lib. 4. cap. 22 and 23.

The three Ecclesiastical Orders are mentioned by Clement of Alexandria. Ἐπεὶ καὶ αἱ ἐκκλησίαι καὶ τὰ ἐκκλησιαστικὰ ὑποκόμει ἱερωσύνην, πρεσβυτερίαν, διακονίαν, μιμημένα οἱ μὲν τῆς ἀγγελικῆς δόξης. For these diverse Promotions in the Church, of Bishops, Priests, and Deacons, are Imitations, in my Opinion, of the Glory of the Angelick Orders. Clem. Alex. Strom. Lib. 6.

Origen likewise plainly asserts the Superiority of the Episcopal over other Orders, in these Words; Πλείον ἐστὶ ἀπαιτεῖται ἐν τῷ ἱερέϊ καὶ ἐν τῷ διάκονῳ, πλείον ἢ ἐν τῷ λαϊκῷ, ὁ δὲ πάντων ἡμῶν ἐκτελεστικός ἐστὶν ἀρχὴ αὐτῶν ἐκκλησιαστικῶν, ἐπὶ πάντων ἀπαιτεῖται. More is required of me than of a Deacon; and more from a Deacon, than from a Laick; but from him, to whom the Ecclesiastical Government is committed over us all, more is yet required. Orig. in Jer. Hom. 2. And in another Place Συμβολὸν ἐστὶ καὶ ὁ Ἐπίσκοπος, καὶ ὁ Πρεσβύτερος, καὶ ὁ Διάκονος ἀληθινῶν καὶ τὰ δὲ θεομακά ταῦτα ἐκτελεστικῶν. The Bishop, Priest, and Deacon, are a Symbol of the true things contained under these Names, Orig. in Mat. XXI.

Tertullian mentions the three Orders, in his Book of single Marriage, Ab Episcopo Monogamo, Presbyteris & Diaconis, &c. And says in another Place, edant ergo origines Ecclesiarum suarum, evoluant Ordines Episcoporum suorum. Let them shew the Original of their Churches, let them turn over the Catalogues of their Bishops. Which plainly shews that there had been a long Succession of Bishops, in the several Churches, before Tertullian's time. St. Cyprian lays it down as an Occasion of the Schism and Heresies of those times, that the Bishops were undervalued. Inde enim Schismata & Hereses exorta sunt & oriuntur, dum Episcopus, qui unus est, & Ecclesie preest, superbia quorundam presumptione contemnitur, & homo, dignatione Dei honoratus, indignus hominibus judicatur. Cyp. Ep. 69. ad Flor. And he elsewhere bewails the Remission of the ancient Discipline, and want of due Obedience to the Bishop. Astum est de Episcopali rigore, & de Ecclesie gubernanda sublimi & divina potestate. Epist. 55 ad Corn. St. Athanasius relates the manner of the Election of a Bishop by the Clergy, Athan. Apol. ad Const. p. 749. He gives an Account of the Succession of Bishops, Pop. Alex. Prorest. and of the Rites of consecrating a Bishop, Epist. ad Orthod. St. Austin gives the Line of Succession in the See of Rome, from St. Peter to his time. Petro enim successit Linus, Lino Clement; tum Anacletus, Evaristus, Alexander, Sextus, Telephorus, Iginus, Anicetus, Pius, Soter, Eleutherius, &c. Aug. Ep. 165. So that for near four Centuries, no Orthodox Person ever question'd the Right of Episcopacy, and the Superiority of that Order, over that of a Presbyter.

But at last up starts St. Jerom, four hundred Years after Christ, a Man not a little proud of the Learning he was indeed Master of, and being provoked by the Petulancy of some Deacons, who pretended to a Superiority over the Presbyters; the better to defend the Dignity of his Order, he maintain'd a Paradox unheard of from the beginning of Christianity to that very time, viz. That the Episcopacy was not a distinct Order from that of the Presbyter, and That a Bishop was but a more considerable Presbyter, chosen out from the rest, and, for the avoiding Discord and Division, placed over them. But when he is cooler he grants, That they were the Successors of the Apostles, Hier. Ep. ad Evag. That, as Aaron had jurisdiction over his Sons in the Moisaical Priesthood, so has the Bishop over the Presbyters in the Christian Priesthood, Hier. Ep. ad Nep.

^h Chancellors. The Word Chancellor comes from the Latin Cancelli, which were a sort of Rails or Lettice-work, that were placed about the Courts of Judicature, in the ancient Roman Government. The Doors likewise of Persons of Quality that were let-ticed, or made of an open Wooden or Iron-work, to let the Light through, were called Foras Cancellatæ. The Servant whose Office it was to wait at such an open Door, to let People in and out, was called the Cancellarius; as the Servant who drew back or let down the Hanging, was call'd Velarius; as Salustius has observed in his Notes upon Vopiscus. In like manner, the Secretary belonging to the Judicial Courts was called Cancellarius, because he sat nigh the Cancelli, or Bar of the Court. For in one of Gruter's Inscriptions, the Cancellarius & Scriba are mentioned together. Afterwards, when the Bishops, by the Favour of the Christian Emperors, were allowed to keep their publick Courts, their Secretary or Notary, who transacted Matters under them in their Consistory, was likewise call'd Cancellarius or Chancellor. Indeed Budens upon the Pandects, and Turnebus in his Adversaria, Lib. 11. cap. 25. will have the Name of Chancellor to come a cancellando, from drawing Lines, cancellatim ductis, in form of a Lettice, or cross-ways over those Petitions, which the Prince would not assent to. But, as this was but a Metaphorical Sense of the Word, and taken up in later Ages, so the Name and Office of a Chancellor (as is proved before) is much antienter.

ⁱ Archdeacons. Though the Office of an Archdeacon be now a Dignity superadded to the Office of a Priest, vesting him with a Jurisdiction in some respects, over the other Clergy, with a certain Circuit in the Diocese, Of Archdeacons. yet in the more ancient times, the Archdeacon was not a Priest; but only a Deacon; to whom the Bishop had delegated a Power, under him, to inspect the Clergy of his Diocese. For, as every Priest when he officiated had a Deacon attending him, so likewise had the Bishop; but the Bishop's Deacon, or if he had many Deacons (as in great Sees he had) then the favourite Deacon had some particular Dignity and Power conferred upon him. There is no Reason to think with Baronius and some others, that the Office of the Archdeacon was of Apostolical Institution; since the Name thereof is not to be heard of before the fourth Century, nor any thing belonging to their Power, known much sooner: Since St. Jerom is the oldest Author who mentions the Name, making him to be chosen by the rest of the Deacons; Quomodo si exercitus Imperatorem faciat, aut Diaconi eligant de se, quem industriam noverint & Archidiaconum vocent, Hier. Ep. 85. But such Election made by the Body of the Deacons, I take but to be only the particular Custom in some few Churches. For the Bishops would oftentimes choose the Archdeacon, either from a particular Favour, or upon Account of some extraordinary Worth, out of the

OF COMMON-PRA YER.

None shall be punish'd a
bove once for one Offence.

Ornaments of the Church
and Ministers.

C

An Act for the Uniformity, &c.

ken by the Authority of the Queens Majesty, with the advice of her Commissioners, appointed and Authorized under the great Seal of England for Causes Ecclesiastical, or of the Metropolitane of this Realm: And also, that if there shall happen any contempt, or irreverence to be used in the Ceremonies, or Rites of the Church, by the misusing of the Orders appointed in this Book; the Queens Majesty may by the like advice of the said Commissioners, or Metropolitane, or dain and publish such further Ceremonies, or Rites, as may be most for the advancement of Gods glory, the edifying of his Church, and the due reverence of Christs holy Mysteries and Sacraments.

All Laws and Ordinances made for other Service shall be void,

XXVI. And be it further Enacted by the Authority aforesaid, That all Lawes, Statutes, and Ordinances, wherein, or whereby any other Service, Administration of Sacraments, or Common-Prayer is limited, established, or set forth to be used within this Realm, or any other the Queens Dominions, or Countries, shall from henceforth be utterly void, and of none effect.

An

An ACT for the Uniformity of Publick Prayers, and Administration of Sacraments, and other Rites and Ceremonies: And for establishing the Form of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons in the Church of England.

XIV. CAROL. II. C. IV.

WHEREAS in the first year of the late Queen Elizabeth there was one Uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of England (agreeable to the Word of God, and usage of the Primitive Church) compiled by the Reverend Bishops and Clergy, set forth in one Book, Intituled, The Book of Common-Prayer, and Administration of Sacraments, and other Rites and Ceremonies of the Church of England, and enjoyned to be used by Act of a Parliament, holden in the said first year of the said late Queen, Intituled, An Act for the Uniformity of Common-Prayer, and Service in the Church, and Administration of Sacraments, very comfortable to all good People desirous to live in Christian Conversation, and most profitable to the Estate of this Realm, upon the which the Mercy, Favour and Blessing of Almighty God is no wise so readily and plentifully poured, as by Common-Prayers, due using of the Sacraments, and often preaching of the Gospel, with devotion of the hearers: And yet this notwithstanding, a great number of People in divers parts of this Realm, following their own sensuality, and living without knowledge and due fear of God, do wilfully and Schismatically abstain, and refuse to come to their Parish-Churches and other Publick places where

2 El. c. 2.

a Parliament.] The Word Parliament comes from the French Word Parler to speak, and was received into the Latin Tongue in the declining Ages thereof: Tho' Sir Edward Coke's Derivation of the whole Word Parliamentum, from Parler le ment, i. e. from freely speaking their Minds,

Antiquity of is too fanciful. For the Termination mentum, was given only in imitation of other Words in the Latin Tongue, as Sacramentum, Medicamentum, &c. The Assemblies of the Principal Citizens in great Cities and Towns upon Matters of Importance, were first stiled by this Name; which were anciently called together by the Sound of a Trumpet, as du Frene proves out of an old Charter, *Parlamento in ipso Palatio, ad sonum Tube, seu Tubarum, publice congregato*. The French called the Meetings of several wise and learned Persons, which were convened once or twice a Year, in different Parts of the Country, to hear Appeals from the lower Courts of Justice, by the Name of Parliaments, such as the Parliament of Paris, Tholouse, Bourdeaux, &c. After the Normans came into England, the general Assembly of the Nobility, Clergy and Commons of England, had that Name given them. But tho' the Name of Parliament here in England, be not more ancient than the Conquest, yet the Thing itself is of older Date. For indeed these general Meetings were an essential Part of the Government of all the Northern Nations, up to the most ancient Times, that History gives us any Notice of. That there were such general Meetings among the ancient Germans, of whom our Saxon Predecessors were a Part, is plain from Tacitus. *De minoribus rebus Principes consultant, de majoribus omnes; ita tamen, ut ea quaque quorum penes plebem arbitrium est, apud principes pertractentur*. Concerning Things of lesser Moment, the Persons of Honour deliberate, but the whole Body of the

People, concerning Matters of great Concern; but yet so, that those Things, that the People have Cognizance of, must be treated in the Presence of the Nobility. Tac. de Mor. Germ. And Xiphiline informs us that among the Britains, the People have a great share in the Government. Xiph. Ep. Dion. Cass. During the Saxon-Government here in England, the grand Affairs of State were transacted in the Common-Council or Assembly of the Nation, which they called the Michel Synoth, the great Assembly, or Wittena Gemot, the Assembly of the wise Men. Coke on Litt. Lib. 2. §. 164. Indeed different have been the Opinions concerning the Antiquity of this honourable Body, some setting its Claims too high, and others depressing them too low. But my Lord Coke, who wrote before those unhappy Disputes began, and therefore is most likely to be impartial in the Cause, writes thus: "It appeareth that diverse Parliaments have been holden long before, and until the Time of the Conqueror, which be in Print, and many more appearing in ancient Records and Manuscripts. Le Roy Alfred Asssembler les Countes, &c. Et ordina per usage perpetual, que deux foiz per an ou plus souvent pur mifer in temps de peace se asssemblerent a Londres a Parlementer, sur le guidement del peuple de Dieu, & coment soi garderont de pecher, viveront en quiet, & receiveront droit per usages & sanits judgments, per ceste Estate, se fieront plusors ordinaances, per plusors Roys, jefq; a temps le Roy que ore est, que suit le Roy. E. 1. The Conclusion of that great Parliament holden by King Athelstan, at Grotely is very remarkable, which I have seen in these Words, All this was enacted in that great Synod, or Council of Grotely, whereat the Archbishop Wolfehelm, with all the Noble Men and Wise Men, which King Athelstan called together. Coke in Litt. ib. There was a Parliamentary

Parliaments in England, during the Saxons, on times.

The King's Declaration at d
Commission for Reviewing
the Book of Common-Prayer,
and Alterations to be pro-
pounded therein.

where Common-Prayer, Administration of the Sacraments, and Preaching of the Word of God is used upon the Sundays and other days ordained and appointed to be kept and observed as Holy days: And whereas by the great and scandalous neglect of Ministers in using the said Order, or Liturgy, so set forth and enjoined as aforesaid, great mischiefs and inconveniencies, during the times of the late unhappy troubles, have arisen and grown; and many people have been led into Factions and Schisms, to the great decay and scandal of the Reformed Religion of the Church of England, and to the hazard of many Souls: For prevention whereof in time to come, for settling the Peace of the Church, and for allaying the present distempers, which the indisposition of the time hath contracted, The Kings Majesty (according to his Declaration of the five and twentieth of October, One thousand six hundred and sixty) granted his Commission under the great Seal of England to several Bishops and other Divines to review the Book of Common-Prayer, and to prepare such alterations and additions, as they thought fit to offer; and afterwards the Convocations of both the Provinces of Canterbury and York, being by his Majesty called and assembled (and now sitting) his Majesty hath been pleased to authorize and require the Presidents of the said Convocations, and other the Bishops and Clergy of the same, to review the said Book of Common Prayer, and the Book of the Form and manner of the Making and Consecrating of Bishops, Priests and Deacons; and that after mature consideration, they should make such additions and alterations in the said Books respectively, as to them should seem meet and convenient; and should exhibit and present the same to his Majesty in writing, for his further allowance or confirmation; since which time, upon full and mature deliberation, they the said Presidents, Bishops, and Clergy of both Provinces have accordingly reviewed the said Books, and have made some alterations which they think fit to be inserted to the same; and some additional Prayers to the said Book of Common-Prayer, to be used upon proper and emergent occasions; and have exhibited and presented the same unto his Majesty in writing, in one Book, Intituled, The Book of Common-Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England, together with the Psalter or Psalms of David, pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons: All which his Majesty having duly considered hath fully approved and allowed the same, and recommended to this present Parliament, that the said Book of Common-Prayer, and of the Form of Ordination and Consecration of Bishops, Priests, and Deacons, with the Alterations and Additions, which have been so made and presented to his Majesty by the said Convocations, be the Book, which shall be appointed to be used by all that Officiate in all Cathedral and Collegiate Churches and Chappels, and in all Chappels of Colledges and Halls in both the Universities, and the Colledges of Eaton and Winchester, and in all Parish-Churches or Chappels within the Kingdom of England, Dominion of

Assembly under King Ethelbert A. D. 605, which Sir H. Spelman calls, *Commune Concilium tam Cleri quam Populi*, Conc. Tom. 1. p. 126. And, under King Ina A. D. 712, there was (as the same learned Gentleman writes) a like Assembly; where several wholsom Laws were enacted, *per Commune Concilium & Assensum, Episcoporum, Principum, Procerum, Comitum, & omnium sapientum seniorum & Populorum totius Regni*. id. Tom. 1. p. 219. Nor can it be doubted, but that great Meeting, mentioned by AB. Parker, to be held under Edward the Elder, A. D. 905. was a Parliament, by his Description of it. *Concilium magnum Episcoporum, Abbatum, Fidelium, Procerum & Populorum*, &c. *Antiq. Brit.* p. 75. Neither could Edward the Confessor's Laws have obtained such Fame and Favour, among the People, unless they had been consented to by the *Wittena Gemot*, or the Saxon-Parliament. And Mr. Lambard says, that the Reformation of the ancient Saxon-Laws, and the new ones which were enacted under him, was done *a Rege, Baronibus & Populo*. *Lamb. de Prisc. Angl. Leg. Cap. 8.* And William the Conqueror, for all his Stomach at the Beginning of his Reign, and his grounding his Government on his Conquest, by taking away the Estates of many of the English, was oblig'd in a little time to suffer publick Matters to go

on in the ancient Method of Parliaments; for there was a General-Council or Parliament held in the fourth Year of his Reign, A. D. 1070, wherein it was agreed, that *Lanfrank* should be admitted to the Archbishoprick of Canterbury, *eligentibus eum senioribus ejusdem Ecclesie cum Episcopis ac Principibus, Clero & Populo Anglie, in curia Regis, &c.* *Gerv. Dorob.* In the Year 1072, there was another Parliament held, which made up a Difference between *Lanfrank* and *Odo* Bishop of *Bayeux*. *Selden's Titles of Honour.* p. 580. And Mr. *Petit* has proved out of an ancient Charter to the Abby of *Westminster*, now extant in the Cotton Library, that a Parliament was held in the 14th Year of his Reign, A. D. 1083, wherein the King's Charter to that Abby was confirmed. And that Convention of the English mentioned by *Hoveden*, *Par. 1. p. 264.* from which he begg'd Assistance against the Associates in Favour of his Brother *Robert*, may justly be deem'd a Parliament. King *Henry* the first grounded his Title to the Crown upon the Authority of the Parliament, who *plenario consensu & consilio Baronum totius Communitatis Regni, imposuerunt Roberto illegitimitatem*. *Knighton. M. Paris.* And he promised an Amendment of the Laws, *Congregato Londonii: Clero Anglie & Populo universo.*

King *Stephen's* Title to the Crown was likewise recognized by Parliament, he being *assensu cleri* &

of Wales, and Town of Berwick upon Tweed, and by all that Make, or Consecrate Bishops, Priests or Deacons in any of the said places, under such Sanctions and Penalties as the Houses of Parliament shall think fit.

II. Now in regard that nothing conduceth more to the settling of the Peace of this Nation (which is desired of all good men) nor to the honour of our Religion, and the propagation thereof, than an Universal agreement in the Publick Worship of Almighty God; and to the intent that every person within this Realm, may certainly know the Rule, to which he is to conform in Publick Worship, and Administration of Sacraments, and other Rites and Ceremonies of the Church of England, and the manner how, and by whom Bishops, Priests and Deacons are, and ought to be Made, Ordained and Consecrated;

The Peace and Honour of Religion much advanced by Uniform agreement in the publick worship of God.

Be it Enacted by the Kings most Excellent Majesty, by the advice and with the consent of the Lords Spiritual and Temporal, and of the Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers, in any Cathedral, Collegiate, or Parish Church or Chappel, or other place of Publick Worship within this Realm of England, Dominion of Wales, and Town of Berwick upon Tweed, shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Publick, and Common-Prayer, in such Order and Form as is mentioned in the said Book, annexed and joined to this present Act, and Entituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, Pointed as they are to be sung or said in Churches; and the form or manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons: and That the Morning and Evening Prayers, therein contained, shall upon every Lords day, and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every Minister or Curate in every Church, Chappel, or other place of Publick Worship within this Realm of England, and places aforesaid.

The Book of Common Prayer shall be used.

III. And to the end that Uniformity in the Publick Worship of God (which is so much desired) may be speedily effected, Be it further Enacted by the Authority aforesaid, that every Parson, Vicar, or other Minister whatsoever who now hath, and enjoyeth any Ecclesiastical Benefice or Promotion with

All Parsons, Vicars and Ministers, to read and declare their Assent to the use of the same.

Populi Angliæ in Regem electus. Malmsh. And the Assize or Statute of Clarendon, which passed in King Stephen's Reign, was enacted, *Convocato Clero & Populo Regni*, which Mr. Selden calls a full Parliament. *Titles of Hon. p. 585.* In King John's Reign, the Statute of Kennilworth was passed in Parliament, which the ancient Records call by the Name of a Parliament. *Parlement eust summons a Kennilworth. Petit's Ancient Right, &c.*

As for succeeding Reigns, that the Parliament has been a Part of our Constitution, is so evident by the Acts which they have made, most of which are publick in our Statute Books, that the Truth thereof is not to be contested. My Lord Coke expressly asserts, that there have been (to his time) in the time of and since the Conquest, in the Reigns of King Hen. 1. King Stephen, Hen. 2. Rich. 1. King John, Hen. 3. &c. 280 Sessions of Parliament, and at every Session diverse Acts of Parliament made, no small Number whereof are not in Print, Coke in Litt. Lib. II. Sect. 164.

b Lords Spiritual.] The Lords Spiritual or the Bishops were always Members of the Upper House in Parliament, and had a Right to Sit and Vote there. For in all the ancient Parliaments, wherein the Clerus and Populus are said to be convened, the Bishops must necessarily be understood, as being a principal Part of the Clergy. King Ina's great Council or Parliament held A. D. 702, was composed *ex Episcopis, Principibus, Proceribus, &c. Spelm. Conc. Vol. 1. p. 403.* In the Reign of King Edred A. 948. there were summoned to Parliament, *Tam Archiepiscopi & Episcopi ac Abbates, quam ceteri totius regni Proceres & Optimates, Londoniis, ad tractandum de negotiis publicis totius regni. Ingulph. Edit. Lond. p. 497.* And when King Knute held a Parliament in his Time, to this omnes Episcopos & Duces cunctosq; optimates gentis Angliæ Londoniæ congregari jussit. And that ancient

Record which is called *Modus tenendi Parliamentum*, (if it be genuine, as I will not pretend to judge whether it be or no) lays it down that *ad Parliamentum summoneri & venire debere Archiepiscopos, Episcopos, Abbates, Priores & alios majores Cleri, qui tenent per Comitatum aut Baroniam, ratione hujusmodi tenuræ.* The Statute of Clarendon declares, that *Archiepiscopi, Episcopi, &c. sicut ceteri Barones debent interesse judiciis Curie Regis cum Baronibus, Mat. Par. in Hen. 2.* And in the Great Charter granted in the last Year of King John's Reign, that King promises, that when he summons a Parliament, he will cause to be summoned thereto *Archiepiscopos, Episcopos, Abbates, Comites, & Majores Barones Regni, sigillatim per literas, &c. ad certum diem, sc. ad terminum 40 dierum ad minus, & ad certum locum. Mat. Paris in Johanne R.* This was so incontestable a Right of the Bishops, that Stratford Archbishop of Canterbury in Edward the III's Time, being in Disfavour with the King, and upon that account by some prevailing Favourites at Court, excluded his Right of sitting in Parliament, resolutely protests against that Injury. *Rex me ad Parliamentum scripto suo vocavit, & ego tanquam major pars Regni post Regem, & primam vocem habere debens in Parlamento, jura Ecclesiæ meæ Cantuariensis vendico, & ideo ingressum in Parliamentum peto, Antiq. Brit. in Stratford.*

c Morning-Prayer.] Morning and Evening-Prayer shall be used, and all other the Common-Prayer, Administration, &c. in the Order and Form and on the Days and Times appointed; nor will any Dispensation excuse the Performance of what is here required. The Holidays are such as are in the Table annexed to the Kalendar, and there said to be observed.

d Parson — Parish-Church.] Parishes, (wherein the Church is the Place where the different Inhabitants meet to pay their publick Worship to Almighty God, and the Parson or chief Minister is appointed to

Of the Original of Parishes.

within this Realm of England, or places aforesaid, shall in the Church, Chappel, or place of publick Worship belonging to his said Benefice or Promotion, upon some Lords day before the Feast of Saint Bartholomew, which shall be in the year of our Lord God, One thousand six hundred sixty and two, openly, publickly, and solemnly read the Morning and Evening Prayer appointed to be read by, and according to the said Book of Common Prayer at the times thereby appointed, and after such reading thereof shall openly and publickly, before the Congregation there assembled, declare his unfeigned assent, and consent to the use of all things in the said Book contained, and prescribed in these Words and no other :

IV. **I** A. B. Do here declare my unfeigned assent, and consent to all, and every thing contained and prescribed in and by the Book intituled, *The Book of Common Prayer and Administration of the Sacraments, and other Rites, and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, Pointed as they are to be sung or said in Churches, and the form, or manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons.*

V. And

to offer up their Prayers to God, and to preach to them God's Word) were not settled till some considerable Time after Christianity had prevailed in the World. The Word Parish comes from the Greek Word *παροικία*, which signifies Sojourning, or Living as a Stranger or Inmate. For so it is used among the Classial Writers of the Greek Tongue. *Ἀπὸ δὲ Κνίδος μετὰ Σινώπης Ἑλλήνες τὴν Ἀσίαν παροικοῦσι.* From Cnidus to Sinopa the Greeks do live as Strangers, or have made a Settlement, in Asia. *Isocr.* But the Hellenistical Greeks do most frequently use it in this Sense, and hardly in any other, *Why so called.* ἡ παροικία, ἐν ἀνοίξαι στόμα, where thou art a Stranger thou dar'st not open thy Mouth, *Ecclus.* 29. 24. And so *Ecclus.* 41. 19. The Wiseman exhorts to beware of Theft, *ὁ δὲ ἵππος ἡ παροικία, in the Place where thou Sojournest.* And Chap. 16. 8. *Ὁὐκ ἐπεύχαστο περὶ τῆς παροικίας αὐτοῦ.* God spared not the Place where Lot Sojourned. And the Septuagint translate the Hebrew Word, *Ger, Peregrinus,* by *παροικία*. *Gen.* XV. 13. XXIII. 4. *Exod.* II. 22. XVIII. 3. *Deut.* XIV. 21. XXIII. 7. 2 *Kings* I. 13. *Psal.* XXXVIII. 17. CIV. 12. CXIX. 19. *Jer.* XIV. 9. And so they do the Word *Magor, Peregrinatio,* by *παροικία.* *Ὑμῶν ἦσαν ἡμεῖς ἐν τόπῳ παροικίας ἡμῶν.* They have been my Song in the Place of my Pilgrimage, *Psal.* CXIX. 54. And in that Passage of the Psalms, where David complains that *Woe* is him that he Sojourns in Mesek, the Septuagint translate the *Garibi, peregrinatus fui, παροικία ἡμῶν, &c.* I have made my Sojourning, *Psal.* 120. 5. But you will say, what has all this to do with our modern Word Parish? I answer thus much. It must be observed that the Primitive Christians receiv'd a great Part of their Customs, and also their Phraseology from the Jews. Now the Jews when they travell'd abroad, and many of that Religion and Nation were settled in any Town or City, they either built them a Synagogue, or else procured some large Room, where they performed their publick Worship; and all that were Strangers in that Place, met there on the Sabbath-Day, and other Times of publick Devotion. This Brotherhood of Jews, which was mixed with the prophane Heathen, the Inhabitants of the Place, they called the *παροικία*, or the Society of the Sojourners. And at the beginning of Christianity the Christians were in the same Condition with the Jews, they being either originally Jews or Jewish Profelytes, or else living in a retired Condition, sequestred from the World or little mixing themselves with the Affairs of the City or Country they belonged to. Upon which Accounts St. Peter addresses the first Christians, whom he writes to, *ὡς παροικῆς καὶ παρεπίδητοι, as Strangers and Pilgrims,* 1 *Per.* II. 11. Now this Peregrination, or select Number of Strangers in the Heathen Cities, was called the *παροικία*; over which there was set by Apostolical Authority, a Bishop, a *Προεστός, a Cazan* an Inspector, or a *Rhosb Cabel* a Head of the Congregati-

on; all which Names denoted the Episcopal Authority, and which in little time, centered in the one, most usual Name of *Ἐπίσκοπος*, or Bishop, as is plainly seen by the *Ignatian Epistles.* So that the *Ἐπίσκοπος* and *παροικία* became relative terms; he that had the Superintendency, or principal Inspection of the Congregation, whether one or more, was called the Bishop, and the Congregation under his Care was called the *παροικία.* Hence, in the most early Time of the Greek Church, the Word *παροικία* was used to signifie, what we now call a Diocese. *Parochia first signified a Diocese.* Thus in the Apostolick Canons, a Bishop is to be reduced to Lay-Communion, *ἐκλεῖψαι τὴν αὐτοῦ παροικίαν, that leaves his Diocese for another, Can.* 14. Hence in the 16th Canon of the Council of Nice, those Priests who go to another Diocese, are obliged *ἀναστρέφειν εἰς τὰς αὐτοῦ παροικίας, to return to their own Dioceses, Eusebius. Eccl. Hist. Lib. 4. cap. 1. Sag. Tῆς ἐν Ἀλεξανδρείᾳ παροικίας ἑπισκοπὸς τὴν ζών μελαιντέλει.* The Bishop of the Diocese of Alexandria departed this Life. And so again, *καὶ τὴν καλοῦσαν παροικίαν, the Glory of the Diocese of Caesarea, Euseb. Lib. 1.* The Latins from the Greek took up the same Way of Expression, denoting a Diocese by the Word *Parochia*; so in the third Council of Toledo, *Cap. 19.* those Bishops are animadverted upon, *qui per parochias suas acerbe nimium se gerunt; behave themselves with too great Severity in their Dioceses.* Which way of expression lasted till after the Time of Charles the Great. For in the Council of *Sevil* quoted by *Ivo*, which was held about this Time, we find this Canon, *singulis annis quisq; Episcopus Parochiam suam circumeat, Par. 5. cap. 189.* And in a Council held at *Rhemes* afterwards, *Non liceat Episcopo principalem Cathedralam suae Parochiae negligere, Con. Rem. sub. Eug. cap. 11.* But it is further to be observed, that when the Word *Parochia* signified a Diocese, the Word *Diocesis* signified a Parish. So in the Council of *Agatha, Presbyter dum Diocesan tenet, whilst the Presbyter is in Possession of his Living. Conc. Agath. cap. 54.* And in the third Council of *Orleans, cap. 18.* *Diocesis* is the same with *Basilica* a Parish-Church. And so in the Capitulars, *Dioceses quae ab aliquibus possidentur sacerdotibus, Capit. Lib. 7. Cap. 175.* And so again *Cap. 3. 6. Episcopum per cunctas Dioceses Parochiasq; per singulos annos ire oportet.* But in the seventh or eighth Century, when Parish-Churches began frequently to be founded in Villages, the old Names shifted, and *Diocesis* was used to denote the Extent of the Bishop's Jurisdiction, and *Parochia*, the Place where the Presbyters Care was limited. That many Parish-Churches were founded in great Towns and Vills, under the Cathedral-Church of the Bishop, both in Italy, Spain and France, during the fourth, fifth and sixth Centuries, may be seen, by many Particulars in the several Provincial Councils,

V. And, That all and every such Person, who shall (without some lawful Impediment, to be allowed and approved of by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such Impediment) within one Month after such Impediment removed, shall ipso facto be deprived of all his Spiritual Promotions; And that from henceforth it shall be lawful to, and for all Patrons, and Donors of all and singular the said Spiritual Promotions, or of any of them, according to their respective Rights, and Titles, to present, or collate to the same; as though the Person, or Persons, so offending or neglecting were dead.

The Penalty for refusing.

VI. And

cils, which are gathered together with great Industry by *Eusebius*, in his *Opera Varia*. And though they were later here in *England*, yet we have some Instances thereof as early as the Year 700: For about that time *Bede* relates, that the Bishop of *Hexam* consecrated a Parish-Church, in the Mannor of one *Pach* a *Saxon* Earl, *Hist. Eccl. Lib. 5. cap. 4.* and not long after that he did the same for one *Addi*, another great Man. Nay before this he relates of *Birinus*, first Bishop of the *West-Saxons*, that he built and dedicated several Churches, in his Diocese of *Dorchester*. *Bed. Hist. Lib. 3. c. 7.* When *Egbert* Archbishop of *York* made his Constitutions, which was about the Year of our Lord 750, they seem to be growing up apace, by that Canon, *Unusquisque sacerdos Ecclesiam suam, cum omni diligentia adificet. Spel. Con. Tom. 1. p. 258.* And again, he forbids that the Tithes formerly paid to the Mother-Church should be paid to the new-built Oratories, *ib.* By the time of *Edward* the Confessor these Parishes were grown so numerous, that Complaint was made, that the Clergy was impoverished thereby, in the Additions to King *Edward* the Confessor's Laws. *Multa in locis modo sunt tres vel quatuor Ecclesie; ubi tunc temporis una tantum erat, & sic decime, (singulorum sacerdotum) caperant minui. Spel. Conc. Tom. 1. p. 621.* After which time the Division of the Parishes was not much altered; for the Survey of *England* in *Doomsday-Book* is not very different from our later ones. Thus much concerning Parishes and Parish-Churches. And now a Word or two of the Parson. The Word Parson is

The Rector of the Parish, why called the Parson.

the English of the Latin Word *Persona*, which is a Word frequently used in the Civil Law to denote not only the individuality, but also the State, Capacity or Condition of any one. Nay, several Persons conjunctly taken, are esteemed as but one Person. *Persona eadem consistit Pater & Filius. Cod. de Impub.* Upon which Account, a Corporation or Body Politick, is likewise deemed a Person. And indeed, for many Years after the Propagation of Christianity, the Clergy continued in this conjunct or political State, living in a Society together with their Bishop about the Mother-Church, and had not any Revenues in particular, but only so much as was distributed to them, out of the common Stock by the Bishop. But when Benefices were founded, Clergy-Men did now no longer constitute the publick Person or Body of the Cathedral-Church, but each of them became a Person himself, and had the Revenues of his own particular Benefice, appropriated to his use, in as fit and ample a manner, as the Revenues of the Mother-Church belong'd to the whole Body of the Clergy. And thus in the Eye of the Canon-Law, every Dignitary, or Prebend of a Church, was a Person. *Est omni rationi contrarium, ut unus Clericus in una vel diversis Ecclesiis, plures Dignitates, vel personatus obtineat. Decretal. Lib. III. Tit. 5. Cap. 13. In eadem Ecclesia nullus plures dignitates, aut personatus habere presumat, &c. ib. cap. 28.* In both which Places the Personatus take in the Prebends of the Church. But here in *England* the Word *Persona* was peculiarly applied to denote the Rector of a Parish, who had the principal Charge of the Souls, in contradistinction to the Vicar or Curate who was under him. For *Dr. Lindwood* observes: *Est illud nomen Persona vulgare Anglicorum. Lindw. Lib. 3. Tit. 1.* And again, *Propter personatus, prout vulgariter sumuntur in Anglia, nam tales personatus non sunt dignitates: And then tells us, that in other Places, Personages and Dignities were the same. Hec tria Dignitas, Personatus, & Canonie quandoque equiparantur. ib. c. Vicar.]* A Vicar is a Person in holy Orders, who under the Rector, or in his Absence, or in case the great Tithes of a Church are impropriate, has

the Care of the Souls of a Parish committed to him. When the Living was first endowed, all the Revenue thereof belonged to the Person who served the Cure. But in process of time it came to pass, by the Avarice of the Religious Houses, that good Part of the Parochial Revenue was swallowed up to maintain their Luxury and Grandour. For when Mannors and Advowsons were given to, or purchased by the Monks, they were wont to settle Parish-Priests in the Livings, reserving to themselves considerable Pensions out of the Profits thereof, or sometimes to supply the Cure by turns themselves, taking all the Revenues to their Body. This, upon complaint, was in some measure redressed by the Synod of *London* 1102, which Orders, *Ne Monachi Ecclesias, nisi per Episcopos accipiant, neque sibi datas ita spoliarent suis redditibus, ut Presbyteri ibi servientes in aliquo penuriam patiantur.* The Popes likewise lent their Hand to redress this Grievance; for *Alexander III.* commands the Monks of the Diocese of *York*, to restore the full Value of the Livings to the Parochial Clergy, *Ideoq; mandamus, quatenus si quas portiones vel antiquos redditus Clericorum, sine consensu Archiepiscopi vestri, minuire presumpseritis, ad integritatem pristinam revocetis. Extrav. de Præb. c. avaritia.* The Council of *Lateran* likewise orders, that the Monasteries should present Clerks, like other Patrons, to their Livings; and thereupon Pope *Clement* decreed, That in Case of such Neglect, the Bishops should collate them. *Mandamus ut nisi prædicta persona intra tempus a Lateranensi Concilio statutum, ad vacantes Ecclesias personas idoneas præsentaverint, extrunc liceat (Episcopis Diocesani) appellatione remota ordinare Rectores, qui iis præesse noverint & prodesse. Extr. de Suppl. Negl. Prælat. c. sicut.* This put the crafty Monks upon a new Project, which was that of Appropriation, or tacking the Livings to their Monastical Revenues; and they being

Rich, never fail'd to procure Bulls from the Pope to obtain that Privilege; either serving the Cures themselves under that Title, or getting it to be done by some poor Priest, at a very mean Salary. But now Matters being in a worse Condition than before the Appropriation, the English Bishops did all that was in their Power for the Relief of the Parochial Clergy, and since they could not disannul the Pope's Indulgence, they made the Monastery to present a Clerk or Incumbent, (who was to reside and do the Duty of the Cure) and to settle a sufficient Maintenance upon him. To this purpose is that Injunction in the English Councils, *Tom. 2. p. 239. Cum inhonestum sit & Canonis inimicum, ut viri Religiosi, quibus concessum est in proprios usus convertere Ecclesias, Ecclesiis Parochialibus personaliter deserviant, statuimus, ut in Ecclesiis sic ijs concessis perpetuos Vicarios per nos constituent, & certam & competentem Vicariam, ad Taxationem nostram in dictis Ecclesiis infra 40 dies eis assignent.* Neither were the Bishops left at Liberty to allow what Stipend to the Vicar they thought fit, for by the Council at *Oxford* held *A. D. 1222*, it was ordered, that less than five Marks should not be assigned. *Statuimus ut Vicario Perpetuo, ad minus, redditus quinque marcarum assignetur.* *Dr. Lyndwood* says, that in Archbishop *Sudbury's* time, *A. D. 1328*, the Rule was eight Marks, and in his time, *A. D. 1422*, in many Places, the Value of ten Marks was thought but a moderate Allowance, *Lindw. Prov. Lib. 1. Tit. 12. cap. quon. v. quinq; marcarum.* This being but a bare Maintenance for a Clergy-Man in those Times, it was thought requisite, that no such Vicar should have a Deputy under him, to whom he might make a smaller Allowance for the Supply of the Cure; and therefore the Council of *Oxford* decrees, *ut Ecclesia, qua in redditibus ultra*

Appropriations begun.

Stipends settled on Vicars.

quinq;

Every Person hereafter to be promoted to any Ecclesiastical Benefice shall read the Common-Prayer, and declare his Assent thereto, within 2 Months after Induction. Reading Articles and consent to them. *Vid. 13. Eliz. cap. 12. Sess. 3.*

The Penalty for not so doing the same.

Incumbents of Livings keeping Curates shall read the same once every Month.

The Penalty and manner of Conviction for not doing it.

Deans, Canons, Prebendaries, &c. shall subscribe the Declaration. *15 Car. II. c. 6.*

VI. And be it further Enacted by the Authority aforesaid, That every person, who shall hereafter be presented, or collated, or put into any Ecclesiastical Benefice, or Promotion within this Realm of England and places aforesaid, shall in the Church, Chappel, or Place of Publick Worship, belonging to his said Benefice or Promotion, within two Months next after that he shall be in the actual possession of the said Ecclesiastical Benefice or Promotion, upon some Lords day openly, publickly, and solemnly Read the Morning and Evening Prayers, appointed to be Read by, and according to the said Book of Common-Prayer, at the times thereby appointed, and after such Reading thereof, shall openly, and publickly before the Congregation there assembled, declare his unfeigned assent, and consent to the use of all things therein contained and prescribed, according to the form before appointed: and that all and every such person, who shall (without some lawful Impediment, to be allowed and approved by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such Impediment) within one month after such Impediment removed shall ipso facto be deprived of all his said Ecclesiastical Benefices and Promotions; and That from thenceforth, it shall and may be lawful to, and for all Patrons, and Donors of all and singular the said Ecclesiastical Benefices and Promotions, or any of them (according to their respective Rights and Titles) to present, or collate to the same, as though the person or persons so offending, or neglecting, were dead.

VII. And be it further Enacted by the Authority aforesaid, That in all places, where the proper Incumbent of any Personage, or Vicarage, or Benefice with Cure doth reside on his Living, and keep a Curate, the Incumbent himself in person (not having some lawful Impediment, to be allowed by the Ordinary of the place) shall once (at the least) in every month openly and publickly Read the Common-prayers and Service, in, and by the said Book prescribed, and (if there be occasion) Administer each of the Sacraments and other Rites of the Church, in the Parish Church or Chappel, of, or belonging to the same Personage, Vicarage, or Benefice, in such order, manner and form, as in, and by the said Book is appointed, upon pain to forfeit the sum of Five pounds to the use of the poor of the Parish for every offence, upon Conviction by Confession, or proof of two credible Witnesses upon Oath, before two Justices of the Peace of the County, City, or Town-Corporate where the Offence shall be committed, (which Oath the said Justices are hereby Impowered to Administer) and in default of payment within ten days, to be levied by distress, and sale of the goods and chattels of the Offender, by the Warrant of the said Justices, by the Church-wardens, or Over-seers of the Poor of the said Parish, rendering the surplusage to the party.

VIII. And be it further Enacted by the Authority aforesaid, That every Dean, Canon,

quinque marcas non habent, non nisi talibus personis conferantur, qui resideant in eisdem, & in propria persona ministrent in eisdem. Spel. Conc. Tom. 2. p. 183. And from hence the Oath of perpetual Residence of Vicars at their Institution took its Rise. But sometimes the Bishops would be kinder than this to the Vicar, and make the Convent allow him a third part of the Living; as Joceline Bishop of Bath and Wells, A. D. 1235, enjoynd the Convent of Brecon to allow the Vicar, *tertiam partem omnium provenientium & pertinentium ad dictam Ecclesiam*: And Bartholomew Bishop of Exon, about the Year 1179, decreed upon the Monastery of Tavistock, that they should pay their Vicar of the Church of Lamberton, one half of the Value of the Living; as Dr. Kennet has prov'd out of two ancient Manuscripts, *Cate of Improvements, &c.* But when Abbies were dissolv'd in K. Henry VIII's time, there were likewise granted away all Tithes, Pensions, Churches, Chappels, &c. appertaining to them — and any Person and Persons to enjoy the same in like manner by Letters Patents of the Kings Highness. 27 Hen. 8. cap. 28. Hence the Tithes, formerly appropriated to the Religious Houses, became Lay-fee, and were held as other ordinary Estates by the Possessors; the Vicars being intitled to no other a Portion of them, or Pension in lieu of them, than their former Endowment, during the standing of the Monasteries, or other Benefactions since, have given them a Right to.

f Two Months.] This is to be done within two Months after Induction: So likewise the reading

the Articles, and consenting to them, by 13 Eliz. cap. 12. Sect. III. But the Certificate of Subscription to the Declaration, contained in this Statute, as also the Declaration itself, is to be read within three Months after such Subscription, as per Sect. XI. g Dean.] The Word Dean comes from the Latin *Decanus*, which signifies a Governor or Inspector over ten Persons; or rather, the Chief of the Ten, who was to keep the rest in good Order. The Word was first used among the Soldiers, Ten of which made a *Contubernium*, who lodg'd together in one Tent, or, who were quarter'd together in one Place. *Modestinus de milit. vocab.* quoted by Calvin in his *Lexicon Jur. in voce contubernium*. After the Institution of Monks, the Name was adopted among them, to signify a chief Monk in a Fraternity, who was to superintend nine or ten of his Brethren, and keep 'em in good order. *Decani* *edw. illius* *in Monasteriis appellati sunt qui de- The first use of them. nis Monachis praeerant. Aug. Lib. 1. de Moribus.* And the same Method was observed by the famous Walter de Merton, the Founder of Merton College in Oxon, who drew the first Plan of an Academic College-Government here in England, by a Warden, Sub-Warden, Bursars and Deans. For this wise and excellent Person, tho' he was so very averse to the Religious Orders, that he denounced Expulsion from his College, to those of his Fellows who should enter into any one of them (*si quis eorum Religionem intraverit, cesset omnia in ejus personam Exhibita*

Canon, and ; Prebendary of every Cathedral, or Collegiate Church, and all Masters, and other Heads, Fellows, Chaplains, and Tutors of, or in any Colledge, Hall, House of Learning, or Hospital, and every Publick Professor, and Reader in either of the Universities, and in every Colledge elsewhere, and every Parson, Vicar, Curate, Lecturer, and every other person

libitio supradicta, Statut. Coll. Mert. cap. 14.) yet he took the Method of governing the young Fellows by a Decanus, or Dean, or a Vicenarius, or Governour over Twenty (in case his College should grow larger) from the Monastic Discipline. *De Scholaribus autem supradictis aliqui de discretioribus eligantur, qui sub ipso Castode, tanquam ejus Coadjutores, minus provecutorum curam, qualiter in studio & morum honestate proficiant, agere teneantur, adeo ut numero cuilibet vicenario, vel etiam DENARIO, si necesse fuerit, praestit unus. Stat. Coll. Mert. cap. 7.* And he elsewhere enjoyns, That every Quarrel which might arise in the College, should, per supradictos Praepositos, Vicenarios & DECANOS sedetur. *Stat. Coll. Mert. cap. 15.* The Secular Clergy made use of the same sort of Government: For the Archi-Presbyter, who had the Inspection over about Ten Parish-Priests, was called the Decanus Ruralis, or the Rural Dean. And so the Collegiate Churches, or Colleges of Secular Priests generally intituled their Governor by the Name of Dean, because the Body did, for the most part, consist of about ten or twelve. For as Ten was the old Military Decas, so Twelve was the ordinary Ecclesiastical one; chang'd (I suppose) to that Number, upon the account of the number of the twelve Apostles. The way of Installing this Dignitary was formerly very singular in some Churches; which, according to the Church-Heraldry in the Popish times, was thus: He was to have a Surplice upon his Back; a Sword girt about his Middle, a Pouch hanging by his Side, a pair of Spurs upon his Heels, and a Hawk upon his Fist; and in this Mountebank Figure he took Possession of his Stall. *Vid. Gloss. du Fresne.*

In Canon.] It may not be so very easie to assign the Reason, why the Name of Canons was given to the Members of Cathedral Churches.

Canons why so called. Some have thought that this Name was given to them, because a great number of them were Regular Priests, and oblig'd to observe the Canons or Rules of their respective Orders; or others, who were not so, received this Denomination, because they were ty'd up to the observation of their respective Founders, or Visitors Canons or Statutes. But the reason of this Name is of an higher Original, and I do not take it to come so directly from the Greek Word *Κανον*, *Regula*, a Statute or Ordinance, as it has been us'd in the more modern Ages; but from the Latin Word *Canon*, which signifies a Dole, an Allowance, or stated quantity of Provision, either to be receiv'd, or delivered out. And thus it is us'd by Cicero, speaking of the Province of Sicily, under Verres's Government. *Quando illa frumentum, quod deberet, ad diem non dedit, ecce Canonem!* When the Country does not deliver in the proportion of Corn, which was due, at the appointed day; Behold (says he) how well you have made good your Canon, or quoto, allotted you to pay. *Cic. in Ver.* So likewise the whole Repository or Collection of the respective Quota's of the several Provinces, sent in Corn to Rome for the subsistence of the poorer Citizens, was called the Canon. For it is reported of Severus the Emperor, that he husbanded the Store-houses so well, that septem annorum Canonem relinqueret, That he left a Canon or quantity of Corn, to serve to be distributed among the Poor for seven Years. *Spart. in Severus.* And it is recorded, as a very scandalous Practice of Heliogabalus, that he gave Canonem populi Romani unius anni, A full Years proportion of the Corn sent in by the Provinces for the use of the People of Rome, to Whores, Bawds, and such like scandalous Persons. *Lampr. in Heliog.*

What the ancient Canons were.

Afterwards, when Christianity prevail'd, the Word was adapted to an Ecclesiastical use; and those Clergymen that had the Canon, or Sportula, taken from the common Bank of the Church Offerings, delivered out to them for their Maintenance, came to be call'd Canonici. For, as we have elsewhere shewn, that the Church-Revenues were divided into four parts; one whereof went to the Maintenance of the Bishop, a second to the Maintenance of the Fabrick of the Church, and a third to the Poor; so a fourth part was divided among the o-

ther Clergy, who lived in a Collegiate manner about the Bishop. These receiv'd their Allowance Monthly, as appears from St. Cyprian; who speaking of some Persons who had behaved themselves Cowardly in the time of the Persecution, that they should not be deprived, but only suspended from their monthly Allowance, *Interim a Divisione tantum mensurna abstineant*, *Cypr. Ep. 28.* And elsewhere speaking of some whom he design'd to ordain Presbyters, he speaks thus: *Ceterum Presbyterii honorem designasse nos illis jam scitis, ut & Sportulis iisdem cum Presbyteris honorentur, & divisiones mensurnas equatis quantitatibus partiantur.* But I would have you know, that I design them for the Honour of the Presbytery, that they may be provided for out of the Sportula, together with the other Presbyters, and that they may have an equal share in the Monthly Divisions, *Cypr. Ep. 34.* These he elsewhere calls the Sportulantes Fratres, *Ep. 66.* Cathedral, or Mother-Churches, being sufficiently endowed, and likewise Parish-Churches being erected and provided of Pastors, those Clergymen who staid with the Bishop in or about the Cathedral-Church, retained the Name of Canonici, from their ancient Canon or Stipend.

i Prebendary.] A Prebendary is call'd so from the Prebenda, or Incom he has, as

being Member of a Cathedral-Church. For in the Ages of the barbarous Latinity, *Præbenda*, &c. was used to signify the Revenue of such a Preferment. It was formerly used as a Neuter of the Plural Number, *Præbenda, orum*; and was so used by Ulpian in *Lib. 19. D. de testibus*; and before him by Livy, *Lib. 2. de Bell. Pun.* as also by Plautus in *Perfa*, denoting the Provision which was delivered out to the Soldiers. But this in the illiterate Ages was changed into a Noun Feminine; and was not used at first to signify only the Incom, or Allowance of a Member of the Cathedral-Church, but denoted originally, any Stipend or Reward, which was given out of the Ecclesiastical Revenues, to a Person who by his Labours or Service had procured Benefit to the Church; and the Gratuity which was given, either to a Proctor or Advocate, or any other Person of the like kind. *Vid. Calv. Lexic. in voce Præbenda.* In process of time, when the Cathedral-Churches were well endowed, they left off the receiving the Incom of their Lands into one common Bank; dividing the remainder thereof, after the Common Table and other Publick Charges disbursed, among the Members of the Body; and in lieu thereof, parcelled out the lands into several Shares, appropriating them for the Maintenance of each single Clergyman who resided about the Cathedral-Church, calling it, *Præbenda*, or *Corpus Præbendæ*, the Corps of the Prebend. Hence arose the difference between a Prebend and a Canonry; That a Canonry was a Right which a Person had in a Church, to be deemed a Brother, or Member thereof, to have the right of a Stall therein, and of giving a Vote in the Chapter: But a Prebend was a Right to receive certain Revenues appropriated to his Place. *Præbenda differt a Canonia. Nam Canonia est jus spirituale, quod aliquis assequitur in Ecclesia per receptionem in Fratrem & Assignmentem Stalli in choro & loci in capitulo. Præbenda vero est jus recipiendi certos proventus. Lindw. de Concess. Præb. cap. surient. v. Præbendas.* The number of the Prebends in the several Cathedral-Churches, was increased by later Benefactions of respective Founders; oftentimes out of the Revenues of the Rural Clergy, to their great Impoverishment, whilst it was in the Power of the Bishops to apply the Tithes of Parsonages to that use; and oftentimes by exonerating the Lands of Prebends from paying Tithes to the Ministers of the Parishes where they lay.

Difference between a Prebendary and a Canon.

k Archdeacons, Chancellors of Churches, Precentors, &c. are within this Clause; For the Words are, Every Person in Holy Orders — who — at any time hereafter — shall have possession of — any other Ecclesiastical Dignity or Promotion —

person in holy Orders, and every School-master keeping any publick, or private School, and every person Instructing, or Teaching any Youth in any House or private Family as a Tutor, or School-master, who upon the first day of May, which shall be in the Year of our Lord God, One thousand six hundred sixty two, or at any time thereafter shall be Incumbent, or have possession of any Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, or Readers place, Parsonage, Vicarage or any other Ecclesiastical Dignity or Promotion, or of any Curates place, Lecture or School; or shall instruct or teach any Youth as Tutor, or School-master, shall before the Feast-day of Saint Bartholomew, which shall be in the Year of our Lord One thousand six hundred sixty two, or at or before his, or their respective admission to be Incumbent, or have possession aforesaid, subscribe the Declaration or Acknowledgment following, Scilicet.

The Declaration
This part of the Clause taken away by 1 W. and M.

This part of the Clause expired March 25. 1682.

IX. **I** A. B. Do declare [that it is not lawful upon any pretence whatsoever to take Arms against the King; and that I do abhor that Traiterous Position of taking Arms by His Authority against His Person, or against those that are Commissionated by him; and] that I will conform to the Liturgy of the Church of England, as it is now by Law established. [And I do declare that I do hold, there lies no Obligation upon me, or any other person from the Oath, commonly called the Solemn League and Covenant, to endeavour any change, or alteration of Government, either in Church or State; and that the same was in itself an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.]

* Subscribable.

The Penalty for not subscribing.

Schoolmasters in private Houses.

X. Which said Declaration and Acknowledgment shall be subscribed by every of the said Masters and other Heads, Fellows, Chaplains, and Tutors of, or in any College, Hall, or House of Learning, and by every publick Professor and Reader in either of the Universities, before the Vice-Chancellor of the respective Universities for the time being, or his Deputy; And the said Declaration or Acknowledgment shall be subscribed before the respective Arch-bishop, Bishop or ¹ Ordinary of the Diocese, by every other person hereby injoyned to * subscribe the same, upon pain, that all and every of the persons aforesaid, failing in such subscription, shall lose and forfeit such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity or Promotion, Curates place, Lecture, and School, and shall be utterly disabled, ^m and ipso facto deprived of the same; and that every such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity, or Promotion, Curates place, Lecture and School shall be void, as if such Person so failing were naturally dead.

XI. And if any Schoolmaster or other Person, Instructing or Teaching Youth in any private House or Family, as a Tutor or Schoolmaster, shall Instruct or Teach any Youth as a Tutor or Schoolmaster, before License obtained from his respective Archbishop, Bishop, or Ordinary of the Diocese, according to the Laws and Statutes of this Realm, (for which he shall pay twelve pence onely) and before such subscription and acknowledgment made as aforesaid; Then every such Schoolmaster and other, Instructing and Teaching as aforesaid, shall for the first Offence suffer three Months Imprisonment without bail or mainprize; and for every second and other such Offence shall suffer three Months Imprisonment without bail or mainprize, and also forfeit to His Majesty the sum of five pounds.

And after such subscription made, every such Parson, Vicar, Curate, and Lecturer shall procure a ⁿ Certificate under the Hand and Seal of the respective

¹ Ordinary of the Diocese, — Deanry.] It has been a Question by some, whether Cathedral Churches are to subscribe, at or before their having Possession, before the Bishop, or in their Cathedrals before the rest of the Chapter. But the Bishop seems here to be the proper Ordinary before whom he should subscribe. The Prebendaries and the other Dignitaries who are part of the Chapter, (the Residentaries being only a delegated Power, and chosen out of Persons already Members of the Chapter) do subscribe

before the Bishop, and the Instalment of a Dean pursuant to the Queen's Mandate doth not make the Chapter ordinary in this Case.

^m Ipso facto deprived.] There needs no Sentence declaratory; for these Words are explain'd by what follows, viz. shall be void as if such Person were naturally dead.

ⁿ Certificate.] Although Deans, Prebendaries, &c. are obliged to subscribe, yet Parsons, Vicars, Curates and Lecturers are the only Persons obliged to procure Certi-

respective Arch-bishop, Bishop, or Ordinary of the Diocese, (who are hereby enjoined and required upon demand to make and deliver the same) and shall publickly and openly Read the same, together with the Declaration, or Acknowledgment aforesaid, upon some Lords day within three Months then next following, in his Parish-Church where he is to officiate, in the presence of the Congregation there assembled, in the time of Divine Service; upon pain that every Person failing therein shall lose such Parsonage, Vicarage, or Benefice, Curates place, or Lecturers place, respectively, and shall be utterly disabled, and ipso facto deprived of the same; And that the said Parsonage, Vicarage, or Benefice, Curates place or Lecturers place shall be void, as if he was naturally dead.

Certificate of Subscription, to be read within 3 Months after Subscription.

Parsonage, &c. void if not perform'd.

XII. Provided always that from and after the Twenty fifth day of March, which shall be in the year of our Lord God, One thousand six hundred eighty two, there shall be omitted in the said Declaration, or Acknowledgment so to be Subscribed and Read, these words following, Scilicet.

What to be omitted in the Declaration after 25 March 1682.

AND I do declare that I do hold there lies no obligation on me, or any other person from the Oath, commonly call'd the *Solemn League and Covenant*, to endeavour any change, or alteration of Government either in Church or State; And that the same was in itself an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.

So as none of the persons aforesaid shall from henceforth be at all obliged to Subscribe or Read that part of the said Declaration or Acknowledgement.

XIII. Provided always, and be it Enacted, that from and after the Feast of Saint Bartholomew, which shall be in the year of our Lord One thousand six hundred sixty and two, no person who now is Incumbent, and in possession of any Parsonage, Vicarage, or Benefice, and who is not already in holy Orders by Episcopal Ordination, or shall not before the said Feast-day of Saint Bartholomew be Ordained Priest, or Deacon, according to the form of Episcopal Ordination, shall have, hold, or enjoy the said Parsonage, Vicarage, Benefice with Cure or other Ecclesiastical Promotion within this Kingdom of England, or the Dominion of Wales, or Town of Berwick upon Tweed; But shall be utterly disabled, and ipso facto deprived of the same; And all his Ecclesiastical Promotions shall be void, as if he was naturally dead.

Persons not ordained Priests or Deacons according to Episcopal Ordination, shall not hold any Ecclesiastical Promotion:

XIV. And be it further Enacted by the Authority aforesaid, That no person whatsoever shall thenceforth be capable to be admitted to any Parsonage, Vicarage, Benefice, or other Ecclesiastical Promotion or Dignity whatsoever, nor shall presume to Consecrate and Administer the Holy Sacrament of the Lords Supper, before such time as he shall be Ordained Priest, according to the form, and manner in, and by the said Book prescribed, unless he have formerly been made Priest by Episcopal Ordination, upon pain to forfeit for every offence the sum of One hundred Pounds; (one moiety thereof to the Kings Majesty, the other moiety thereof to be equally divided between the poor of the Parish where the offence shall be committed, and such person, or persons as shall sue for the same by Action of Debt, Bill, Plaint, or Information in any of his Majesties Courts of Record, wherein no Essoign, Protection, or Wager of Law shall be allowed) And to be disabled from taking, or being admitted into the Order of Priest, by the space of one whole year then next following.

Nor shall consecrate and administer the holy Sacrament, before ordained Priest according to the Book of Common Prayer, or formerly made Priest by Episcopal Ordination.

Penalty 100 l.

XV. Provided that the Penalties in this Act shall not extend to the Foreigners or

Certificates of their Subscription to the Declaration, and within three Months after such Subscription made, to read not only the Certificate, but at the same time also the Declaration itself; and where Induction is deferred beyond three Months, the Incumbent must take care to read the said Declaration and Certificate: Parsonage, &c. void if not performed.

Q. If Prebendaries, who by their Prebends are

obliged to read Lectures, are within this Clause? o Capable to be admitted.] Note this Clause doth not make their admission void, but only makes them incapable to be admitted under Penalty of 100 l. but being made incapable they may be deprived.

p Consecrate and Administer.] The Person must do both Acts to forfeit the Penalty.

or Aliens of the Foreign Reformed Churches allowed, or to be allowed by the Kings Majesty, his Heirs and Successors, in England.

No lapse but after six Months Notice.

XVI. Provided always, That no title to confer, or present by lapse shall accrue by any avoidance, or deprivation ipso facto by virtue of this Statute, but after six Months after notice of such avoidance, or deprivation given by the Ordinary to the Patron, or such sentence of deprivation openly and publickly read in the Parish-Church of the Benefice, Parsonage, or Vicarage becoming void, or whereof the Incumbent shall be deprived by virtue of this Act.

No other Form of Common-Prayer to be openly used in any Church or publick Place.

See 1 Eliz. c. 2. Sect. 4.

Subscription by Heads of Colleges to the 39 Articles mentioned in 13 Eliz. c. 12.

Heads of Colleges being in Orders to read Quarterly Morning Prayer.

Who may use the Service in Latine.

Lecturers.

XVII. And be it further Enacted by the Authority aforesaid, That a no Form, or Order of Common-Prayers, Administration of Sacraments, Rites or Ceremonies shall be openly used in any Church, Chappel, or other Publick place of or in any Colledge, or Hall in either of the Universities, the Colledges of Westminster, Winchester, or Eaton, or any of them, other than what is prescribed and appointed to be used in and by the said Book; and That the present Governour, or Head of every Colledge and Hall in the said Universities, and of the said Colledges of Westminster, Winchester, and Eaton, within one Month after the Feast of Saint Bartholomew, which shall be in the Year of our Lord, One thousand six hundred sixty and two: And every Governour or Head of any of the said Colledges, or Halls, hereafter to be elected, or appointed, within one Month next after his Election, or Collation, and Admission into the same Government, or Headship, shall openly and publickly in the Church, Chappel, or other Publick place of the same Colledge, or Hall, and in the presence of the Fellows and Scholars of the same, or the greater part of them then resident, Subscribe unto the Nine and thirty Articles of Religion, mentioned in the Statute made in the thirteenth Year of the Reign of the late Queen Elizabeth, and unto the said Book, and declare his unfeigned assent and consent unto, and approbation of the said Articles, and of the same Book, and to the use of all the Prayers, Rites, and Ceremonies, Forms and Orders in the said Book prescribed, and contained according to the form aforesaid; and that all such Governours, or Heads of the said Colledges and Halls, or any of them as are, or shall be in holy Orders, shall once at least in every Quarter of the Year (not having a lawful Impediment) openly and publickly Read the Morning Prayer, and Service in and by the said Book appointed to be Read in the Church, Chappel, or other Publick place of the same Colledge or Hall, upon pain to lose, and be suspended of, and from all the Benefits and Profits belonging to the same Government or Headship, by the space of Six Months, by the Visitor or Visitors of the same Colledge or Hall; And if any Governour or Head of any Colledge or Hall, Suspended for not Subscribing unto the said Articles and Book, or for not Reading of the Morning Prayer and Service as aforesaid, shall not at, or before the end of Six Months next after such suspension, Subscribe unto the said Articles and Book, and declare his consent thereunto as aforesaid, or Read the Morning Prayer and Service as aforesaid, then such Government or Headship shall be ipso facto void.

XVIII. Provided always, That it shall and may be lawful to use the Morning and Evening Prayer, and all other Prayers and Service prescribed in and by the said Book, in the Chappels or other publick places of the respective Colledges and Halls in both the Universities, in the Colledges of Westminster, Winchester, and Eaton, and in the Convocations of the Clergie of either Province in Latine; Any thing in this Act contained to the contrary notwithstanding.

XIX. And be it further Enacted by the Authority aforesaid, That no person shall be, or be received as a Lecturer, or permitted, suffered, or allowed to preach as a Lecturer, or to Preach, or Read any Sermon, or Lecture in any Church, Chappel, or other place of publick Worship, within this Realm of England, or the Dominion of Wales, and Town of Berwick upon Tweed, unless he be first approved and thereunto Licensed by the Archbishop of the Province, or Bishop of the Diocese, or (in case the See be void) by the Guardian of the Spiritualities,

q No form or order of Common-Prayer.] Prayer before Sermon is not forbid by this Clause, for such Prayer is directed by the 55th Canon, and the intent of the Statute is that no other Prayer shou'd be used in stead of those enjoyn'd. The

Conviction and Punishment is directed by this Act, and 1 Eliz. and therefore an Indictment at the Quarter-Sessions, and Judgment thereupon was disallowed, (3 Mod. Rep. 79.)

tuallties, under his Seal, and shall in the presence of the same Archbishop, or Bishop, or Guardian, Read the Nine and thirty Articles of Religion, mentioned in the Statute of the Thirteenth year of the late Queen Elizabeth, with Declaration of his unfeigned assent to the same; and that every person, and persons who now is, or hereafter shall be Licensed, Assigned, Appointed or Received as a Lecturer, to preach upon any day of the week in any Church, Chappel, or place of publick Worship within this Realm of England, or places aforesaid, the first time he preacheth (before his Sermon) shall openly, publickly, and solemnly Read the Common-Prayers and Service in and by the said Book appointed to be Read for that time of the day, and then and there publickly and openly declare his assent unto, and approbation of the said Book, and to the use of all the Prayers, Rites, and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form before appointed in this Act; And also shall upon the first Lecture-day of every Month afterwards, so long as he continues Lecturer, or Preacher there, at the place appointed for his said Lecture or Sermon, before his said Lecture or Sermon, openly, publickly, and solemnly Read the Common-Prayers and Service in and by the said Book appointed to be read for that time of the day, at which the said Lecture or Sermon is to be Preached, and after such Reading thereof, shall openly and publickly, before the Congregation there assembled, declare his unfeigned assent and consent unto, and approbation of the said Book, and to the use of all the Prayers, Rites, and Ceremonies, Forms and Orders therein contained and prescribed, according to the form aforesaid; and, That all and every such person and persons who shall neglect or refuse to do the same, shall from thenceforth be disabled to Preach the said, or any other Lecture or Sermon in the said, or any other Church, Chappel or place of publick Worship, until such time as he and they shall openly, publickly, and solemnly Read the Common-Prayers and Service appointed by the said Book, and conform in all Points to the things therein appointed and prescribed, according to the purport, true intent, and meaning of this Act.

To read 39 Articles in the Presence of the Bishop before admission.

To read Common-Prayer the first time he preacheth, and declare assent.

And upon every first Lecture-day in every Month to read Common-Prayer.

And to declare assent.

Disabled to preach there or in any other Church.

XX. Provided always, that if the said Sermon or Lecture be to be Preached or Read in any Cathedral, or Collegiate Church or Chappel, it shall be sufficient for the said Lecturer openly at the time aforesaid, to declare his assent and consent to all things contained in the said Book, according to the form aforesaid.

Lecturers in Cathedral or Collegiate Churches.

XXI. And be it further Enacted by the Authority aforesaid, That if any person who is by this Act disabled to Preach any Lecture or Sermon, shall during the time that he shall continue and remain so disabled, Preach any Sermon or Lecture; That then for every such offence the person and persons so offending shall suffer Three months Imprisonment in the Common Gaol without Bail or Mainprize, and that any two Justices of the Peace of any County of this Kingdom and places aforesaid, and the Mayor or other chief Magistrate of any City, or Town-Corporate, within the same, upon Certificate from the Ordinary of the place made to him or them of the offence committed, shall, and are hereby required to commit the person or persons so offending to the Gaol of the same County, City, or Town-Corporate accordingly.

The Penalty upon Persons disabled, that preach. 15 C. 2. c. 5. at the end.

XXII. Provided always, and be it further Enacted by the Authority aforesaid, That at all and every time and times, when any Sermon or Lecture is to be Preached, the Common-Prayers and Service in and by the said Book appointed to be Read for that time of the day, shall be openly, publickly, and solemnly Read by some Priest, or Deacon, in the Church, Chappel, or place of Publick Worship, where the said Sermon or Lecture is to be Preached, before such Sermon or Lecture be Preached; And that the Lecturer then to Preach shall be present at the Reading thereof.

Common-Prayer to be read before every Lecture, and the Lecturer to be present.

XXIII. Provided nevertheless, That this Act shall not extend to the University-Churches in the Universities of this Realm, or either of them, when or at such times as any Sermon or Lecture is Preached or Read in the same Churches, or any of them, for, or as the publick University-Sermon or Lecture; but that the same Sermons and Lectures may be Preached or Read in such sort and manner as the same have been heretofore Preached or Read; This Act, or any thing herein contained to the contrary thereof in any wise notwithstanding.

Proviso's for Lectures and Sermons in the Universities.

XXIV. And be it further Enacted by the Authority aforesaid, That the several good Laws, and Statutes of this Realm, which have been formerly made,

made,

made, and are ^q now in force for the Uniformity of Prayer and Administration of the Sacraments, within this Realm of England, and places aforesaid, shall stand in full force and strength to all intents and purposes whatsoever, for the establishing and confirming of the said Book; Entituled, The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of *England*; together with the Psalter or Psalms of *David*, Pointed as they are to be sung or said in Churches; and the form or manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons; herein before mentioned to be joyned and annexed to this Act; and shall be applied, practised, and put in ure for the punishing of all offences contrary to the said Laws, with relation to the Book aforesaid, and no other.

Litanies and Collects relating to the King, Queen, &c.

Provided alwaies, and be it further Enacted by the Authority aforesaid, That in all those Prayers, Litanies, and Collects, which do any way relate to the King, Queen, or Royal Progeny, the Names be altered and changed from time to time, and fitted to the present occasion, according to the direction of ^r lawful Authority.

True printed Copies of the Book of Common-Prayer to be provided in all Parishes and Churches.

Provided also, and be it Enacted by the Authority aforesaid, That a true Printed Copy of the said Book, Entituled, The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of *England*; together with the Psalter, or Psalms of *David*, Pointed as they are to be sung or said in Churches; and the form and manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons, shall at the costs and charges of the Parishioners of every Parish-Church, and Chappelry, Cathedral Church, Colledge, and Hall, be attained and gotten before the Feast-day of Saint Bartholomew, in the year of our Lord, One thousand six hundred sixty and two, upon pain of forfeiture of Three pounds by the months, for so long time as they shall then after be unprovided thereof, by every Parish, or Chappelry, Cathedral Church, Colledge, and Hall, making default therein.

Proviso for the Bishops of Hereford, St. Davids, Bangor, Landaff.

XXVII. Provided alwaies, and be it Enacted by the Authority aforesaid, That the Bishops of Hereford, Saint Davids, Asaph, Bangor, and Landaff, and their Successors shall take such order among themselves, for the Souls health of the Flocks committed to their Charge within Wales, That the Book hereunto annexed be truly and exactly Translated into the British or Welsh Tongue, and that the ^{*} same so Translated and being by them, or any three of them at the least viewed, purused, and allowed, be Imprinted to such number at least, so that one of the said Books so Translated and Imprinted, may be had for every Cathedral, Collegiate, and Parish Church, and Chappel of ease in the said respective Dioceses, and places in Wales, where the Welsh is commonly spoken or used, before the First day of May, One thousand six hundred sixty five; and, That from and after the Imprinting and publishing of the said Book so Translated, the whole Divine Service shall be used and said by the Ministers and Curates throughout all Wales within the said Dioceses where the Welsh Tongue is commonly used, in the British, or Welsh Tongue, in such manner and form as is prescribed according to the Book hereunto annexed to be used in the English Tongue, differing nothing in any Order or Form from the said English Book; for which Book, so Translated and Imprinted, the Church-wardens of every of the said Parishes shall pay out of the Parish-money in their hands for the use of the respective Churches, and be allowed the same on their Account; and, That the said Bishops and their Successors, or any Three of them, at the least, shall set and appoint the price, for which the said Book shall be sold; And one other Book of Common-Prayer in the English Tongue shall be bought and had in every Church throughout Wales, in which the Book of Common-Prayer in Welsh is to be had, by force of this Act,

^q Now in force.] 2 & 3 Ed. 6. c. 1. 5 & 6. Ed. 6. c. 1. 13 Eliz. c. 12. 23 Eliz. c. 1. 1 Jac. 1. c. 4. (see 1 Eliz. c. 2. § 25. Notes.)

[^r Lawful Authority.] Authority of Parliament is not what is here intended, it being in the power of the Parliament to make such Alterations as to them should seem meet; but that it should be in the power of the Crown to alter the Names: from which it appears that no Alteration, nor Addition can be made in the Service, not even of Names, by Authority, either of the Crown, or the Ordinary, unless expressly provided for in the Act

or Rubricks. Nor can the Inference be allowed, That some would draw from the following Words in the Rubrick, after the Nicene Creed. — (That nothing shall be proclaimed or published in the Church during the time of Divine Service but by the Minister: Nor by him any thing but what is prescribed in the Rules of this Book, or enjoyn'd by the Queen, or by the Ordinary of the place) that therefore the Queen or Ordinary may add or alter. For that Rubrick respects only Proclamations, Briefs, and other Notices, and hath no relation to the Service.

Act, before the first day of May, One thousand six hundred sixty and four, and the same Book to remain in such convenient places, within the said Churches, that such as understand them may resort at all convenient times to read and peruse the same, and also such as do not understand the said Language, may by conferring both Tongues together, the sooner attain to the knowledge of the English Tongue; Any thing in this Act to the contrary notwithstanding: And until Printed Copies of the said Book so to be Translated may be had and provided, the Form of Common-Prayer, established by Parliament before the making of this Act, shall be used as formerly in such parts of Wales, where the English Tongue is not commonly understood.

XXVIII. And to the end that the true and perfect Copies of this Act, and the said Book hereunto annexed may be safely kept, and perpetually preserved, and for the avoiding of all disputes for the time to come; Be it therefore Enacted by the Authority aforesaid, That the respective Deans and Chapters of every Cathedral, or Collegiate Church, within England and Wales shall at their proper costs and charges, before the twenty fifth day of December, One thousand six hundred sixty and two, obtain under the great Seal of England a true and perfect printed Copy of this Act, and of the said Book annexed hereunto, to be by the said Deans and Chapters, and their Successors kept and preserved in safety for ever, and to be also produced, and shewed forth in any Court of Record, as often as they shall be thereunto lawfully required; And also there shall be delivered true and perfect Copies of this Act, and of the same Book into the respective Courts at Westminster, and into the Tower of London, to be kept and preserved for ever among the Records of the said Courts, and the Records of the Tower, to be also produced and shewed forth in any Court as need shall require; which said Books so to be exemplified under the Great Seal of England, shall be examined by such persons as the Kings Majesty shall appoint under the Great Seal of England for that purpose, and shall be compared with the Original Book hereunto annexed, and shall have power to correct, or amend in writing any Error committed by the Printer in the printing of the same Book, or of any thing therein contained, and shall certify in writing under their Hands and Seals or the Hands and Seals of any Three of them at the end of the same Book, that they have examined and compared the same Book, and find it to be a true and perfect Copy; which said Books, and every one of them so exemplified under the Great Seal of England, as aforesaid, shall be deemed, taken, adjudged, and expounded to be good, and available in the Law to all intents and purposes whatsoever, and shall be accounted as good Records as this Book it self hereunto annexed; Any Law or Custom to the contrary in any wise notwithstanding.

XXIX. Provided also, That this Act or any thing therein contained shall not be prejudicial or hurtful unto the Kings Professor of the Law within the University of Oxford, for, or concerning the Prebend of Shipton, within the Cathedral Church of Sarum, united and annexed unto the place of the same Kings Professor for the time being, by the late King James of blessed memory.

XXX. Provided always, That whereas the Six and thirtieth Article of the Nine and thirty Articles agreed upon by the Arch-bishops, and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London, in the year of our Lord, One thousand five hundred sixty two, for the avoiding of diversities of Opinions, and for establishing of consent, touching true Religion is in these words following, viz.

That the Book of Consecration of Archbishops, and Bishops, and Ordaining of Priests and Deacons, lately set forth in the time of King Edward the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordaining, neither hath it any thing that of it self is superstitious, and ungodly; And therefore whosoever are Consecrated or Ordered according to the Rites of that Book, since the second year of the aforesaid King Edward unto this time, or hereafter shall be Consecrated or Ordered according to the same Rites; We decree all such to be rightly, orderly, and lawfully Consecrated and Ordered;

XXXI. It be Enacted, and be it therefore Enacted by the Authority aforesaid, That all Subscriptions hereafter to be had or made unto the said Articles, by any Deacon, Priest, or Ecclesiastical person, or other person whatsoever, who by this Act or any other Law now in force is required to Subscribe unto the said Articles, shall be construed and taken to extend, and shall be applied (for and touching

True and perfect Copies of this Act, and the Book of Common-Prayer, by whom, and how to be had and kept.

Proviso for the Kings professor of Law in Oxford.

Proviso concerning the 36th Article agreed in the Convocation, 1562.

touching the said Six and thirtieth Article) unto the Book containing the form and manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons in this Act mentioned, in such sort and manner as the same did heretofore extend unto the Book set forth in the time of King Edward the Sixth, mentioned in the said Six and thirtieth Article ; Any thing in the said Article, or in any Statute, Act, or Canon heretofore had or made, to the contrary thereof in any wise notwithstanding.

The Common-Prayer used by Authority of Parliament, 1 Eliz. to be used until Bay-thames-day, 1662.

XXXII. Provided also, That the Book of Common-Prayer, and Administration of the Sacraments and other Rites and Ceremonies of this Church of England, together with the form and manner of Ordaining and Consecrating Bishops, Priests, and Deacons heretofore in use, and respectively established by Act of Parliament in the First and Eighth years of Queen Elizabeth, shall be still used and observed in the Church of England, until the feast of Saint Bartholomew, which shall be in the year of our Lord God, One thousand six hundred sixty and two.

The

NUMBER I.

By the KING

A PROCLAMATION,

FOR

The Authorizing an Uniformity of the Book of COMMON-PRAYER, to be used throughout the Realm.

Although it cannot be unknown to our Subjects by the former Declarations we have published, what our Purposes and Proceedings, have been in Matters of Religion since our coming to this Crown: Yet the same being now by us reduced to a settled form, We have occasion to repeat somewhat of that which hath passed: And how at our first Entry into the Realm, being entertained and importuned with Informations of sundry Ministers, complaining of Errors and Imperfections of the Church here, as well in matter of Doctrine, as of Discipline: Although we had no reason to presume, that Things were so far amiss, as was pretended, because we had seen this Kingdom under that form of Religion, which by Law was established, in the Days of the late Queen of famous Memory, blessed with a Peace and Prosperity, both extraordinary, and of many Years Continuance (a strong Evidence that God was therewith well-pleased) yet because the Importunity of the Complainers was great, their Assertions vehement, and the Zeal wherewith the same did seem to be accompanied, very specious: We were moved thereby to make it our occasion to discharge that Duty which is the chiefest of all Kingly Duties, that is, to settle the Affairs of Religion, and the Service of God before our own. Which while We were in hand to do, as the Contagion of the Sicknes reigning in Our City of London, and other Places would permit an Assembly of Persons to meet for that purpose: Some of those who disliked the State of Religion here established, presuming more of Our Intent than ever We gave them cause to do, and transported with Humour, began such Proceedings, as did rather raise a Scandal in the Church, than take Offence away. For both they used forms of publick serving of God not here allowed, held Assemblies without Authority, and did other Things, carrying a very apparent shew of Sedition, more than of Zeal; whom We restrained by Our former Proclamation, in the Month of October last, and gave Intimation of the Conference We intended to be had, with as much speed as conveniently could be, for the ordering of those Things in the Church, which accordingly followed in the Month of January last at Our Honour of Hampton-Court, where before Our self and Our Privy-Council were assembled many of the greatest Bishops and Prelates of the Realm, and many other learned Men, as well of those that are conformable to the State of the Church established, as of those that dissented. Among whom what Our pains were, what Our patience in Learning and Replying, and what the Indifferency and Uprightness of Our Judgment in determining, We leave to the Report of those who heard the same, contenting Our self with the sincerity of Our own Heart therein. But we cannot conceal, that the Success of that Conference was such, as happeneth to many other Things, which moving great Expectation before they be entred into, in their Issue produce small Effects. For we found mighty and vehement Informations supported with so weak and slender Proofs, as it appeareth unto Us and Our Council, that there was no cause why any Change should have been at all in that which was most impugned, the Book of Common-Prayer, containing the form of the Publick Service of God here established, neither in the Doctrine which appeared to be sincere, nor in the forms and Rites, which were justified out of the Practice of the Primitive Church. Notwithstanding, We thought meet, with consent of the Bishops, and other learned Men there present, That some small Things might rather be explained than changed, not that the same might not be very well been born with by Men, who would have made a reasonable Construction of

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them;

them ; but for that in matter concerning the Service of God, We were nice & rather jealous, that the publick Form thereof should be free, not only from Blame, but from Suspicion, so as neither the common Adversary, should have occasion to wrest ought therein contained, to other Sense than the Church of England intendeth, nor any troublesome or ignorant Person of this Church be able to take the least occasion of cabil against it : And for that purpose gave forth Our Commission under our Great Seal of England, to the Archbishop of Canterbury, and others, according to the Form which the Laws of this Realm, in like Case prescribed to be used, to make the said Explanation, and to cause the whole Book of Common-Prayer, with the same Explanations, to be newly Printed. Which being now done, and established anew after so serious a Deliberation, although We doubt not but all our Subjects, both Ministers and others, will receive the same with such Reberence, as appertaineth, and conform themselves thereto every Man in that which him concerneth : Yet we have thought it necessary, to make known by Proclamation Our authorizing of the same, and to require and enjoin all Men, as well Ecclesiastical as Temporal, to conform themselves unto it, and to the Practice thereof, as the only publick Form of serving God, established and allowed to be in this Realm. And the rather, for that all the learned Men, who were there present, as well of the Bishops as others, promised their Conformity in the Practice of it, only making suit unto Us, that some few might be born with for a time.

Wherefore we require all Archbishops, Bishops, and all other publick Ministers, as well Ecclesiastical as Civil, to do their Duties in causing the same to be obeyed, and in punishing the Offenders according to the Laws of the Realm heretofore established, for the authorizing of the said Book of Common-Prayer. And We think it also necessary, that the said Archbishops, and Bishops, do each of them in his Province and Diocese take Order, that every Parish do procure to themselves within such time as they shall think good to limit, one of the said Books so explained. And last of all, We do admonish all Men, that hereafter they shall not expect nor attempt any farther Alteration in the Common and Publick Form of God's Service, from this which is now established, for that neither will We give way to any to presume, that Our own Judgment having determined in a matter of this Weight, shall be swayed to Alteration by the frivolous Suggestions of any light Spirit : Neither are We ignorant of the Inconveniences which do arise in Government, by admitting Innovation in things once settled by mature Deliberation : And how necessary it is to use Constancy in the upholding of the publick Determination of States, for that such Unquietness and Unstedfastness of some Dispositions, affecting every Year new Forms of Things, as if they should be followed in their Inconstancy, would make all Actions of State ridiculous and contemptible : Whereas the stedfast maintaining of Things by good Advice established, is the weel of all Commonwealths.

Given at our Palace of Westminster the 5th Day of March, in the First Year of our Reign of England, France, and Ireland, and of Scotland the Seven and Thirtieth.

God Save the KING.

This Proclamation was further enforced by another which followed.

By

By the KING

A PROCLAMATION, enjoyning Conformity to the Form of the Service of GOD established.

THE Care which we have had, and Pains which we have taken to settle the Affairs of this Church of England in an Uniformitie as well of Doctrine, as of Government, both of them agreeable to the Word of God, the Doctrine of the Primitive Church, and the Laws heretofore established for those Matters in this Realm, may sufficiently appear by our former Actions. For no sooner did the Infection of the Plague, reigning immediately after our Entry into this Kingdom, give us leave to have any Assembly, but we held at our Honour of Hampton-Court, for that purpose, a Conference between some principal Bishops and Deans of this Church, and such other learned Men as understood or favoured the Opinions of those that seek Alteration, before our self and our Council. Of which Conference the Issue was, That no well-grounded Matter appeared to Us, or our said Council, why the State of the Church here by Law established, should in any material Point be altered: Nor did those that before had seemed to affect such Alteration, when they heard the contrary Arguments, greatly insist upon it, but seemed to be satisfied themselves, and to undertake within reasonable time to satisfy all others that were misled with Opinion that there was any just Cause of Alteration. Whereupon we published by our Proclamation, what had been the Issue of that Conference, hoping that when the same should be made known, all reasonable Men would have rested satisfied with that which had been done, and not have moved further Trouble or Speech of Matters, whereof so solemn and advised Determination had been made. Notwithstanding, at the late Assembly of our Parliament, there wanted not many that renewed with no little Earnestness the Questions before determined, and many more as well about the Book of Common-Prayer, as other Matters of Church-Government, and importuned us for our Assent to many Alterations therein: But yet with such Success, as when they had heard both our own Speeches made unto them at sundry times, shewing the Reasons of our former Proceedings in those Matters; and likewise had had Conference with some Bishops, and other Lords of the Upper-House about the same, they desisted from further Prosecution thereof; finding, that of all Things that might any way tend to the furtherance of Religion, and establishment of a Ministry fit for the same, we had before, with the Advice of our Council, had such Consideration, as the present State of Things would bear, and taken Order how the same should be prosecuted by such Means, as might be used without any publick Disturbance or Innovation: And so the end of all their Motions and Overtures falling out to be none other in Substance, than was before at the Conference at Hampton-Court, that is, that no apparent or grounded Reason was shewed, why either the Book of Common-Prayer, or the Church Discipline, here by Law established, should be changed, (which were unreasonable) considering that particular and personal Abuses are remediable otherwise, than by making general Alterations: We have thought good once again to give notice thereof to all our Subjects, by publick Declaration, who we doubt not but will receive great Satisfaction, when they shall understand, that after so much impugning, there appeareth no Cause why the Form of the Service of God, wherein they have been nourished so many Years, should be changed: And, consequently to admonish them all in general, to conform themselves thereunto, without listening to the troublesome Spirits of some Persons, who never receive Contentment, either in Civil or Ecclesiastical Matters, but in their own Fantasies, especially of certain Ministers, who under pretended Zeal of Reformation, are the chief Authors of Divisions and Sects among our People. Of many of which, we hope that now, when they shall see that such Things as they have proposed for Alteration, prove, upon Tryal, so weakly grounded, as deserve not admittance, they will, out of their own Judgment, conform themselves to better Advice, and not omit the Principal and Substantial Parts of their Duties, for Shadows and Sim-
blances

blances of Zeal, but rather bend their Strength with our Intent, to join in one End, that is, the Establishing of the Gospel, and recovering of our People seduced out of the Hands of the common Adversaries of our Religion, which shall never be well performed, but by an Uniformity of our Endeavours therein. But if our Hope herein fails us, we must advertise them, that our Duty towards God requireth at our Hands, that what untractable Men do not perform upon Admonition, they must be compelled unto by Authority, whereof the supreme Power resting in our Hands, by God's Ordinance, we are found to use the same in nothing more, than in preservation of the Church's Tranquility, which by God's Grace we are fully purposed to do: And yet by Advice of our Council, and Opinion of the Bishops, although our former Proclamations, both before the Conference and since, ought to be a sufficient Warning and Admonition to all Men, who are within the Danger of them, We have thought good to give time to all Ministers disobedient to the Orders of the Church, and to Ecclesiastical Authority here by Law established, and who for such Disobedience, either in the Days of the Queen our Sister of famous Memory deceased, or since our Reign, have incurred any Censures of the Church, or Penalties of Laws, until the last of November now next ensuing, to bethink themselves of the Course they will hold therein.

In which mean time both they may resolve either to conform themselves to the Church of England, and obey the same, or else to dispose of themselves and their Families some other ways, as to them shall seem meet: And the Bishops, and others, whom it concerneth, provide meet Persons to be Substitutes in the place of those who shall wilfully abandon their Charges upon so slight Causes: Assuring them, that after that Day, we shall not fail to do that which Princely Providence requireth at our Hands, that is, to put in Execution all Ways and Means that may take from among our People, all Grounds and Occasions of Sects, Divisions, and Anquietness: Whereof, as we wish there may never be occasion given us to make proof, but that this our Admonition may have equal force in all Mens Hearts, to work an universal Conformity, so we do require all Archbishops, Bishops, and other Ecclesiastical Persons, to do their utmost Endeavours, by Conferences, Arguments, Persuasions, and by all other Ways of Love and Gentleness, to reclaim all that be in the Ministry, to the Obedience of our Church-Laws: For which purpose only we have enlarged the time formerly prefixed for their Remove or Reformation, to the end, that if it be possible, that Uniformity which we desire, may be wrought by Clemency, and by Weight of Reason, and not by Rigour of Law. And the like Advertisement do we give to all Civil Magistrates, Gentlemen, and others of Understanding, as well abroad in the Counties, as in Cities and Towns, requiring them also, not in any sort to Support, favour, or Countenance any such factious Ministers in their Obstinacy, of whose Endeavours we doubt not, but so good Success may follow, as this our Admonition, with their Endeavours, may prevent the use of any other Means to retain our People in their due Obedience to us, and in Unity of Mind, to the Service of Almighty God.

Given at our Mannour of Otlands, the 16th Day of July, in the Second Year of our Reign, of England, France and Ireland, and of Scotland the Seven and Thirtieth.

Anno Dom. 1604.

A PROCLAMATION concerning such as seditiously seek Reformation in Church-Matters.

As we have ever from our Infancy had manifold Proofs of God's great Goodness towards us in his protecting of us from many Dangers of our Person, very nearly threatening us, and none more notorious then his happy conducting of us in the late case of our Succession to this Crown, which contrary to most Mens Expectation we have received with more quiet and concurrence of Good-will of our People (other wise perhaps of different Dispositions) then ever in like accident hath been seen: So do we think that the Memory of his Benefits ought to be a continual Solicitation to us to be wth our selves thankful to his Divine Majesty, where-insoever Opportunity shall be offered us to do him Service, but especially in things concerning his Honour and Service, and the furtherance of the Gospel, which is the Duty most becoming Royal Authority. Therefore after our Entry into this Kingdom, when we had received Information of the State thereof at the decease of the Queen our Sister of famous Memory, Although we found the whole Body thereof in general by the Wisdom of her self, and Care of those who had the Administration thereof under her, in such good state of Health as did greatly commend their

Wisdoms,

Wisdome, as well in the Politick part of it, as also in the Ecclesiastical, whereof since we have undertaken the Form and frame, we are persuaded that both the Constitution and Doctrine thereof is agreeable to God's Word, and near to the Condition of the Primitive Church: Yet forasmuch as Experience doth shew daily, that the Church Militant is never so well constituted in any Form of Policy, but that the Imperfections of Men who have the Exercise thereof, do with time, though unsensibly, bring in some Corruptions: As also for that Informations were daily brought unto us by divers, that some things used in this Church were both scandalous to many seeming zealous, and gave advantage to the Adversaries, We conceived that no Subject could be so fit for us to shew our thankfulness to God, as upon serious Examination of the State of this Church, to redeem it from such Scandals, as both by the one side and the other were laid upon it. For our Instruction wherein, we appointed a Meeting to be had before our self and our Council, of divers of the Bishops and other learned Men, the first day of the next Month, by whose Information and Advice we might govern our Proceeding therein, if we found cause of Amendment. But by reason of the Sickness reigning in many places of our Kingdom, the unreasonable time of the Year for travail, and the Incommodity of the place of our Abode for such an Assembly, we were constrained to defer it till after Christmas: At which Consultation we shall both more particularly understand the State of the Church, and receive thereby Light to judge whether there be indeed any such Enormities as are pretended, and know how to proceed to the Redress. But this our godly Purpose we find hath been misconstrued by some Men's Spirits, whose heat tended rather to Combustion than Reformation, as appeareth by the Courses they have taken, Some using publick Invectives against the State Ecclesiastical here established, some contemning their Authority and the Proceses of their Courts, some gathering Subscriptions of multitudes of vulgar Persons to Supplications to be exhibited to us to crave that Reformation, which if there be cause to make, is more in our Heart than in theirs. All which Courses it is apparent to all Men are unlawful, and do savour of Tumult, Sedition, and Violence, and not of such a Christian Modesty as becometh those, who for Pieties sake only desire redress of things they think to be amiss, and cannot but be the occasions of dissension, partialities, and perhaps of greater Inconveniences among our People. For preventing whereof, we have thought it necessary to make publick Declaration to all our Subjects, that as we have Reason to think the Estate of the Church here established, and the Degrees and Orders of Ministers governing the same, to be agreeable to the Word of God, and the Form of the Primitive Church, having found the same blessed in the Reign of the late Queen, with great increase of the Gospel, and with a most happy and long Peace in the publick State, which two things the true service of God, and Happiness of the State do commonly concur together. &c.

A PROCLAMATION for the authorizing the Book of COMMON-PRAYER to be used throughout the Realm of Scotland.

CHARLES by the Grace of God, King of Great Britain, France and Ireland, Defender of the Faith, To our Lieutenants, Messengers, our Sheriffs in that part conjointly and severally specially constitute greeting. Forasmuch as we, ever since our Entry to the imperial Crown of this our ancient Kingdom of Scotland, especially since our late being here in the same, have divers times recommended to the Archbishops and Bishops here the publishing of a publick Form of Service, in the Worship of God, which we would have uniformly observed therein. And the same being now condescended upon, although we doubt not but that all our Subjects, both Clergy and others, will receive the said publick Form of Service with such Reverence as appertaineth: Yet thinking it necessary to make our Pleasure known, touching the authorizing of the Book thereof,

Our Will is, and we charge you strictly, and command, that incontinent these our Letters seen you pass, and in our Name and Authority command and charge all our Subjects, both Ecclesiastical and Civil, by open Proclamation at the Market-Crosses of the head Burroughs of this our Kingdom, and other Places needful, to conform themselves to the said publick Form of Worship, which is the only Form, which we (having taken the Counsel of our Clergy) think fit to be used in God's publick Worship in this our Kingdom: Commanding also all Archbishops and

Proclamation
for the Use of
the Scotch
Common-
Prayer-Book:

and Bishops, and other Presbyters and Church-men, to take a special care that the same be duely obeyed and obserbed, and the Contrabeneers condignly censured and punished, and to have special care that every Parish betwixt, and Pasch next, procure unto themselves two at least of the said Books of Common-Prayer, for the Use of the Parish. The which to do we commit to you conjunctly and severally our full Power, by these our Letters, delibering the same by you duely execute and indorsed again to the Bearer.

Given under our Signet at *Edinburg*, the 20th Day of *December*, and of our Reign the 12th Year, 1636.

Per actum secreti Consilij.

The Preface.

Preface to
the Scotch
Common-
Prayer-Book.

THE Church of Christ hath in all Ages had a prescript Form of Common-Prayer, or Divine Service, as appeareth by the Ancient Liturgies of the Greek and Latine Countries. This was done, as for other great Causes, so likewise for retaining an Uniformity in God's Worship: A thing most becomming them that are of one and the same Profession. For by the Form that is kept in the outward worship of God, Men commonly judge of Religion. If in that there be a diversity, straight they are apt to conceive the Religion to be diverse. Wherefore it were to be wished, the whole Church of Christ were one as well in form of publick Worship, as in Doctrine: And that as it hath but one Lord, and one Faith, so it had but one Heart, and one Mouth. This would prevent many Schisms and Divisions, and serve much to the preserving of Amity. But since that cannot be hoped for in the whole Catholick Christian Church, yet at least in the Characters, that are under the Protection of one Sovereign Prince the same ought to be endeavoured.

It was not the least part of our late Sovereign King JAMES of blessed Memory's Care, to work this Uniformity in all his Dominions: But while he was about to do it, it pleased God to translate him to a better Kingdom. His MAJESTY that now reigneth (and long may he reign over us in all Happiness) not suffering his Father's good Purpose to fall to the Ground, but treading the same Path, with the like Zeal and pious Affection, gave order soon after his coming to the Crown, for the framing of a Book of Common-Prayer, like unto that which is received in the Church of England and Ireland, for the Use of this Church. After many Lets and Hindrances, the same cometh now to be published, to the Good, we trust, of all God's People, and the Increase of true Piety, and sincere Devotion amongst them.

But as there is nothing, how good and warrantable soever in its self, against which some will not except: So it may be that Exceptions will be taken against this good and most pious Work, and perhaps none more pressed than that we have followed the Service-Book of England. But we should desire them that should take this Exception, to consider, that being as we are by God's Mercy of one true Profession, and otherwise united by many Bonds, it had not been fitting to vary much from theirs, our especially coming forth after theirs, seeing the Disturbers of the Church, both here and there, should by our Differences, if they had been great, taken occasion to work more Trouble. Therefore did we think meet to adhere to their Form, even in the Festivals, and some other Rites not as yet received, nor observed in our Church, rather than by omitting them, to give the Adversary to think, that we disliked any part of their Service.

Our first Reformers were of the same Mind with us, as appeareth by the Ordinance they made, That in all the Parishes of this Realm, the Common-Prayer should be read Weekly on Sundays, and other festival Days, with the Lessons of the Old and New Testament, conform to the Order of the Book of Common-Prayer (meaning that of England; for it is known that divers Tears after we had no other Order for Common-Prayer.) This is recorded to have been the first Head concluded in a frequent Council of the Lords and Barons professing Christ Jesus. We keep the Words of the History: Religion was not then placed in Rites and Gestures, nor Men taken with the Fancy of Extemporary Prayers. Since the publick Worship of God in his Church, being the most solemn Action of us his poor Creatures here below, ought to be performed by a Liturgy advisedly set and framed, and not according to the sudden and various Fancies of Men. This shall suffice for the present to have said. The God of Mercy confirm our Hearts in his Truth, and preserve us alike from Profaneness and Superstition. Amen.

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of the Church
of Scotland, p.
218.

The

NUMBER II:

The King's COMMISSION *for the Review of the* Common-Prayer.

CHARLES the Second, by the Grace of God, King of *England, Scotland, France,* and *Ireland*, Defender of the Faith, &c. To our Trusty and Well-beloved, the most Reverend Father in God, *Accepted*, Archbishop of *Tork*; the Right Reverend Father in God, *Gilbert*, Bishop of *London*; *John*, Bp. of *Durham*; *John*, Bp. of *Rochester*; *Humphrey*, Bp. of *Sarum*; *George*, Bp. of *Worcester*; *Robert*, Bp. of *Lincoln*; *Benjamin*, Bp. of *Peterborough*; *Brian*, Bp. of *Chester*; *Richard*, Bp. of *Carlisle*; *John*, Bp. of *Exeter*; *Edward*, Bp. of *Norwich*; and to our Trusty and Well-beloved, the Reverend *Anthony Tukney*, D. D. *John Conans*, D. D. *William Spurstow*, D. D. *John Wallis*, D. D. *Thomas Manton*, D. D. *Edmund Calamy*, D. D. *Richard Baxter*, Clerk; *Arthur Jackson*, *Thomas Case*, *Samuel Clarke*, *Matthew Newcomen*, Clerks; and to our Trusty and Well-beloved Dr. *Earles*, Dean of *Westminster*, *Peter Heylin*, D. D. *John Hacket*, D. D. *John Berwick*, D. D. *Peter Gunning*, D. D. *John Pearson*, D. D. *Thomas Piere*, D. D. *Anthony Sparrow*, D. D. *Herbert Thorndike*, D. D. *Thomas Horton*, D. D. *Thomas Jacomb*, D. D. *William Bate*, *John Rawlinson*, Clerks; *William Cooper*, Clerk; Dr. *John Lightfoot*, Dr. *John Collins*, Dr. *Benjamin Woodbridg*, and *William Drake*, Clerk, Greeting.

Whereas by our *Declaration* of the 25th of *October* last concerning Ecclesiastical Affairs, we did (amongst other Things) express our Esteem of the Liturgy of the Church of *England* contained in the Book of Common-Prayer; and yet since we find the Exceptions made against several Things therein, we did by our said *Declaration* declare we would appoint an equal Number of Learned Divines, of both Persuasions to review the same: We therefore in Accomplishment of our said Will and Intent, and of our constant Care and Study for the Peace and Amity of the Churches within our Dominions, and for the removal of all Exceptions and Differences, and the Occasions of such Differences and Exceptions from among our good Subjects, for or concerning the said Book of Common-Prayer, or any thing therein contained, do by these our Letters Patents require, authorize, constitute and appoint you the said, &c. to advise upon and review the said Book of Common-Prayer, comparing the same with the most ancient Liturgies, which have been used in the Church in the primitive and purest Times. And to that end to assemble and meet together from time to time, and at such time within the Space of four Kalender Months now next ensuing, in the Masters lodging in the *Savoy* in the *Strand*, in the County of *Middlesex*, or in such other Place or Places as to you shall be thought fit and convenient, to take into your serious and grave Consideration the Directions and Rules, Forms of Prayer, and Things in the said Book of Common-Prayer contained, and to advise, consult upon and about the same, and the several Objections and Exceptions which shall be now raised against the same, and (if occasion be) to make such reasonable and necessary Alterations, Corrections and Amendments therein, as by any, and between you the said *Archbishops, Bishops, Doctors, and Persons* hereby required and authorized to meet and advise as aforesaid, shall be agreed upon to be needful and expedient, for the giving Satisfaction to tender Consciences, and the restoring and continuance of Peace and Amity in the Churches under our Protection and Government; but avoiding (as much as may be) all necessary * Abbreviations of the Forms and Liturgy wherewith the People are altogether acquainted, and have so long received in the Church of *England*. And our Will and Pleasure is, that when you the said *Archbishops, Bishops, Doctors, and Persons* authorized and appointed by these our Letters Patents to meet, advise, consult upon and about the Premises as aforesaid, shall have drawn your Consultations, to any Resolution and Determination which you shall agree upon as needful and expedient to be done for the altering, diminishing or enlarging the said Book of Common-Prayer, or any part thereof, That then forthwith you certifye and present unto Us in writing under your several Hands, the Matters and Things whereupon you shall so determine, for our Approbation; and to the end the same, or so much thereof as shall be approved by us, may be established. And forasmuch as the said *Archbishop* and *Bishops* have several great Charges to attend, which we would not dispense with, or that the same should be neglected upon any great Occasion whatsoever, and some of them being of great Age and Infirmities, may not be able constantly to attend the Execution of the Service and Authority hereby given and required by us, in the Meeting and Consultation aforesaid; We will therefore and hereby require

* Alterations.

require you the said Dr. *Earles*, &c. to supply the Place and Places of such of the *Archbishops* and *Bishops* (other than the said *Edward*, Bishop of *Norwich*) as shall by Age, Sickness, Infirmary or other Occasions be hindred from attending the said Meeting or Consultation (that is to say) that one of you the said Dr. *Earles*, &c. shall from time to time supply the Place of each one of them the said *Archbishop* and *Bishops* (other than the said *Edward*, Bp. of *Norwich*) which shall happen to be hindred, or to be absent from the said Meetings or Consultations; and shall or may advise, consult and determine, and also certifie and execute all and singular the Powers and Authorities beforementioned, in and about the Premises, as fully and absolutely as such *Archbishop* and *Bishops* which shall so happen to be absent, should or might do by Vertue of these our Letters Pattents, or any thing herein contained, in case he or they were personally present. And whereas in regard of the distance of some, the Infirmary of others, the multitude of constant Employment, and other incidental Impediments, some of you the said *Edward*, Bp. of *Norwich*, &c. may be hindred from the constant Attendance in the Execution of the Service aforesaid; we therefore will and do hereby require and authorize you the said *Thomas Horton*, &c. to supply the Place or Places of such the Commissioners last above-mentioned, as shall by the Means aforesaid, or any other occasion be hindred from the said Meeting and Consultations, that one of you the said *Thomas Horton*, &c. shall from time to time supply the Places of each one of the said Commissioners last mentioned, which shall happen to be hindred or absent from the said Meeting and Consultations, and shall and may advise, consult and determine, and also certifie and execute all, and singular the Powers and Authorities before-mentioned, in and about the Premises, as fully and absolutely as such of the said mentioned Commissioners, which shall so happen to be absent, should, or might do by vertue of these our Letters Patents, or any thing therein contained, in case he or they were personally present. In witness whereof we have caused these our Letters to be made Patents: Witness our self at *Westminster*, the 25th day of *March*, in the Thirteenth Year of our Reign.

Per Ipsum Regem.

Barker.

The (a) P R E F A C E.

IT hath been the Wisdom of the Church of England ever since the first compiling of her (b) publick Liturgy, to keep the Mean between the two Extrems, of too much stiffness in refusing, and of too much easiness in admitting any Variation from it. For as on the one side common Experience sheweth, that where a Change hath been made of things advisedly established (no evident Necessity so requiring) sundry Inconveniences have thereupon ensued; and those many times more, and greater than the Evils that were intended to be remedied by such a Change: So on the other side, the particular Forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein,

N O T E S.

(a) *The Preface.* It must be observed, that this Preface was written after the Review of the Common-Prayer, 1661. The Methods of which Review were these. King Charles II. by his Letters-Patents, dat. 25 March 1661. constituted 42 Persons Commissioners; Half of the Episcopal, Half of the Presbyterian Persuasion; to meet at the Savoy: To take into Serious and Grave Consideration, the several Directions, Rules, Forms of Prayer, and Things in the Book of Common-Prayer contained; to advise about the same, and the several Objections and Exceptions raised against the same; and (if occasion be) to make such reasonable and necessary Alterations, Corrections and Amendments, as by them should be agreed to be needful and expedient, for giving Satisfaction to tender Consciences: But to avoid, as much as may be, all unnecessary Alterations, wherewith the People are altogether unacquainted. Many Objections were made against the former Service-Book, by the Commissioners of the Presbyterian Side; the Particulars whereof may be seen, in an Account published by them, entituled, *An Account of all the Proceedings of the Ministers of both Persuasions.* London, printed in the Year 1661. To these Objections those of the Episcopal Side returned their Answer in Writing; justifying most of the Particulars which were excepted against, but however, for Peace sake, complying with some Desired Alterations. A Convocation likewise was after called, to meet on the same Affair. They met on Wednesday, the 8th of May, 1661. and proceeding to Business, finish'd the Review, and all the Additional Offices and Prayers, before the 20th of September following; on which Day the Clergy of Both Houses subscrib'd to the Book so alter'd.

The Preface is said to be drawn up by Dr. Sanderson, then Bishop of Lincoln; and it should seem by the Style thereof to be his. However, no mention of his being Author of it, is made in the Acts of the Upper-House of Convocation. It is there only said, *Die Lun. 2. Decemb. Prefatium sive Exordium Libri publ. Precum fuit introduct. & publice perlect.* On Monday the 2d. of December, The Preface or Introduction to the Common-Prayer-Book, was brought in, and read: But it is not said by whom. It was refer'd to a Committee of the Upper-House the same day, to consider of it; who were Dr. Matthew Wren, Bishop of Ely, Dr. Robert Skinner, Bishop of Oxon, Dr. Humphry Henchman, Bishop of Sarum, and Dr. George Griffith, Bishop of St. Asaph. On the 13th of that Month the Acts say, some Amendments were made to the Preface.

(b) *Publick Liturgy.* The Uses and Benefits of a Publick Liturgy, or Book of Common-Prayer, do appear; not only from the Mistakes and Confusions which Extemporary Exercises, tho' of Persons otherways well enough qualify'd, are subject to; but also from the People's being frequently at a stand, whether they may join with their Minister in those Petitions: Whereas in a Liturgy, they may well weigh and consider what they are to offer up in Petition to God, before they come to Church, having then nothing to do, but only with Earnestness to put up their Petitions to God; for what they are sure they may lawfully ask him. That Liturgies were anciently used in the Church,

is evident, from the Usage of them among the Jews themselves. For several Liturgical Forms were compos'd, by Esdras and the Great Synagogue *Vid. Seld. Not. in Eutyeb.* And they in their Ancient Liturgies, were wont to make a Solemn Confession of their Sins; to read several Chapters of the Mosaical Law and the Prophets; to pray for God's Blessings on their People; and in the close of their Devotion, the Ruler of the Synagogue used to dismiss them with a Solemn Benediction *Eg. in Targ. Lev. 16. Lightfoot, Vol. II. p. 158.* And, that our Saviour compos'd the Lord's Prayer, to be a Form to be constant-

ly used by the Christians, and that it was in Fact made use of so, in the Publick Assemblies of the first Christians, the most Ancient Writers of the Church do testify. *Tertul. adv. Prax. cap. 23. Ib. cap. 4. De Or. cap. 9.* They call it the *Legitima Oratio*, the Prayer Established by Law. *Tertul. de Fug. Pers. Firm. apud Cyp. Opt. de Schism. p. 45.* And St. Chrysostom, *veμoμισμὸν*; which signifies the same. *Chryst. Hom. 2. in 2 Cor.* Those Prophesyings or Singing of Psalms, mention'd in the New-Testament, *Acts IV. 23, 24.* And that Solenne Carmen, the Solenne Hymn which Pliny speaks of, which the Christians used in his Time, *Plin. Lib. X. Ep. 97.* are certain Proofs that the Christians, in the most early Times, made use of Set-Forms of Devotion. *Clement Romanus* exhorts the Christians of his time, not to transgress the *ὡρισμένον λειτουργίας κανόνα*, the Prescribed Rule of their Liturgy, *Clem. Rom. Ep. ad Cor. 1.* *Ignatius* speaks of a *μία προσευχή*, a Joint-Prayer, *Ign. Ep. ad Mag. Justin Martyr* speaks of the Christians of his Age, as *κοινὰς εὐχὰς ποιῶντες*, using Common-Prayer, *Just. Mart. Ap. 2.* St. Cyprian calls the Forms they then used, *Publica & communis Oratio*, a Publick or Common Prayer; *Unanimes Oratio*, Unanimous Prayer; *Instantiam simul & concordiam declarans*, declaring not only Earnestness but Concord, *Cyp. de Or. Dom.* And in the same Book, he speaks of the *Sursum corda*, Lift up your Hearts, &c. as part of the publick Devotion of his time. Besides, when the same Father exhorts the People against a *Tumultuosa Loquacitas & Clamores*, a Tumultuous Loudness and Glamorousness of their Voices; it can hardly be thought, but that they had a Set-Form of Prayer, which they had learn'd to repeat their Parts in. But, tho' Formal Liturgies, just in the Method they have been since used, should not have been framed for the Use of the Faithful, in the most early Ages; yet it was by reason, that there was not that Necessity of them, as there was afterwards. For the *Charismata*, or Miraculous Operations of the Holy Ghost, which were continually inherent in the Persons of the Clergy especially, (*Vid. Dodw. Dissert. II. in Iren. C. 21, 23.*) were not then ceas'd in the Church, and the Prayers, which the then Pastors utter'd, in the publick Congregations, were not liable to such Imperfections, as those of the Clergy of latter Ages, who are destitute of that Miraculous Assistance, are. The wonderful Power they had in Ejecting Evil Spirits, is notorious from all the Writers of those Times. *Vid. Min. Felix, Tertul. Apol. cap. 23.* *Irenaeus* speaks of Men returning to Life again, by the Prayers of the Christians, in his Time; *Iren. lib. 2. cap. 56.* And says expressly of his own personal Knowledge, *Multos audivimus fratres in Ecclesia Prophetica habentes Charismata, & per Spiritum universis linguis loquentes*: We our selves have heard many Brethren in the Church, who have had the Propheticall Gifts, and who have spoke with all Tongues. The extraordinary Miracles which were done by the famous *Gregory of Neocæsarea*, (from whence he got the Name of *Thaumaturgus*, or Miracle-Worker) filled many Centuries with Discourse and Admiration. Tho' many of these were, perhaps, aggrandized by *Gregory Nyssen*, who wrote his Life; yet, that he was endowed with the *Charismata*, which reach'd down to his time, cannot be denied; for such an extraordinary Fame, for working Miracles, could not be raised from nothing. Now this very Person, was the Composer of a Liturgy, for the Use of all the Churches, which he had planted in *Cappadocia*. For St. Basil, *de Spir. Sanct. cap. 29.* says of him, That 150 Years after his Death, the People of those Places would not recede a little from what he had established; *ὅτι ἀπὸ τίνος, ἔλεγον, ἔστι πῶς τινὰ μουσικὸν παρ' οὗ ἐκείνοις κατελείπετο, τὸ ἐκκλησιαστικὸν προσέειπεν.* They would not depart from what he left them in the Church; either from his Practice, or his Words, or from any Religious Ceremony he used. Where the *λόγοι* and the *μουσικὴ τῶναι*, must needs signify some Liturgi-

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therein, being things (c) in their own nature indifferent and alterable, and so acknowledged; it is but reasonable that upon weighty and important Considerations, according to the various Exigency of Times and Occasions, such Changes and Alterations should be made therein, as to those that are in Place of Authority, should from time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of Blessed Memory since the Reformation, the Church upon just and weighty considerations her therunto moving, hath yielded to make such Alterations in some particulars, as in their respective times were thought convenient: Yet so, as that the main Body and Essentials of it (as well in the chiefest Materials, as in the frame and order thereof,) have still continued the same unto this day, and do yet stand firm and unshaken; notwithstanding all the vain attempts and impetuous assaults made against it by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoyed by the Laws of the Land, and those Laws never yet repealed,) came, during the late unhappy confusions, to be discontinued, is too well known to the World, and we are not willing here to remember. But when, upon His Majesty's happy Restoration it seemed probable, that, amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late Usurped Powers had made it a great part of their business to render the people disaffected therunto, saw themselves in point of reputation and interest concerned, (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do,) with their utmost endeavours to hinder the Restitution thereof. In order whereunto (d) divers Pamphlets were published against the Book of Common-Prayer, the old Objections mustered up, with the addition of some new ones more than formerly had been made, to make the number swell. In fine great (e) importunities were used to His Sacred Majesty, that the said Book might be Revised, and such Alterations therein, and Additions therunto made, as should be thought requisite for the ease of tender Consciences: Whereunto His Majesty out of His pious Inclination to give satisfaction (so far as could be reasonably expected) to all His Subjects of what persuasion soever, did graciously condescend.

Liturgical Forms, which he had composed for their Use. Nay, Origen, who was Master to this Gregory, in his 11th Homily seems to allude to the Collects, then used in the Church. The Trisagium and Sursum Corda, as Standing-Forms in the Church, are mention'd by Cyril of Jerusalem, Cat. Mystagog. 5. Spare thy People, good Lord, spare them; is cited as part of an Ancient Liturgical Form, by Athanasius, Ach. ad Imp. Const. Apol. And so is that Versicle, O Lord save (Constantine) the King. And the Council of Laodicea, which was held about A. D. 360, upon account of some New Prayers being introduc'd into the Evening-Service, decrees; Τὴν αὐτὴν λειτουργίαν τῶν εὐχῶν ἡμεῖς, καὶ οὗτοι ἐκείνοις, καὶ οὗτοι ἐκείνοις, ἀποδεχόμενοι γινώσκουσι: That the same Liturgical Prayers ought to be used, both in the Morning and Evening-Service, Conc. Laod. Can. 18. & Balf. in Loc. That St. Basil composed a Liturgy, is the Unanimous Opinion of the Greek Church. And that Liturgies were generally every where used in his Age, the Testimonies of St. Basil, Chrysostom, Austin, and others, are sufficient Evidence. And they have continued ever since in Use, among all Bodies of Christians, both of the Eastern and Western Church; nay, even among almost every Branch of the Reformation, both Lutherans and Calvinists, as well as those of the Church of England.

(c) In their own Nature indifferent and alterable.] It is inconceivable, what Difficulties the Bishops at that time had to contend with, about making the Alterations. They were not only to conquer their own former Resentments, and the quick Remembrance of their Sufferings, together with the unreasonable Demands of the Presbyterian-Party; but they had the Court to deal with likewise, who pushed on to all Acts of Severity, but were willing to let the Odium thereof lye upon the Clergy. And by the Management of some great Persons then in Power, the Minds of the Episcopal-Clergy and Zealous Conformists were so wrought up, upon the Talk of these Alterations, that the Bishops, who were concerned in them, found it a difficult Matter to manage the Temper of their own Friends. This was

the Occasion of this Apologetical Expression, in the Preface, for the Alterations they had made. And they declare their Mind more fully therein, in the Answer to the Presbyterian Exceptions, Sect. 6. On the contrary we judge, that if the Liturgy should be altered as is there required, not only a multitude, but the generality of the soberest, and most loyal Children of the Church of England, would be justly offended; since such an Alteration would be a virtual concession, that this Liturgy were an intolerable Burden to tender Consciences, a direct Cause of Schism, a superstitious Usage, (upon which pretence it is here desired to be altered;) which would at once both justify all those, who have so obstinately separated from it, as the only pious tender-conscienced Men, and condemn all those that have adhered to that in Conscience of their Duty and Loyalty, with their loss or hazard of Estates, Lives and Fortunes, as men superstitious, schismatical, and void of Religion and Conscience. This was the Occasion of the Apology for the Alterations in the Liturgy: And their Assertion, That Ceremonies in their own Nature are indifferent and alterable, is grounded on the Doctrine of the 34th Article of our Church. For Ceremonies, at all times, have been diverse, and may be changed, according to the Diversity of Countries, Times, and mens Manners, so that nothing be ordered against God's Word. And again, Every Particular, or National Church, hath Authority to Ordain, Change, or Abolish Ceremonies, or Rites of the Church, ordained only by Man's Authority; so that all things be done to Edifying.

(d) Divers Pamphlets were published.] The Pamphlets, here pointed at, seem to be, The Exceptions against the Common-Prayer, Lond. 1661. And the Reply to the Bishops Answer to the Exceptions.

(e) Great Importunities were used to his Sacred Majesty.] What these were, is to be seen in the Two Papers of Proposals, concerning the Discipline and Ceremonies of the Church of England, humbly presented to his Majesty, by the Reverend Ministers of the Presbyterian Persuasion. London printed in the Year 1661.

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In which Review we have endeavoured to observe the like Moderation, as we find to have been used in the like case in former times. And therefore of the sunary Alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or laudable Practice of the Church of England, or indeed of the whole Catholick Church of Christ,) or else of no consequence at all, but utterly frivolous and vain. But such Alterations as were tendred to us (by what persons, under what pretences, or to what purpose soever so tendred) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: Not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations: For we are fully persuaded in our judgments (and we here profess it to the World) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good Conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction, as in Common Equity ought to be allowed to all Human Writings, especially such as are set forth by Authority, and even to the very best Translations of the holy Scripture itself.

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety, and Devotion in the Publick Worship of God; and the cutting-off occasion from them that seek occasion of cavil, or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Kalendar and Rubricks: Or secondly, for the more proper expressing, of some words or phrases of ancient usage, in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such Portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation: And that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an Office for the Baptism of such as are of riper Years; which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the Baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours, and interests, as are in the world,) to please all; nor can expect that men of factious, peevish, and (f) perverse Spirits should be satisfied with any thing that can be done in this kind by any other than themselves: Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious sons of the Church of England.

CON-

(f) Perverse Spirits should be satisfied with any thing, that can be done in this kind, by any other than themselves. This Stricture seems to be levelled against the new Prayers drawn up by Mr.

Baxter, by Appointment of the Presbyterian Commissioners, in the Reformation of the Liturgy. Published together with the Petition for Peace. Lond. 1661.

(g) Concerning the Service of the Church.

THere was never any thing by the wit of man so well devised, or so sure established, which, in continuance of time, hath not been corrupted: As, among other things, it may plainly appear by the Common-Prayers in the Church, commonly called Divine-Service. The first original and ground whereof if a man would (h) search out by the Ancient Fathers, he shall find, that the same was not ordained, but of a good purpose, and for a great advancement of godliness. For they so order'd the matter, that all (i) the whole Bible, (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the Congregation, should (by often reading, and meditation in God's word) be stirred up to godliness themselves, and be † more able to exhort others by wholsom doctrine, and to confute them that were Adversaries to the Truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually * profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion. But

VARIOUS READINGS.

† More able also to exhort. 1 B. Ed. 6.

* Profit more and more. 1 B. Ed. 6.

NOTES.

(g) Concerning the Service of the Church. This Preface was composed by the Original Compilers of the Common-Prayer, only the Two last Paragraphs are not in the First Book of Edw. VI.

(h) Search out by the Ancient Fathers. These Words are to shew, That the Latin-Service, which had been of late Years defiled by the Mixture of a great many foul and Popish Errors, did however retain in it many Ancient Forms, received in the Church in the best Times; and that some Parts thereof are still to be found in the Writings of the Ancient Fathers, who mention many of these Offices in their Books.

(i) The whole Bible, or the greatest Part thereof should be read over every Year. The Primitive Christians derived their most excellent Custom, of reading the Scriptures in course, from the Jews.

Lessons read in the Jewish Synagogues. For Philo says concerning them, as he is quoted, Euseb. Prep. Evang. L. VIII. c. 7. Αυτῶν εἰς ταύτων συναγωγῶν, &c. They come into one common Place; and sitting together in Silence and Modesty, hear the Law read; that no one of them might plead

Ignorance of the Obligation thereof. And this is the constant manner of their Assembly: The Common People are silent, unless only when they take their Parts, in declaring their Assent, by joyful Acclamations at what is read unto them. But the Reader of the Law is, either one of their Priests, or one of their Elders, who also expounds it unto them till the Evening: And then they break up their Assembly; being thereby considerably improved in the Knowledge of the Sacred Laws, and having their Devotion increased. The like is declared by Josephus, contra Ap. Lib. II. 'Οὐδὲ γὰρ ἀγνοίας, &c. Moses, that he might not leave them any pretence of Ignorance, brought in a most excellent way of Instruction among the Jews: Which was, not only to have the Law they were obliged to, read once or twice over to them; but commanded them, to leave their Work every Sabbath-day, and to meet together in publick to hear the Law recited. Which is a thing, that all the Legislators in the World have been defective in, besides. Now, for the more convenient Reading of the Mosaiical Law, upon the Sabbath days, the whole Law was divided into Sections, which they call Parashas; and which are marked on the sides of the Bibles 336; being in all 54. the better to suit with the Sabbaths which occur in the Jewish Year; which, consisting of Lunary Months, is consequently longer than our Solar Year, which consists only of 52 Weeks.

As they had a First Lesson read to them in their Synagogues out of the Law, so they had a Second Lesson read to them out of the Prophets; the Sections whereof were called Haphtarab, and the Reader thereof Maphtir. They were called Haphtarab from the Verb Patur, which signifies to dismiss; because the Congregation was, after the ending of that Lesson, dismissed. Whether this Custom were establish'd so anciently, as the Jews would have it, or no, it matters not; most certainly was in use in our Saviour's and the Apostles time. As we find Luke 8. 17. Jesus went into the Synagogue on the Sabbath-day, and stood up for to read. And there was delivered unto him the Book of the Prophet Isaiah, &c. So Acts XIII. 15. Paul and his Companions went into the Synagogue on the Sabbath day, and sat down. And after reading the Law and the Prophets, the Rulers of the Synagogue sent unto them, saying, Ye men and brethren, if ye have any word of Exhortation unto the People, say on.

Now, in Imitation of this Practice of the Jews, the Christians have all along had their Lessons out of Holy Scripture read in their Publick Assemblies. For Justin Martyr, speaking of the Assemblies of his time, says, Τῇ τῇ ἡμέρᾳ ἀναγινώσκοντες ἡμῶν τὰς πόλεις καὶ ἀγροὺς κήρυκόντων ἐπὶ τῷ αὐτῷ σωείδους ζῆν, καὶ τὰ ἀπομνημόνευον τῶν Ἀποστόλων, καὶ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκοντες μέχρι ἑσπέρης. Upon that Day of the Week, which is called Sunday, all that dwell in the City and the Neighbouring Country meet together in a certain Place, where they read the Writings of the Apostles, and the Ancient Prophets, in such Portions as the Time will permit. And to this does refer the 17th Canon of the Council of Laodicea: Περὶ τοῦ μὴ δεῖν ἐκτενέως ἀναγινώσκειν τὰς ἱερὰς γραφὰς, ἀλλὰ διὰ μέγεθος καὶ ἑκάστην ἡμέραν ἀναγινώσκοντες. We do not think it convenient, that in the Congregation the Psalms for the Day should be read on in Order all together, but that the Lessons should be mixed betwixt them. The Writer of the Apostolical Constitutions, who, tho' a supposititious Writer, yet certainly understood the Customs of the Church in the Age he wrote; says, Ἀνά δύο δὲ νομομαθῶν ἀναγινώσκοντων, ἕτερος τις τὸν τῷ Δαβὶδ ψαλμῶν ὕμνον. Let Two Persons read the Two Lessons, and let another sing the Psalms of David; Apost. Const. Lib. II. cap. 57. Tertullian, speaking of the Lessons out of Scripture read in the Church, says, Fidem his sanctis vocibus pascimus, spem erigimus, fiduciam figimus. With these holy Words we feed our Faith, we lift up our Hope, and fix our Trust. Tert. Apol. cap. 39.

Lessons in the Congregations of the Primitive Christians.

But as there is no doubt, but that there were First and Second Lessons read in the Primitive Church, so it is very probable that the Scriptures were read in such a Course, as that the greatest part of the Bible was read over every Year. For the Pseudo-Dionysius, giving an Account of the Customs in the Christian Assemblies, says, That, after the Singing of the Psalms, Ἐξῆς δὲ, διὰ τῶν λειτουργῶν ἢ τῶν ἀρχιερέων δεύτων ἀναγινώσκονται ἀκολουθίας ζῆν. There is read in Course a Lesson out of the Holy Books. For I take ἀκολουθίας here to signify in course, and not barely following or coming after the Psalms which were read before, but following in course of the Calendar the Lesson which was read the last Congregation. For the Greeks call what is prescribed to be read upon any Day, ἀκολουθία. As ἀναστάσιμος ἀκολουθία, The Proper Psalms upon Easter-day. Typ. Sab. And so in the Euchologium, ἀκολουθία ἐν μυστήρις, The Office for Contract before Marriage: ἀκολουθία ἀναισχύας, The Office prescribed to be used in time of Drought. From St. Austin we have a clearer Account of the Lessons appointed both for ordinary Days, and for those of great Festivals. Meminit sanctitas vestra Evangelium secundum Johannem ex ordine Lectionum nos solere tractare: Sed quia nunc interposita est solemnitas sanctorum dierum, quibus certas ex Evangelio Lectiones oportet in Ecclesia recitari, quae ita sunt annue ut aliae esse non possunt, ordo ille quem suscepimus necessitate paululum intermissus est, non omissus. You may remember, good People, that I was Expounding the Gospel of St. John to you, as it was read in course in the Lessons; but now a very Solemn Festival interposes, for which there are particular Lessons appointed to be used every Year as it returns, and upon which the other common Lessons must not be used: Therefore, tho' I will not perfectly omit or lay aside my designed Exposition upon that Gospel, yet I must for some time intermit it. Aug. Expos. in 1 Ep. S. Johan. And that Passage of St. Chrysostom is remarkable to this purpose, Chryf. Hom. 6. de Paen. It has oftentimes been a great Occasion of my wonder, for what reason all Christians have had a particular Linking to David, more than to any Writer of the Old or New Testament; that they should only have him every day in their Mouths. Moses indeed was a great Legislator, &c. but we hardly read over his Writings

once

Concerning the Service of the Church.

But these many Years passed, this godly and (k) decent Order of the ancient Fathers hath been so altered, broken, and neglected, by (l) planting in uncertain Stories, and Legends, with multitude of (m) Responds, (n) Verses, vain Repetitions, (o) Commemorations, and (p) Synodals; that commonly, when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this sort the Book of Isaiah was begun in Advent, and the Book of Genesis in Septuagesima; but they were only begun, and never read through: After like sort were other Books of Holy Scripture used. And moreover, whereas St. Paul would have such Language spoken to the People in the Church, as they might understand, and have profit by hearing the same; The Service in this Church of England these many Years, hath been read in Latin to the People, which they understand not; so that they have heard with their Ears only, and their Heart, Spirit, and Mind have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the Psalms into seven Portions, whereof every one was called a (q) Nocturn: Now of late time, a few of them have been daily said; and the rest utterly omitted. Moreover, the Number and (r) Hard-

ness

once in the whole Year in our Publick Congregations: But we read David in our Publick Services, both by day and by night, &c. From which Passage 'tis plain, that the best Part of Moses was read, tho' not all.

(k) Decent Order of the ancient Fathers has been so alter'd and broken.] The Scriptures are ordered to be read in the Roman Service in so confused a Method, that, though they were not read in an unknown Tongue, the People could not receive any great Benefit therefrom. For there is not more than 3 or 4 Verses to be read at one time, and then follows a Response, or short Anthem to be sung, and then 3 or 4 Verses of the same Chapter again, and then another Response: After this Rate, breaking the Chapter into 10 or 12 Lessons; sometimes mixing the Parts of another Chapter, at other times some of St. Austin's, or St. Ambrose's Homilies, or Passages out of worse Books.

(l) Planting in uncertain Stories and Legends.] These Legendary Stories are chiefly read upon the Saints Days; but every Day in the Year being dedicated to some odd Saint or other, there is hardly a Day free from having some of these idle Tales mixed in the Service thereof. And indeed, there is such an incongruous Mixture of Scripture and Monkish Fiction together, as must make all Wise and Conscientious Christians, to nauseate and abominate their Service. This is remarkable, not only in the Lessons upon their modern Saints Days, (concerning whom one could expect nothing else but such Stories,) but even upon the Festivals of the Apostles themselves. As for Instance, upon the first Holiday of the Year, St. Andrew. This Apostle is brought in hugging the Cross, he was to suffer upon, and Worshipping it, and Addressing himself to it, just in the Language of a Monkish Poet. When St. Andrew saw the Cross, he with Joy cried out and said,

*Quam amator tui semper fui;
Et desideravi te amplecti, O bona Crux!*

And then a Story is told, how St. Andrew preached to the People for Two Days together, as he hung upon the Cross; *Vid. Brev. Rom. 30 Nov.* On the 2d of December there is a Tale of Bibiana, the Martyr; That her Body, being thrown to the Dogs, lay Two Days among them untouched. On the 4th of December, St. Benner's Corpse, being brought into a Boat which lay frozen up in a River, immediately thaws the Ice, makes the Water of the River flow; and, without either Oar or Rower, moves of its own accord Sixteen Miles up Stream, to be buried in a certain Monastery: And when it came to the Gate of the Convent, tho' it was in the Midst of a very Cold Winter, all the Trees of the Country thereabouts put out their Blossoms, as thick as in a mild Spring. On the 6th of December, we have a pleasant Story of St. Nicholas, who began his Mortification in his Mother's Arms, and being a Healthy Child, suck'd frequently upon all Days of the Week, but Wednesdays and Fridays; but then he would never suck but once, and that not till the Evening when Vespers was over. With such foolish Stuff as this is, all the Twelve Months are filled up.

(m) Responds.] A Respond is a short Anthem brought into the Middle of a Chapter, which is interrupted by it; and when the Respond is done, the Chapter proceeds; which is called the short Response. The long Responses are used at the Close of a Lesson.

(n) Verses.] By the Verses here, are either understood the Versicle which follows after the Respond, in the Roman Breviary; or else those Hymns which are proper to every Sunday and Holiday; which are many of them a despicable Parcel of Monkish

Latin Verses, composed in the most illiterate Ages of Christianity; only some few of them being taken from Poets of a better Size, are pretty tolerable.

(o) Commemorations.] Commemorations are the mixing the Service of some Holiday of lesser Note, with the Service of a Sunday or Holiday of greater Eminency, which it happens to fall together with: And then it suffices that the Hymn, Verses, &c. and some other Part of the lesser Holiday, as is appointed by the General Rubrick, be read. *Brev. Rom. Rubr. Gen. 9.*

(p) Synodals.] The Synodals were the Publication, or Recital, of the Provincial Constitutions, in the Parish-Churches. For I take those Passages, in Linwood's Collection of them, to refer to That. *Mandantes nostris Coepiscopis ut ipsas Constitutiones in publicam notitiam faciant deduci. Constitut. Stratford Firmiter injungentes, quatenus praemissa omnia, & singula, in dioecesi nostra celeriter publicentur. Const. Illep.* So that, after the Conclusion of every Provincial Synod, the Canons thereof were read in the Parish-Churches, and the Tenor thereof declared to the People. Whether the Canons of all the Provincial Synods were annually published in the Church, I will not venture to say; but 'tis plain, some of them were. Those of the Council of Oxford, held under Stephen, Archbishop of Canterbury, *An. Dom. 1222.* were of this Number. *Excommunicationes etiam, in hoc concilio promulgatae, singulis annis in synodis episcopalibus, & quater in anno in Parochialibus Ecclesiis, solemniter iterentur.* And so were those of the Council of London, held under Archbishop Chicheley, *A. D. 1417.* by a particular Constitution of Chicheley, published after the Conclusion thereof; wherein likewise the Excommunications, incurred by the Council of Reading, under Peccham 1281, are order'd for the future to be recited, which had sometimes been disused, in singulis Ecclesiis Cathedralibus & Parochialibus, 3 times a Year; viz. 1st Sunday in Lent, Trinity-Sunday, and the first of Advent. The Form of the Promulgation of that Synodal is annexed to the Constitution. *Pest pei be accusat, that presume to take away or pryse any Church of the right, yet longeth peryeto, or els again right to stey, byke, or trobyll the Liberties of the Church, &c.*

(q) Nocturn.] The Nocturns, in the Romish Service, are the Nine Psalms, the Nine Lessons, with their Responds appointed for any Day, *Rup. de div. Off. Lib. I. Cap. 10.* And Durandus says, they were called Nocturns, because the Primitive Christians used to rise up to their Devotion several times in the Night, to perform their Devotions.

(r) Hardness of the Rules called the Pie.] The Pie is a Table, or Rule in the old Roman Offices, shewing, in a Technical way, to find out the Service which is to be read upon each Day; which consisting of such a World of Particulars, by the Intermixing of the several Offices, which sometimes fall in together to be read, makes it difficult to be understood. It has been the Occasion of some Doubt, Why the Name of the Pie should be given to this Table? Now, for Resolution of this Quare, which is not very important, it must be consider'd; That what was called the Pie, by the Clergy before the Reformation, was called by the Greeks Πίναξ, or the Index. For tho' the Word Πίναξ signifies a Plank in its Original Signification, yet in a Metaphorical Sense it signifies *οὐρανὸς ζωοποιός*, a Painted Table, or Picture. And because the Indexes, or Tables of Books, were formed into Square Tables resembling Pictures, or Painters Tables, hung up in a Frame; these likewise were called Πίνακες, or being mark'd only with the first Letter of the Word, Πί or Pier. So that 'tis very probable that the Original Com-

The Pie, or Rule to use the Offices secundum unum Sacram.

pellation

Concerning the Service of the Church.

ness of the Rules called the Pie, and the manifold Changings of the Service was the Cause, that to turn the Book only was so hard and intricate a Matter, that many times there was more Business to find out what should be read, than to read it when it was found out.

These Inconveniencies therefore considered, here is set forth such an Order, whereby the same shall be redressed. And for a readiness in this matter, here is drawn out a Kalendar for that purpose, which is plain and easy to be understood; wherein (so much as may be) the reading of Holy Scripture is so set forth, that all things shall be done in Order, without breaking one Piece from another. For this Cause be cut off Anthems, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no Remedy, but that of Necessity there must be some Rules; therefore certain Rules are here set forth; which, as they are few in Number, so they are plain and easy to be understood. So that here you have an Order for Prayer,* and for the Reading of the Holy Scripture, much agreeable to the Mind and Purpose of the old Fathers, and a great deal more Profitable and Commodious, than that which of late was used. It is more profitable, because here are left out many things, whereof some are Untrue, some Uncertain, some Vain and Superstitious; and nothing is ordained to be read, but the very (s) pure Word of God, the Holy Scriptures, or † that which is agreeable to the same; and that in such a Language and Order, as is most easy and plain for the understanding both of the Readers and Hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easy:.

And whereas heretofore there hath been great Diversity in saying and singing in Churches within this Realm; some following Salisbury Use, some Hereford Use, and some the Use of Bangor, some of York, some of Lincoln; now from henceforth all the whole Realm shall have but one Use**.

And for as much, as nothing can be so plainly set forth, but Doubts may arise in the Use and Practice of the same; to appease all such Diversity (if any arise) and for the Resolution of all Doubts, concerning the manner how to understand, do, and execute the Things contained in this Book; the Parties that so doubt, or diversly take any thing, shall alway resort to the Bishop of the Diocese, who by his Discretion shall take order for the quieting and appeasing of the same; so that the same Order be not contrary to any thing contained in this Book††. And if the Bishop of the Diocese be in doubt, then he may send for the Resolution thereof to the Archbishop.

Though

VARIOUS READINGS.

* As touching the Reading. O. C. P.

† Agreeable to. O. C. P.

∴ Furthermore by this Order the Curates shall read no other Book for their Publick Service, but this Book and the Bible. By means whereof, the People shall not be at so great Charges for Books, as in Times past they have been. O. C. P.

** And if any would judge this way more painful, because all things must be read upon the Book, whereas before, by reason of so often Repetition, they could say many things by heart. If those men well weigh their Labour with the profit and knowledge, which daily they shall obtain by reading upon the Book, they will not refuse the pain, in consideration of the great profit which shall ensue thereof. O. C. P.

†† And if the Bishop of the Diocese be in doubt, then he may send for the Resolution thereof unto the Archbishop. 2 B. Ed. 6.

N O T E S.

pellation came from the *Greeks*. But these Tables being generally made with Initial Letters of Red, and likewise some other remarkable Letters, or Words thereof, being of the same Colour, it was thought, That the Table was called *Pie* from the Party-colour'd Letters, whereof it did consist. And upon this account, when they put it into *Latin*, they called it *Pica*. Thus in former Times, some of the Fryars, from their party-colour'd Habits, were called *Pies*. *In quodam veteri Cæmeterio, quod fuit quondam Fratrum, quos Freres Pies veteres appellabant.* Walling. Hist. p. 142. Afterwards, when Printing came in Use, those Letters, which were of a moderate Size, not so big as the Large

Text-Hand in the Manuscripts, but were of the Bigness only of those in the Comments and Tables, were called *Pica* Letters.

(s) But the Pure Word of God, or that which is agreeable to the same.] By the latter Words, are understood the *Apocrypha*; which Books our Church does elsewhere declare, That she doth use them, for Example of Life and Instruction of Manners; but yet doth not apply them to establish any Doctrine. Art. VI. And this Practice of the Church of England, is but agreeable to that of the Ancient Church. For the Books of Ecclesiasticus, Tobit, Judith, Maccabees, are recommended to be used in Publick by the Council of Carthage, Cap. 27. *Ruffinus* testifies, that they were all in Use, in his Time; tho' not with an Authority equal to that of the Canonical Books. *Ruff. in Symb.* That the same Respect was paid to them in latter Ages, *Isidorus Hispalensis de Eccl. Off. Lib. I. Cap. 11.* and *Rabanus Maurus de Inst. Eccl. L. II. C. 53.* do witness. And indeed, the Wisdom and Moderation of the Compilers of our Common-Prayer, as in many other Things, so in Appointing the Lessons in the Kalendar, is very remarkable. For there is no *Apocryphal* Lesson appointed to be read, upon any Sunday throughout the Year, when there are the greatest Congregations both of Learned and Unlearned People: And, then only Canonical Scripture being read, no one can take Offence thereat, nor can any just Complaint be made, of want of Edification from the Holy Scriptures. The *Apocryphal* Lessons are generally read only upon Holidays of less Note, or else upon Week-days in Autumn, a Time of all the Year, when Churches are the thinnest; and, when they are read, there is always one Lesson read out of Canonical Scripture besides.

(s) In

Concerning the Service of the Church.

Though it be * appointed, That all Things shall be read and sung in the Church in (t) the English Tongue, to the end, that the Congregation may be thereby edified; yet it is not meant, but that when Men say Morning and Evening-Prayer privately, they may say the same in any Language that they themselves do understand.

† And all Priests and (u) Deacons are to say daily the :. Morning and Evening-Prayer, ** either (x) privately or openly, †† not being let by Sicknes, or some other urgent Cause.

And

VARIOUS READINGS.

* Appointed in the forewritten Preface. O. C. P.

† These Two Paragraphs omitted in the First Book of King Edward.

.. Mattens and Evensong.

** Privately or openly, except they be let by Preaching, Studying Divinity, or by some other urgent Cause. O. C. P. Of which Cause, if it be frequently pretended, they are to make the Bishop of the Diocese, or the Archbishop of the Province, the Judge and Allowor. S. L.

†† Not being let by Preaching, Studying Divinity. O. C. P. Except he be hindered by some urgent Cause.

N O T E S.

(t) *In the English Tongue.* The Pretence of the Scripture Papists to lock up the Scriptures, and to have the Common-Prayer of the Church, in an Unknown Tongue, are Two of the most impudent Crimes, Church in of all those many which that Religion abounds with. For this is, not only directly contrary to the the Vulgar Divine Command of *Searching the Scriptures*, Joh. V. 39. and the Doctrine of St. Paul, concerning the Unprofitableness of making use of a Tongue in the Publick Assemblies, which the People do not understand, 1 Cor. XIV. but is contrary to the Practice of the Best, and Earliest Times of the Church. The Scriptures and Liturgies, being in the Greek and Latin Languages, must needs be understood by all Italy and Greece, and those other Nations where those Tongues were spoken; which was the far greatest Part of the then Known World. The Syrians, Ethiopians, Armenians, Muscovites, &c. have the Scriptures and Liturgies in their Mother-Tongue; to this Day: And that they had so formerly, the Euchologies, and Ancient Versions of the Bible, in the several Languages, are sufficient Evidences. St. Jerom, speaking of Palestine in his time, says, That at the Funeral of Paula, the Christians of the several Languages in that Country sang Psalms in their Mother-Tongue, *Hebraeo, Graeco, Latino, Syroq; Sermones, Psalmi in ordine personabant.* Hieron. in Epitaph. Paulae. And 'tis recorded, of the same St. Jerom, That he translated the Bible into the Dalmatick Tongue. *Alph. de Her.* Lib. I. Cap. 13. Nay, so late as the Tenth Century, the Church of Rome had not the Forehead to declare against the Use of the Vulgar Tongue. For Aeneas Sylvius, in his Bohemian History, relates, That Cyril Bishop of Moravia, having converted a great Part of that People to the Christian Faith, desired of the Pope, that he might perform Divine Offices in the Sclavonian Language. For which Cyril obtained a Dispensation.

Therefore, to put a stop to this Unreasonable Tyranny of the Church of Rome, over Men's Souls, Archbishop Cranmer so dealt with Henry VIII. That first the Lord's-Prayer, Creed and Decalogue should be published in English, A. D. 1536. After this a Translation of the Bible came out, 1540. The Order of the Communion came out, in the Beginning of K. Edward VIth's Reign, March 8. 1548. And the First Common-Prayer-Book, 1549.

(u) *Deacons.* The want of Exactness in the Expression of this Rubrick, has given Occasion to a Practice in our Church of Deacons Performing the whole Divine Service; but the Meaning is, not that Deacons may say Prayer openly, but that Deacons who are not at Church any Day, to officiate in Assisting the Priest, and thereby do not join publicly in the Divine Service, shall read the Morning and Evening Service in their own Families. And the Word *say*, as it refers to Deacons, denotes only their Share in the Divine Office, the Responses, Lessons, &c. and not their Saying the whole Morning and Evening Service. For this Rubrick is to be understood, by considering what was the Practice in the Church before the Reformation. For then Deacons and Sub-deacons were to be at Canonical Hours in the Church, or must repeat the Offices privately at Home; as we shall see more in the next Note. But then no one could conclude from thence, that a Deacon or Sub-deacon might entirely perform these Offices in a Church or Chapel; which the Priest only is allowed to do. *In singulis diurnis horis Sacerdos incipit, Deus Adjutorium meum: In all the Canonical Hours of the Day, the Priest begins the Service with, O Lord, make speed to save us. With which Words the Breviary begins.* Durand. de div. Off. Lib. V. Cap. 2. And tho' the Anthems, Psalms, &c. are sung by the Choir, and the Lessons read by Inferior Orders of the

Clergy; yet the *Dominus Vobiscum*, and all the Prayers and Collects must be said by the Priest. *Vid. Baptisam de Rubricis Rot. Div. Off. Lib. III.* And the Practice was the same in the Greek Church. The Prayers in their Vespers were said by the Priests only. *Ἀπὸ τοῦ ὁ ἱερεὺς καὶ λέγει τὰς εὐχὰς τὰς λειτουργικὰς.* Ord. Sac. Ministr. in Euchol. Graec. And throughout the whole Order, when the Deacon says, *Τὴν Κεχαρισμένην*, Let us pray to God, *ἱερεὺς λέγει καὶ εὐχὴν ταύτην*, the Priest says the Prayer. And so it is in the Mattens, or Morning Service of that Church. *Ἐκ τῆς ὁ ἱερεὺς, καὶ ἱσταται ἔμπροσθεν τοῦ ἁγίου θυρῶν ἀσκηνίς, καὶ λέγει μυστικῶς τὰς εὐχὰς τὰς εὐχολογικὰς.* The Priest goes, and standing bare-headed before the Holy Doors, says with a low voice the Morning-Prayer. Ord. Sac. Ministerii in Euchol. Graec. Indeed, the Litanies are said both in the Latin, Durand. Rat. Lib. II. c. 9. and the Greek Church, Lucern. Euchol. Graec. p. 39. by the Deacons; but they are only repeated by them *κρυφαῖως*, more *Præconum*: These are only to repeat the Words with a loud Voice, that the People may the better go along with them; and the *Κεχαρισμένην*, which is the Precatory Part, is said by the Minister, who goes before the People therein. Indeed, in that Church, the Deacons are to put the Priests in mind of the several Parts of their Office in the Liturgy, but they must not invade it. They frequently call out in a most humble manner, *Εὐχαριστοῦμεν, Pray, O my Master: εὐλόγησον ἡσποτα, Bless, O Master:* But the Deacon must not presume to Pray, or Bless, himself.

But it may be said, That the Practice is otherwise in the Church of England; where the Deacons have, time out of mind, been permitted to say Morning and Evening-Prayer. But I answer; This Practice took its Rise from a Case of Necessity in the Beginning of Q. Elizabeth's Time, when after her Visitation, A. D. 1559. many Churches were left destitute, and some, even Laymen, were appointed to read Service in the Church, by Letters of Toleration from the Bishops. Strype's History of the Reformation, p. 138. But still such Licenses were contrary to the Canon Law, and probably to the Statute Law: For the Rubricks in the Liturgy are confirmed by Statute; and they order Morning and Evening Service to be said by the Priest, or Minister, which in the Statute-Language is equivalent to Priest. All the Countenance which I know given by Law, for Deacons to read Prayers in the Church, is from one Expression in the Act of Uniformity of Charles II. *Provided always, and be it further enacted by the Authority aforesaid, That at all and every time and times, when any Sermon or Lecture is to be preached, the Common-Prayers and Service in the said Book, appointed to be read for that time of the Day, shall be openly, publicly, and solemnly read by some Priest or Deacon.* But this does not vest a Deacon with any new Power, contrary to any former Ecclesiastical Rule; but only secures a Lecturer from a Penalty otherwise incurred by the Law. And the Makers of that Act were led into an Error concerning the Legal Usage of the Church, from an irregular Practice, which before that Time had begun to obtain.

(x) *Either privately or openly.* There was a ridiculous Interpretation of this Passage, devised by some Persons, who were no good Withers to our Liturgical Forms, but were willing to make it give way, upon all Occasions, for the Exercise of their Own Gifts; viz. That this was to make the ignorant Curates, at the Time of the Reformation, to read the better in Publick, having conned over their Lesson first at home. Which Conjecture they support by the 35th Injunct. of Queen Elizabeth: *Such as are but mean Readers, shall peruse over, before, once or twice, the Chapters and Homilies; to the intent, that they may read to the better understanding of the People, and the more Encouragement to Godliness.* But this Injunction, as 'tis invidiously applied in this Case, speaks only of the Homilies and Lessons: But the Rubrick here speaks of the whole Morning and Evening-Prayer, which our Reformers would not have, in any case, neglected by Ministers of the Church; but that they should be as diligent, in using the English Liturgy, as the Papists were the Latin; and if they could not get a Congregation at Church, they should use the Publick Forms with their own Families at home.

Now, it is certain, by the Rules of the Roman Church, even before the Reformation and the Council of Trent, that the Clergy were obliged to recite the Canonical Hours, or the Offices of the several Hours of Day and Night, which are in the Breviary; either publicly in a Church or Chapel, or privately by themselves. The Canon-Law

All Clergymen
obliged to read
Common-Prayer
daily.

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And the Curate that ministreth in every Parish-Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish Church or Chapel where he ministreth; and shall (y) cause a Bell to be tolled thereunto a convenient time before he begin, that the People may come to hear God's Word, and to pray with him.

* Of (z) CEREMONIES,

Why some be Abolished, and (a) some Retained.

OF such Ceremonies as be used in the Church, and have had their beginning by the Institution of Man, some at the first were of Godly Intent and Purpose devised, and yet at length turned to Vanity and Superstition: Some entred into the Church by undiscreef Devotion, and such a Zeal as was without Knowledge; and for because they were winked at in the beginning,

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* This Discourse concerning Ceremonies is placed at the End of the First Book of Edward VI.

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non-Law is positive as to this, with relation to Priests, Decret. Dist. XCI. And it is the common Opinion of the Divines and Canonists, That Deacons and Sub-deacons were obliged to the same. *Panor. Cap. I. de Cel. Miss. Gabr. Biel. ad 4. Cent. Dist. 15. Thom. quodl. VI. Art. 8.* Wherefore, since our Reformers thought it convenient, that the Mumbling over the Prayers in private should be laid aside by the Clergy, they would not perfectly exonerate them from the constant Repetition of the Publick Devotions; and therefore they changed the private Recital of the Morning and Evening Service, which was before performed by each Clergyman alone by himself, into Family-Prayer, when a Congregation could not be gotten at Church.

(y) Cause a Bell to be tolled. Bells were not in use for several of the first Ages of Christianity. For, during the Times of Persecution, and before the Christians received Countenance from the Civil Power, they were called together by a Sexton or Messenger, who went about from House to House, some time before the Hour the Congregation met; which Person was called *ἀγγελλος*, God's Runner, and *λαοσυνάκτης*, the Summoner of the People. After this Custom grew into Disuse, they made use of a Sounding Plank hanging by a Chain, upon which one knocking hard with a Mallet or Hammer, did thereby give Notice to the Congregation. *Amal. Fort. de Eccl. Off. Cap. 20. Leo All. de Templis.* This Sounding Engine was called by the Greeks *Σύμφωνον*, and continued long in use with them, after Bells were generally made use of in all the Latin Churches. The precise Time, when they came in use, is not known. 'Tis certain, they were common in Italy (tho' not used by the Greek Church) in the Ninth Century. For in the Year 865, when the Turkish Fleet, sailing into the Adriatick Sea, was beaten and destroy'd by the Venetians, *John Ursini*, who was their Admiral, as a Reward for his Obtaining so considerable a Victory,

Bells when was made by *Basilus* the Emperor of Constantinople his Protospathary, or Captain of the Guards. The Venetians, not to be behind-hand with the Emperor in Munificence, *Duodenas magni ponderis, artificij; non vulgaris, misit Campanas; sent him Twelve Bells of a vast Weight, and curiously contrived.* *Sabel. En. 9.* And this is the first time Bells were known to the Greek Church. But the Latins used them some Centuries before. For, by a Decree of *Sabianus* Bishop of Rome, who was Successor to *Gregory the Great*, and lived about the Year 650, they were order'd to be rung at all the Hours of Prayer, *Pol. Virg. Lib. VI. Cap. 12.* But they were invented many Years before this. For one *Paulinus* Bishop of Nola, a Town of Campania, being willing to give Notice to the most remote Inhabitants of his little City, when Prayers began, hung up a large Brass-Vessel; which when struck upon by a Hammer or Clapper, gave such a strong and large Sound, as he desir'd for his purpose. This was (according to *Trithemius*) about the Year 420. Hence came the two Latin Names for a great Bell; *Nola*, from the Town; and *Campana*, from the Country, where they were first used.

(z) Of Ceremonies. The Word Ceremony is of Latin Original, though some of the best Criticks in Antiquity are divided in their Opinions, in assigning from what Word in that Tongue

it took its Name. *Valerius Maximus*, Lib. I. Cap. 1. says, that it was so called from *Cere*, a Town in Italy, where the Vestals had a safe Retreat, when the City of Rome was sacked by the Gauls. *Inde enim institutum est, sacra Ceremonias vocari, quia Ceresani ea, infracto Reipublica statu, perinde ac florentes, coluerunt.* *Gellius* derives it à *carendo*, from Wanting, *quia Religio Ceremoniis carere nequit.* *A. Gellius*, Lib. IV. Cap. 9. *Macrobius* inclines to the same Opinion, as to the Derivation of the Word; and cites *Subpitius Severus*, who says, that *Religio à relinquendo dicitur, ut à carendo Ceremonia*, *Macrob. Saturn. Lib. III. Cap. 3.* Others contend, that the Word takes its rise from the Goddess *Ceres*, upon which account the old Glossary explains *Ceremonia* by *ἀνέκδοξα*. But notwithstanding the Deference which is to be paid to these Ancient Criticks, *Joseph Scaliger*, though a Modern Author, seems to have more truly given the Etymology of the Word. For by very good Analogy he proves, that as *Sanctimonia* comes from *Sanctus*, so does *Ceremonia* from the old Latin Word *Cerus*, which signifies Sacred or Holy; as he has found from some of the old *Carmina Saliaria*, that this was one of the Mystical Titles of *Janus*. *Vid. Scalig. Not. in Festum.* Thus much of the Original of the Word.

The Christian Writers have adapted the Word to signify external Rites and Customs in the Worship of God; which, tho' they are not of the Essence of Religion, yet they contribute much to the Decency thereof, to Convenience, good Order, and Uniformity in the Church. Now, tho' a Multitude of them do clog and choak the Vital Part of Religion, yet some few Decent External Orders, tho' of Human Institution, do help to keep up the Dignity of Religion, and preserve it from Contempt in the Eyes of the Vulgar, whose Minds are not apt to have always the Highest Regards to the Internal Excellence thereof. For, if there were no Ornaments in the Church, and no prescript Order of Administration, the Common People would hardly be persuaded to shew more Reverence in the Sacred Assemblies, than in other ordinary Places, where they meet only for Business, or Diversi-on. Upon this Account *St. Austin* says, *Nullam religionem neque veram, neque falsam, sine Ceremoniis posse consistere: No Religion, either true or false, can subsist without some Ceremonies.* *Contr. Faust. Cap. 11.*

But notwithstanding this, some Persons have laid it down, as a Fundamental Principle of Religion, that no Ceremony or Human Constitution is justifiable, but what is expressly warranted in the Word of God. This *Mr. Cartwright* has pretended to reduce into a Syllogistical Demonstration. *Wherefore Faith is wanting, there is Sin. In every Action not commanded, Faith is wanting; Ergo, In every Action not commanded, there is Sin.* But the Fallacy of this fallacious Syllogism is sufficiently shewn at large, by the Excellent *Mr. Hooker*, in his Second Book of Ecclesiastical Polity, by Arguments drawn from the Indifference of many Human Actions; from the Natural Liberty God has afforded us; from the Examples of Holy Men in Scripture, who have differently used this Liberty; and from the Power which the Church by Divine Authority is vested with. Nay, most certainly that Apostolical Injunction, *Let all things be done with Decency, and in Order*, *1 Cor. XIV. 40.* is a much better Demonstration, that the Church has a Power to enjoin Proper Ceremonies, for the good Order, and Comeliness of Ecclesiastical Conventions, than *Mr. Cartwright's* Syllogism is for the People's Contempt of them when enjoined.

(a) Some Retained. With all just Deference paid to our Learned and Pious Predecessors, I humbly conceive that this Title and

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ning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the People, and obscured the glory of God, are worthy to be cut away, and clean rejected: Other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent Order in the Church (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in it self considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common Order and Discipline, is no small Offence before God. Let all things be done among you, saith St. Paul, in a seemly and due order: The appointment of the which Order pertaineth not to private men; therefore no man ought to take in hand, or presume to appoint or alter any publick or common Order in Christ's Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are so divers, that some think it a great matter of conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs. And again, on the other side, some be so * new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: It was thought expedient not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfy, here be certain causes rendred, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burthen of them was intolerable; whereof St. Augustine in his time complained, that they were grown to such a number, that the estate † of Christian people was in worse case concerning that matter, than were the Jews. And he counselled, that such yoke and burthen should be taken away, as time would serve quietly to do it. But what would St. Augustine have said, if he had seen the Ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark that they did more confound and darken, than declare and set forth Christ's benefits unto us. And besides this, Christ's Gospel is not a Ceremonial Law (as much of Moses Law was) but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the spirit; being content only with those Ceremonies which do serve to a decent Order, and godly Discipline, and such as be apt to stir up the dull mind of man to the remembrance of his Duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were so far abused; partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, than the glory of God, that the abuses could not well be taken away, the thing remaining still.

But

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Parable. B. Ed. 6. *Of a Christian people.* B. Ed. 6. *Preface* were better adapted, to the Service-Book, for which it was first written, than for our present Communion-Prayer. For, to have such an Apology made for Ceremonies, before a Book in which there are hardly any, does not seem altogether land. so proper. For the Cross in Baptism, or, it may be, the Marriage-Ring, are perhaps the only Ceremonies enjoined in this Book, which can in a strict and proper sense be called so. For the Use of the Surplice is rather a Habit than a Ceremony; or if it be so, it is a Ceremony of that kind, which those who find fault with us for Ceremonies, do themselves use: For the Ceremony of using a White Surplice is no more to be found fault with, than the Ceremony of using a Black Cloak. The Baptizing at the Font is no more a Ceremony, than the Preaching by an Hour-Glass. The Site of the Communion-Table, as it is accustomedly placed at the East-Wall of the Church, is no more a Ceremony, or at least a blameable one, than the placing the Reading-Pew by the Pulpit. And lastly, If the Enjoining the People to Stand or Kneel at several Parts of the Service, be the

Commanding the Use of Ceremonies, as I do not think it is; those Ceremonies are not blameable by our Adversaries own Limitation; because these Postures in Divine Worship are sufficiently warranted by God's Word. So that upon the whole, I think that this Preface in Defence of Ceremonies, was not so proper to be retained, after the First Book of Edward VI. was laid aside; it being an Apology chiefly for those Rites and Ceremonies which were therein enjoined. For in that Book there are indeed many Ceremonies prescribed; but those we have nothing to do with now. For there Water is enjoined to be mix'd with the Wine in the Administration of the Lord's Supper, and Crossing in the Consecration-Prayer: The Bread was to be unleavened, and round: Exorcism was used in the Office of Baptism, and the Infant anointed, after Dipping thrice, and was to have the Chrysom put upon him: The Bishop was to cross the Confirmed Person in the Forehead: Bracelets and Jewels were to be given in Matrimony, as Tokens of Spousage: The Sick Person, upon Desire, was to be anointed on the Forehead and the Breast: The Priest was to cast Earth upon the Corps, and to recommend his Soul to God: The Churched Woman was to offer up her Chrysom: And Crossing, Knocking upon the Breast, and other Gestures were permitted to be used. Now these are Ceremonies in the strictest sense: And it was for these that this Preface was made to apologize, more than for the few Ceremonies, if they be such, which are now retained.

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But now as concerning these persons, which peradventure will be offended, for that some of the old Ceremonies are retained still : If they consider, that without some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church, they shall easily perceive just cause to reform their judgments. And if they think much, that any of the old do remain, and would rather have all devised anew : Then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old only for their age, without bewraying of their own Folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, than of innovations and new-fangleness, which (as much as may be with true setting forth of Christ's Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those are taken away which were most abused, and did burden men's consciences without any cause ; so the other that remain, are retained for a Discipline and Order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with God's Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. * So that it is not like that they in time to come should be abused as other have been. And * in these our doings we condemn no other Nations, nor prescribe any thing but to our own people only : For we think it convenient, that (b) every Country should † use such Ceremonies as they shall think best to the setting forth of God's honour and glory, and

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* In all these our doings. 1 B. Ed. 6.

† Use Ceremonies as they think best. 1 B. Ed. 6.

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(b) Every Country should use Ceremonies as they think best.] This Expression of our Church is consonant to the Avowed Opinion of all Protestant Churches ; as appears by their several Confessions. For the same is declared not only by the Confessions of Saxony, Wirtemberg, &c. and all other Lutheran Churches, who retain

most of the Ancient Rites in their Publick Services ; but by other Churches, whose Constitution our Dissenting Brethren here in England have the greater Liking to, and which they were wont to call the Best and Purest Reformed Churches. The Church of Switzerland declares, *Nos hodie ritus diversos in Celebratione Cane Domini, & in aliis nonnullis rebus, habentes in nostris Ecclesiis, in Doctrina tamen & Fide non dissidemus, neq; Unitas Societasq; Ecclesiarum nostrarum ea re discinditur. Semper verò Ecclesia in hujusmodi ritibus, sicut mediis, use sunt libertate. Id quod nos hodie quoque facimus. We at this day, in the Celebration of the Lord's-Supper, and in some other Matters, having different Rites in our Churches, yet we do not differ in Doctrine and Faith ; neither is the Unity of our Churches divided upon this account. For the Churches have always used a Liberty, in these Rites, as Indifferent Things : Which we at this day also do.* Confess. Helv. Cap. 27. The French Church, to the same purpose, asserts ; *Hoc autem non impedit, quo minus quadam singulis locis peculiariter sint Instituta, prout commodum visum fuerit. But this does in no ways hinder, but that in particular Places there may be particular Rules of Worship, as may seem most convenient. And for this they quote Acts XIV. 23. XXIII. 15. and VI. 7. XXV. 28. 1 Cor. XIV. 40. 1 Pet. V. And so the Dutch Church, tho' they disclaim the Use of such Rites as may ensnare the Conscience, yet they declare that they do *Eos suscipere, qui idonei sunt, vel ad fovendam alendamq; Concordiam, vel ad se in Dei obedientia retinendos : Retain those which tend to maintain and cherish Uniformity, and to keep them in Obedience to God's Commands.* Conf. Belg. C 32.*

And this was no more than what was declared by Pious Persons, many Ages before, in the Ancient Church ; of which, innumerable Instances might be given : But I shall content my self with alledging only two famous Passages, out of two Ancient Writers ; which, tho' of considerable Length, yet I will not think much to translate them, because they contain so much true Christian Temper and Moderation, that they may be of very good Use to quiet our Quarrels, which have been so long kept up among us, about these Matters. The first is out of Socrates his History. *Δια μὲν οὖν αὐτῶν καὶ τῶν ἐκκλησιαστικῶν ἐθνῶν, &c.* " Now concerning the different Customs of the Churches, it will not be unreasonable to add : We may easily find that they were very different in the Observation of the Antepaschal Fast. They that are at Rome fast Three Continued Weeks before Easter, except only upon Saturdays and Sundays. They in Illyricum, Greece and Alexandria fast six Weeks before Easter ; nevertheless calling it the Forty-Days. Others act after a different manner. Others beginning their

" Fasts Seven Weeks before the Feast, fast only Five Days thereof by Intervals ; nevertheless they call this Time by the Name of the Forty-Days. Which occasions me to wonder, how they, differing so much about the Number of the Days, yet agree all to call it by the Name of the Forty-Days. Of which Compellation, some assign one Reason, and some another, according to their Fancies. Neither do we only find them differing concerning the Number of the Fasted Days, but also about their Abstaining from Food. Some abstain from all Living Creatures ; and some feed only upon Fish. Some eat Fowl as well as Fish ; alledging Moses his Authority, that these likewise were made out of the Waters. Some abstain from all Fruits of Trees, and also from Eggs. Some feed only upon dry Bread ; and others abstain even from that. Others having fasted till Three a Clock in the Afternoon, eat then any kind of Food without Difference. In other Places there are different Customs, for which various Reasons are assigned. And forasmuch as none of these have any written Injunction to plead, it is plain that the Apostles allow'd every Country Liberty, to use their own Judgment in these Matters : So that no Person might be compelled, thro' Fear or Necessity, in Matters of Religion. Such is the Difference among the Churches concerning Fasts. Nor are they more Uniform in Matters relating to their Assemblies. For tho' most of the World do celebrate the Sacred Mysteries upon Saturday, at the Close of the Week ; yet they of Alexandria, and they of Rome, from a certain Ancient Tradition reject this Practice. The Egyptians, being Neighbours to the Alexandrians, and the Inhabitants of Thebais, hold their Assemblies upon Saturdays ; but do not then, as is the Custom among Christians, partake of the Mysteries. For, after they have feasted and filled themselves with Victuals of every kind, in the Evening they offer, and partake of the Holy Mysteries. Again ; At Alexandria, upon Wednesday in the Passion Week, which is called the Preparation, the Scriptures are read, and the Doctors expound them ; and perform all Parts of a Communion besides the Celebration of the Mysteries. This is an Ancient Custom in Alexandria. Now it is plain, that Origen taught the Churches in those Times. He being a very Learned Doctor, and observing that it was impossible to explain the Mosaic Law according to the Letter ; all that is said in those Writings concerning the Passover, he turned into an Allegorical Sense ; asserting, that there was only One true Passover, which our Saviour celebrated upon the Cross, in Opposition to the Powers who resisted him ; in this gaining a Triumph over the Devil. In the same City of Alexandria, the Catechumens, without distinction, are admitted to be Readers and Singing-Men ; whereas in other Churches, only those who are Baptized are allowed to exercise these Offices. I myself knew another Custom in Thessaly, when I was a Clergyman there. For if any Clergyman, tho' lawfully married before he was in Orders, should after that bed with his Wife, he was turned out of the Ministry : Whereas in the East, several Eminent Persons, even Bishops, do of their own accord abstain ; but yet they do this voluntarily. But yet many of them, in the time of their being Bishops, have Children in Lawful Wedlock. The Author of this Usage in Thessaly, was Heliodorus Bishop of Triba ; to whom is

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to the reducing of the people to a most perfect and godly living, without error or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in men's ordinances it often chanceth diversly in divers Countries.

The

" attributed the Romance called the *Ethiopicks*. This Custom
" is observ'd in *Theffalonia*, *Macedonia*, and *Greece*. I knew
" another Custom in *Theffaly*; which was, To Baptize only at
" *Easter*: Upon which account, a great many died Unbaptized.
" In *Antioch* of *Syria*, the Church is situated very preposterously;
" for the Altar is not placed towards the East, but towards the
" West. In *Greece*, and at *Jerusalem*, and in *Theffaly*, they go to
" Prayers when Candles are lighted; like as the *Novatians* do at
" *Constantinople*. So at *Casarea* in *Cappadocia*, and in *Cyprus*,
" every *Saturday* and *Lord's-Day*, at Candle-light in the Even-
" ing, the Presbyters and Bishops expound the Scriptures.
" The *Novatians* in the *Hellespont* do not perform their Prayers
" in all things agreeable to those of *Constantinople*; but in many
" things are conformable to the Orthodox. In a word; You
" will hardly find Two Churches, which exactly agree in the
" same Way of Worship. At *Alexandria*, a Presbyter must not
" Preach; which Custom began after *Arius* had disturbed the
" Church. At *Rome*, they fast every *Saturday*. At *Casarea* of
" *Cappadocia*, they drive from their Communion every one
" who commits a Sin after Baptism; as the *Novatians* do.
" The like is done by the *Macedonians* in the *Hellespont*; and by
" the *Quartodecimani* in *Asia*. The *Novatians* in *Phrygia* do not
" receive *Digamists*. Now the Bishops who at several times
" have presided in the Churches, have been the Occasion of
" this Difference. Others receiving them from their Prede-
" cessors, have deliver'd them down as a Law to those who
" came after them. But it is a very difficult Matter, nay rather
" an impossible one, to give an Account of all the different
" Usages in the several Cities and Countries: I think these are
" sufficient, and to the Purpose, that the Feast of *Easter* was
" Celebrated in different Manner, according to the Customs of
" different Countries. Therefore those People talk too fast,
" who say, The Old Time of Celebrating *Easter*, was alter'd
" by those who sat in the Council of *Nice*. For those who
" were convened in that Council, endeavour'd to bring the
" People to an Uniformity of Practice, who acted differently
" before. But even in the Apostolical Times, as the Apostles
" themselves were sensible, there were some Differences on ac-
" count of these Matters, as the Book of the *Acts* does testi-
" fy. For, after the Apostles understood that there was a
" Disturbance rais'd among the Faithful, concerning some
" Different Usages; they convened, and made a Decree,
" which they notified in a Letter: By which they afforded a
" Freedom from the Heavy Slavery of the Legal Ceremonies,
" and vain Contention concerning them; and gave them a
" good and safe Rule of Manners; setting down all Things
" which are necessary for them to observe. — Command-
" ing them to abstain from meats offered to Idols, and from blood,
" and from things strangled, and from fornication. — These
" Things pleased God. For the Letter says expressly, *It seemed*
" *good to the Holy Ghost, to lay upon you no greater Burthen than these*
" *Necessaries to be observed*. But notwithstanding this, there are
" some Persons, regardless of these Commands, look upon all
" Fornication to be an indifferent thing; but as for Festival-
" Days, they contend for them as for their Life: Inverting
" the Commands of God; making Laws to themselves which
" the Apostles did not think fit to establish; forgetting that
" they act contrary to that which *seemed good unto God*. *Sacr.*
Hist. Eccl. Lib. V. Cap. 21.

The next Passage, which I promis'd the Reader upon this Head, is out of *St. Austin*.

Januarius had consulted *St. Austin* about the Observation of certain Ancient Usages; and the Communicating with other Churches, whose Customs were different therein. Among other very good Rules and Observations made upon this Subject, he writes thus: *Ille autem, qui non scripta sed tradita custodimus*, &c.
" As for Things which we observe, not from Scripture but
" from Tradition, and which are observed all over the World;
" it must be supposed, that these were recommended or establish-
" ed, either by the Apostles themselves, or by General Coun-
" cils, whose Authority is very wholesome in the Church: Of
" this kind are, *Good-Friday*, *Easter-day*, *Ascension-day*, *Whitsun-*
" *day*, which are yearly celebrated, or any thing else which is
" observed by the Church all over the World.
" But there are some other Things, which different Countries
" vary in, as, That some fast upon *Saturday*, and others do
" not; Some take the Sacrament every day, and others upon
" certain Days: In some Places, there is no Day passes, but
" there is an Offering made; in other Places, they Offer only
" upon *Saturday* and *Sunday*. Now, if you take notice of any
" thing of this kind, the Observation thereof is a thing per-
" fectly indifferent. Neither is there any better Rule for a
" Grave and Prudent Christian, than to join in the same Cu-
" stoms which are used in every Church which he comes to.
" For whatsoever is enjoined, not contrary to Faith and Good
" Manners, is to be accounted indifferent, and to be observed
" by every one in common with that Society he lives among.
" I think I have formerly told you, but will now repeat it again:
" My Mother accompanying me to *Milan*, found that that
" Church did not fast upon *Saturday*; and therefore began to
" be under some Disturbance and Hesitancy what to do. Indeed,
" I, for my part, laid no great Strefs upon such Matters:
" But however, for her sake, I was willing to consult *Ambrose*,
" of Blessed Memory. His Answer was, That he could say
" no more to me, than that it was his Custom so to do: If he
" knew a better Custom, he would observe that. I thinking,
" that he giving me no Reason, would have me, upon his bare
" Authority, to forbear Fasting on *Saturday*; he followed after
" me, as I was going away, and said thus to me: *When I come to*
" *Rome, I fast upon Saturday; when I am here, I do not fast.*
" *And so I would have you do, when you chance to come to any Church;*
" *Observe its Customs, if you would avoid both giving and taking*
" *Offence*. This when I reported to my Mother, she willingly
" followed the Advice. But for my part, I having thought of
" this Matter over and over again, have always esteem'd it as a
" Response from an Oracle. For I have oftentimes with great
" Grief observ'd, that Disturbances are occasion'd to weak
" Christians, by a Contentious Obstinacy, and Superstitious
" Scrupulosity of some Persons; who, in Things which are
" neither grounded upon the Authority of H. Scripture, nor
" the Tradition of the Universal Church, nor do any ways
" conduce to the Amendment of Life; but only upon ac-
" count of some little Argument they are possessed with; or
" because they have another Usage in their Country; (as if the
" further they were removed from home, the more learned they
" must grow;) raise so many Litigious Questions, as to think
" nothing well done, but what they do themselves. *August.*
Epist. 118.

† There

† The ORDER

How the Psalter is appointed to be read.

THE * Psalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in February it shall be read only to the Twenty eighth, or Twenty ninth day of the month.

And whereas January, March, May, July, August, October, and December, have One and thirty Days a-piece; It is ordered, that the same Psalms shall be read the last day of the said months, which were read the Day before: So that the Psalter may begin again the first Day of the next month ensuing.

And whereas the CXIX Psalm is divided into XXII Portions, and is overlong to be read at one time; It is so ordered, that at one time shall not be read above four or five of the said Portions.

And at the end of every Psalm, and of every such part of the CXIX Psalm shall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen.

Note,

VARIOUS READINGS.
There is a Common Title to the following Orders and Calendar in the first Book of Edw. VI. which is this: THE TABLE and the Calendar, expressing the Order of the Psalmes and Lessons to be sayed at Mattyns and Evensong throughout the Yeare, except certain proper Feastes, as the Rules following more plainely declare.

* The Psalter shall be read through once every Month. And because that some Months be longer than some others be, it is thought good to make them Even by this Means. [The Psalter shall be read through once every Month, save February, and in that Month so far, as the Psalms are appointed for 28 or 29 Days in the Leap-year. S. L.] This also is to be noted, That whensoever there be any Proper Psalms or Lessons appointed for any Feast, moveable or unmoveable, then the Psalms, or Lessons appointed in the Calendar, shall be omitted for that time. Q. Eliz.

To every Month shall be appointed (as concerning this purpose) just xxx Days. And because January and March hath one Day above the said Number, and February which is placed between them both, hath only xxviii Days, February shall borrow of either of the Months (of January and March) one Day: And so the Psalter which shall be read in February, must begin at the last Day of January, and end the first day of March.

And whereas [S. L. many Months have] May, July, August, October and December, xxxi Days a-piece; it is ordered that the same Psalms shall be read the last day of the said Months which were read the day before, so that the Psalter may begin again on the first day of the next Month ensuing.

Now to know what Psalms shall be read every day, look in the Calendar the Number which is appointed for the Psalms, and then find the same Number in this Table, and upon that Number shall you see what Psalms shall be said at Morning and Evening-Prayer.

And where the cxix Psalm is divided into xxii Portions, and is overlong to be read at one time; it is so ordered, that at one time shall not be read above four or five of the said Portions, as you shall perceive to be noted in the said Table.

And here is also to be noted, that in the said Table, and in all other Places of the Service, where any Psalms are appointed, the Number is expressed after the great English Bible, which from the ix. Psalm, un-

to the cxlviii Psalm, following the Division of the Hebrews, doth vary in Number from the common Latin Translation.

MORNING-PRATER.	EVENING-PRATER.
1 1, 2, 3, 4, 5.	6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150.

O. C. P.

(d) Great

The Order how the Psalter is appointed to be read.

Note, That the Psalter followeth the Division of the *Hebrews*; and the Translation of the (d) great *English Bible*, set forth and used in the time of King *Henry* the Eighth and *Edward* the Sixth.

(d) *Great English Bible.* This was called *Of the Great the Great Bible*, because it was printed in a bulky Volume, and published by Authority in *Henry VIIIth's* Time, being afterwards revised under *Edward VI.* The first Essay of Translating the Bible into *English*, was made by *William Tyndal*, a good Scholar, and one of the first Protestants of Note in *Henry VIIIth's* Reign. He translated the New Testament into *English* about the Year 1525. And after that the Five Books of *Moses*; (writing Prefaces before each Book) wherein the Popish Tenets were exposed with no little Sharpness. This so enraged the Popish Clergy against him, that there was no longer staying for him in *England*; and therefore he was resolved to finish his Work beyond Sea: And being assisted by *Miles Coverdale*, who compared Tyndal's Translations with the *Hebrew*, they with Joint-Labours finished the first Translation of the whole Bible; printed at *Hamburg*, 1535. But before the Book was published, Tyndal was apprehended in *Flanders*, upon an Accusation of Heresy; and it therefore was dedicated to the King by *Thomas Matthews*, Prebendary of *St. Paul's*. Hence this Edition got the Name of *Matthews* his Bible. There being some Marginal Marks in this Bible, which referred to some Notes afterwards to be published, upon such Places as made against Popish Errors, occasioned many of the Clergy to take great Exceptions against this Bible likewise.

Therefore, at the Desire of the Lord *Cromwel*, Vicar-General of the King, *Coverdale* reviews Tyndal's Translation again, examining it by the best *Hebrew* Copies and Translations. It was first printed at *Paris* in 1540, but many of the Copies being burnt for Heretical Books, it was reprinted at *London* in 1541, and was called *The Bible of the Larger Volume*, or, *The Great Bible*. To this Bible was prefixed an Excellent Preface of Archbishop *Cranmer*. It was countenanced by a Proclamation of the King, commanding it to be fixed up so, as to be read by the People in all Churches; with a Penalty of Forty Shillings a Month upon every Parish, which did not procure one.

This Bible was again revised, at the Beginning of King *Edward's* Reign, in 1549, at the Direction of Archbishop *Cranmer*:

Another Edition, whereof was published in 1551. These Three Editions of the *English Bible*, are those which are called *The Great Bible*, and by others, *Coverdale's Bible*.

There was another Translation, or at least a Revision of the Bible, in Queen *Elizabeth's* Time, but this was called *The Bishops Bible*; because the Queen, by her Letters-Patents, had empowered several Bishops to review it.

The last Translation was made in the Fifth Year of King *James I.* 1607, by Forty seven Eminent Divines of that Time, appointed for that purpose by the King; there being some Faults found in the *Bishops Bible*, by the Managers of the Conference in *Hampton-Court*.

Now the *Psalms* annexed to the Common-Prayer-Book, are not taken out of either of these Two last Translations, but out of the *Great Bible* translated by Tyndal and *Coverdale*, and revised by Archbishop *Cranmer*: For when the Common-Prayer was compiled in 1548, neither of these Two last Translations were extant.

The Translation is very plain and easy, and fitter for Devotion than any one extant, by reason that the *Hebraisms* are not so much retained as in the others: And, notwithstanding some Persons Objections, it is nigher the Original than those, who have not examined it, may imagine. For as *Coverdale* was a good Orientalist himself, so he had not much fewer Advantages to assist him in this Work, than those who followed him: He had the *Hebrew* Text of the *Psalms*, with *St. Jerom's* Translation thereof, called *Hebraica Veritas*, published in *Erasmus's* Edition of *St. Jerom's* Works, which I observe this Translation very much to follow. Besides, *Pagnin's* Interlineary Version was extant before the *Great Bible* was printed: For *Arias Montanus* speaks of Three Editions of that Translation before that published by him: And I find that *Pagnin* died that very Year the *Great Bible* was published, viz. 1541. One Edition whereof, I am certain, was extant before this Translation was made, it being printed at *Lyons*, 1527. These Translations had likewise before them the Version of *Munster*, which was published at *Basel* 1534, which in many places they follow.

The

The ORDER

How the rest of holy Scripture is appointed to be read.

THE Old Testament is appointed for the first Lessons at Morning and Evening Prayer; † so as the most part thereof will be read every Year once, as in the Kalendar is appointed.

The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels; Except the Apocalyps, out of which there are only certain proper Lessons appointed upon divers Feasts.

* And to know what Lessons shall be read every day, look for the day of the month in the Kalendar following, and there ye shall find the Chapters that shall be read for the Lessons both at Morning and Evening Prayer; Except only the Moveable Feasts which are not in the Kalendar, and the Immoveable, where there is a blank left in the Column of Lessons; the proper Lessons for all which days are to be found in the Table of proper Lessons.

And note, that whensoever proper Psalms or Lessons are appointed; then the Psalms and Lessons of ordinary course appointed in the Psalter and Kalendar (if they be different) shall be omitted for that time.

Note also, that the Collect, Epistle, and Gospel appointed for the Sunday shall serve all the Week after, where it is not in this Book otherwise ordered. Pro-

VARIOUS READINGS.

† And shall be read through every Year once, except certain Books and Chapters, which be less edifying, and might be best spared; and therefore be left unread. O. C. P.

* And to know what Lessons shall be read every day, find the Day of the Month in the Kalendar going before, and there ye shall perceive the Books and Chapters that shall be read for the Lessons, both at Morning and Evening-Prayer.

And here is to be noted, That whensoever there be any proper Psalms or Lessons appointed for the Sundays, or for any Feast moveable or unmoveable: Then the Psalms and Lessons appointed in the Kalendar, shall be omitted for that time.

Ye must note also that the Collect, Epistle, and Gospel appointed for the Sunday, shall serve all the Week after, except there fall some Feast that hath his Proper.

When the Years of our Lord may be divided into Four even Parts, which is every Fourth Year, then the Sunday-Letter leapeth, and that Year the Psalms and Lessons which serve for the 23d day of Febr. shall be read again the Day following, except it be Sunday, which hath proper Lessons of the Old Testament appointed in the Tables serving to that purpose.

Also, wheresoever the beginning of any Lesson, Epistle, or Gospel is not expressed, there ye must begin at the beginning of the Chapter.

And wheresoever is not expressed how far shall be read; there ye shall read to the end of the Chapter.

Item, So often as the first Chapter of St. Matthew is read either for Lesson or Gospel, ye shall begin the same at Verse 18. Now the Birth of Jesus Christ, &c. And the Third Chapter of S. Luke's Gospel shall be read into the middle of Verse xxiii. Being as men supposed the Son of Joseph, &c. O. C. P.

This is also to be noted concerning Leap Year, that the 25th of Febr. which in Leap-Year is counted for Two Days, alter neither Psalm nor Lesson, but the same Psalms and Lessons which be said the first day, shall also serve for the second. 1 & 2 B. of Edw. VI.

N. B. By comparing these Two old Rubrics together, we may learn upon what Day in the Leap-Year St. Matthias his Day is to be kept. Our present Common-Prayer-Book is perfectly silent of this Matter, only placing St. Matthias upon the 24th Day of February, as all the Ancient Calendars did. But according to the old Roman Computation, the Intercalary Day coming in after the 23d, and before the 25th Day of February, thereby making Two 24th Days, or Two Sextis-Calendas, (from whence such Year had the Name of Bissextile) the Query is, which of the Two 24th Days is to be St. Matthias's; whether the first 24th,

the usual Day it falls upon in common Years, or the second 24th, which is in reality the 25th. For when there are two 24ths, the second of these must be the Twenty-fifth. Now we shall be led to the Knowledge of this, by considering the foregoing Rubricks of the Old Common-Prayer-Books. King Edward's Books seem to have placed the Intercalary Day wrong; viz. between the 24th and the 25th of February, thereby making Two 25th Days of that Month in Leap-Year. The Twenty fifth of February which in Leap-Year is counted for Two Days, 1 & 2 B. of Edward VI. This seems to have been disallowed of by the Compilers of Queen Elizabeth's Book, who order, that when the Year leapeth, the Psalms and Lessons which serve for the 23d Day of February, shall be read again the Day following. O. C. P. So that by this Rule the Intercalary Day was to be, not as by King Edward's Books, between the 24th and the 25th, thereby making Two 25ths, but after the 23d and before the Twenty fifth, making Two 24th Days, as the Old Romans used to do. And so again this Rubrick gives us to understand, which of these two 24ths S. Matthias his Day is to be observed upon. For if the Lessons of the 23d were to be read upon the first 24th Day in Leap-Year, then that Day could not be S. Matthias's; for the first Lesson appointed for St. Matthias was Wisdom the xixth, but the first Lesson for the 23d of February was Deut. ii. Therefore 'tis plain, that, according to the Old Common-Prayer-Book, Saint Matthias must not be celebrated upon the Intercalary Day, or the first 24th, but upon the Day after the Intercalary, that is, the second 24th, or what we commonly call the 25th. Now since neither our present Calendar or Rubricks do declare, which of the Two 24ths is St. Matthias, the Custom of the Church must determine the Point; which has ordered another Service upon that Day, and consequently that it must be kept on the Day following, viz. the 25th of February.

This is certain, by the Rules and Practice of our own Church, since the Reformation. But if we be governed by the Missale Romanum, the Matter is yet clearer, and beyond all doubt. In anno Bissextili Februarius est dierum 29. & Festum S. Matthias celebratur 25 Feb. & bis dicitur sex: o Calendas, i e. die 24 & die 25; & litera dominicalis, quæ assumpta fuit in Mense Januario, mutatur in precedentem; Ut si in Januario litera dominicalis fuit A. mutatur in precedentem quæ est G. & litera F bis servit 24, 25. Miss. Rom. in Rubr. ad Mens. Febr. The same Rule is laid down in the Old Missals, secundum usum Sarum, which were used here in England before the Reformation: Si Bissextus fuerit, quartâ die à Cathedra S. Petri fiat Festum S. Matthias, & F Litera bis mutetur. Now the Cathedra S. Petri is always the 22d, the Fourth Day after which is the 25th, enjoined to be S. Matthias's Day; which agrees with the Rule laid down in the Modern Missals.

NOTES.

¶ Proper LESSONS to be read at (e) Morning and Evening Prayer on the (f) Sundays, and other (g) Holidays throughout the year.

¶ Lessons proper for Sundays.		
Sundays of Advent.	Mattins.	Even-song.
The first.	Ifai. i.	Ifai. ii.
ii.	v.	xxiv.
iii.	xxv.	xxvi.
iv.	xxx.	xxxii.

Sundays after Christmas.	Mattins.	Even-song.
The first.	Ifai. xxxvii.	Ifai. xxxviii.
ii.	xli.	xlili.
Sundays after the Epiphany.		
The first.	xliv.	xlvi.
ii.	li.	liii.
iii.	lv.	lvi.

Sundays

NOTES.

(e) Read at Morning and Evening Prayer.] The Morning and Evening Devotion among the Jews ; Two Times of Worshipping God in Publick among the Jews, were Morning and Evening, and that by God's own Appointment ; the Morning and Evening Sacrifice drawing the People together for that purpose. Thou shalt offer upon the Altar two Lambs of the first Year : The one Lamb thou shalt offer in the Morning, and the other in the Evening, Exod. XXIX. 32. Which Precept was constantly observed, as long as the City and Polity of the Jews stood. For Josephus says, Δις τὴν ἡμέραν, ἡ μία ἐν τῇ πρωΐ, ἡ ἑτέρα ἐν τῇ ἑσπέρῃ, ἱερῶντων ὅτι τὸ ζῆλον ; Twice a Day, in the Morning, and at the Ninth Hour, they offer Sacrifice. Joseph. Ant. Lib. XIV. C. 8. And that this was the Hour of Prayer, for Devout People to go to the Temple, to perform their Devotions there, is plain from Acts III. 1. Peter and John went up together into the Temple, being the ninth hour. Which is confirmed by the Talmud. Rabbi Josi Ben Chaninah saith, The Patriarchs appointed the Prayers. R. Josua Ben-Levi saith, They appointed them, according to the Daily Sacrifices. Morning-Prayer is till the Fourth Hour ; The Prayer of the Mincha, or the Evening, is till the Evening. Beracoth, cited by Dr. Lightfoot, Talm. Ex. 649. Upon this Account, the Primitive Christians, who would not be behind-hand with the Jews in their Devotion, did constantly observe these Two Solemn Times of Prayer ; and did very early add a Third. For, As some Devout Jews had a Third Hour, which they devoted to Prayer, viz. (our Twelve a Clock,) when they retired to some Closet, or other private Place, to say their Prayers, as we see in the Example of Peter, who went up on the house-top to pray, about the sixth hour, Acts X. 9. : So the Primitive Christians turned this Hour, which was formerly voluntary, into a settled Hour of Publick Devotion. For so it was settled before St. Cyprian's Time ; for this Father gives a Rationale of the Institution of the Three Solemn Hours of Prayer. The Morning-Prayer (he says) was instituted in Remembrance of Christ's Resurrection ; the Noon-Prayer in Remembrance of his Crucifixion, and the Evening-Prayer in Token of his Death. Vid. Cyp. de Or. Dom. Which is confirmed likewise by a Passage in St. Clements of Alexandria. Ἐστὶν πρὸς αὐτὸν ἀπονεύμενον ἐν ἡμέρᾳ, ὡς πρὶν, ὥρα, καὶ ἔκριν, καὶ ἐνδύπν, &c. Tho' some are for stated Hours of Prayer, viz. 9, 12, and 3 a Clock ; yet the ὁ γυναικὶς, the most perfect Christian, will be always praying. Clem. Alex. Strom. VII. Soon after, the Monks, who would be more devout than Common Christians, were for more Hours of stated Prayer : And, in St. Basil's time, they had mounted them up to Seven. Op. Tom. II. p. 479. At last these were established by Decree of Pope Pelagius II. and the Psalms appointed for each Hour ; which was the Rise of what they call Canonical Hours in the Church of Rome. Pol. Virg. de Rer. Inv. Lib. II. Cap. 2. But our Church, in her Reformation, has brought back the Solemn Times of Prayer, to the most Ancient Institution ; and enjoined only Morning and Evening-Prayer to be used.

(f) Sundays.] There is little doubt to be made, but the Celebration of Sunday, or the Lord's-Day, is of Apostolical Institution. For we read, That the Publick Assemblies of the Christians, immediately after our Saviour's Ascension, were held upon this Day. For Acts XX. 7. we find the

Disciples met together upon the first day of the Week, to break bread, i. e. to receive the Sacrament, and to perform other Acts of Religious Worship. And we may discover, That the Churches of Corinth and Galatia had a Religious Assembly upon that Day ; from St. Paul's commanding the Collections for the Poor to be made then. Upon the first day of the Week, let every one lay by him in store, that there be no Collections when I come. 1 Cor. XVI. 1. And it had obtained the Name of κυριακή ἡμέρα, by which it has all along been called in the Christian Church, before the Time in which St. John wrote his Revelations ; By the Primitive Christians. St. Ignatius calls this Day, Τὴν κυριακὴν, ἡ ἀναστάσιμον, ἡ εὐαγγελισμῶν, ἡ ἰσχυροῦς πάντων ἡμῶν ; The Lord's-Day, the Day set aside in Honour of the Resurrection, the Princess of all Days. Ignat. Ep. ad Mag. When Pliny says of the Christians in his Time, Soliti sunt stato die ante lucem convenire ; They are wont, upon a Settled or Stated Day, to meet together before Day-light. Plin. Ep. Lib. X. it is very probable that he means here the Lord's-Day. Justin Martyr is more express. Τὴν ἡμέραν ἡμετέραν, κοινῇ πάντες ἐς σωτηρίαν ποιούμεθα, &c. Upon Sunday all of us meet in a Publick Congregation ; at having that day, wherein God, dividing the Light from the Darkness, created the World ; and whereon Jesus Christ, our Saviour, rose again from the dead. Just. Mart. Ap. II. Another Testimony of the Observation of this Day, about this time, is from Dionysius, Bishop of Corinth, who lived A. D. 175. Τὴν σήμερον κυριακὴν ἡμετέραν διηγούμεθα, &c. To-day we kept holy the Lord's-Day, wherein we read the Epistle which you wrote unto us. Euseb. Lib. IV. Cap. 22. Under Constantine's Government, the Observation of this Day was established by Imperial Law, and all Persons obliged to forbear the Exercise of their Employments upon it, and upon the Eve likewise which did precede it. Τὴν ἡ κυριακὴν καλεούμενην ἡμέραν, &c. He set forth an Edict, That all Persons should have a Vacation in the Judicatures, and from their Employments ; and that they should pay their Devotions to God, upon that Day, which the Hebrews call the First day of the Week, at also upon that day which does precede it. Soz. Hist. Eccles. Lib. I. Cap. 8. The like was established by Ecclesiastical Authority, in the Council of Laodicea : Δὲ Χριστιανὸς ἡ κυριακὴν ἀναστάσιμον, εἴτε δικάζοντο, ἢ ἔργον. The Christians ought to lay aside their Employments ; if it may be, on the Lord's-Day. Where it must be noted, that the εἴτε δικάζοντο doth not leave it to the Pleasure of the Christians, whether they will work, or do as they use to do on Common-Days (as some have imagined) but only makes an Exception, for Works of absolute Necessity. For Balsamon commenting upon this Canon, says, That the Fathers of this Council did not necessarily command not to work ; but they qualified it by this Clause, εἴτε δικάζοντο. For, if upon account of extreme Poverty, or any great Necessity, a man shall exercise his Calling, the Canon will not lye against him : And Zonaras expounds it, as if it had a principal Regard to Husbandmen. The Canon (says he) adds εἴτε δικάζοντο : For the Civil Law requires ἀπαράτητον ἀργίαν, a Cessation from Labour, without any Excuse, except in the Case of Husbandmen ; but it permits them to labour on the Lord's Day, because they may not have the Opportunity of getting another Day, so convenient for their Business.

(g) Holidays.] That several Holidays were observed in the Church from the very beginning of Christianity, or at least in the very first Ages, is a Matter I think beyond Dispute : As

Holidays observed in the Primitive Church.

particu-

<i>Sundays after the Epiphany</i>	<i>Mattins.</i>	<i>Evenfong.</i>
iv.	Ifai. lvii.	Ifai. lviii.
v.	lix.	lxiv.
(^a) vi.	lxv.	lxvi.
<i>Septuagesima.</i>	Gen. i.	Gen. ii.
<i>Sexagesima.</i>	iii.	vi.
<i>Quinquagesima.</i>	ix. (^b) to v. 20.	xii.
<i>Lent.</i> <i>First Sunday.</i>	xix. (^c) to v. 30.	xxii.
ii.	xxvii.	xxxiv.
iii.	xxxix.	xlii.
iv.	xliii.	xlv.
v.	Exod. iii.	Exod. v.
vi.		
1. Lesson.	Exod. ix.	Exod. x. (^d)
2. Lesson.	(^d) Matth. xxvi.	(^e) Heb. v. to v.
<i>Easter Day.</i>		
1. Lesson.	Exod. xii.	Exod. xiv.
2. Lesson.	Rom. vi.	Acts ii. (^f) v. 22.
<i>Sundays after Easter.</i> <i>The first.</i>	Numb. xvi.	Numb. xxii.
ii.	(^g) xxiii, xxiv.	xxv.
iii.	Deut. iv.	Deut. 5.

<i>Sundays after Easter.</i>	<i>Mattins.</i>	<i>Evenfong.</i>
iv.	Deut. vi.	Deut. vii.
v.	viii.	ix.
<i>Sunday after Ascension day.</i>	xii.	xiii.
<i>Whitsunday.</i>	(18.)	
1. Lesson.	Deu. xvi. (^h) to v.	(ⁱ) Ifai. xi.
2. Lesson.	Acts x. v. 34.	Act. xix. to v. 21.
<i>Trinity Sunday.</i>		
1. Lesson.	(^k) Gen. i.	(^l) Gen. xviii.
2. Lesson.	Matth. iii.	(^m) 1 John v.
<i>Sundays after Trinity.</i> <i>The first.</i>	Josh. x.	Josh. xxiii.
ii.	Judg. iv.	Judg. v.
iii.	1 Sam. ii.	1 Sam. iii.
iv.	xii.	xiii.
v.	xv.	xvii.
vi.	2 Sam. xii.	(ⁿ) 2 Sam. xix.
vii.	(^o) xxi.	xxiv.
viii.	1 Kings xiii.	1 Kings xvii.
ix.	xviii.	xix.
x.	xxi.	xxii.

VARIOUS READINGS.

- (^a) The Two Lessons for this Day added in the Last Review.
 (^b) This Limitation was made the Last Review; the whole Chapter being read before.
 (^c) This Limitation was made the Last Review; the whole Chapter being read before.
 (^d) Exod. iv. O. C. P.
 (^e) Exod. x. O. C. P.
 (^f) This Limitation made the Last Review; the whole Chapter being read before.
 (^g) Numb. xxiii. O. C. P.
 (^h) This Limitation made the Last Review.
 (ⁱ) Wisd. i. O. C. P.
 (^j) Gen. xviii. O. C. P.
 (^k) Jos. i. O. C. P.
 (^l) The Second Lesson was added the Last Review.
 (^m) 2 Sam. xxi. O. C. P.
 (ⁿ) 2 Sam. xxii. O. C. P.

NOTES.

particularly the Feasts of the Nativity, Resurrection, Pentecost, &c. which, as they are mention'd by the most early Writers in the Church, so they have been esteem'd by all Antiquity, to have been of Apostolical Observation. After these came into use the Observation of the Days, whereon Martyrs suffered; one of the first Instances whereof we have, in the People of Smyrna,

Sundays

who kept the Anniversary Day of the Martyrdom of Polycarp. Euf. Lib. IV. Cap. 14. And this happened A. D. 173. This Practice of the Christians became more common in Tertullian's Time; who says, That it was usual to have annual Oblations, i. e. solemn Prayers upon the Birth-Days (i. e.) the Martyrdoms. *Annua Oblationes fieri solent pro Natalitiis.* This Institution, St. Basil says, had a double Cause of its Original, That we may be incited to imitate the Zeal of those, who have been constant in their Faith unto Death; as also, That Men, being exercised in the Performance of these Duties, might not have leisure to attend to the prophane Festivals of the Heathens, Bas. Asc. Cap. 4. The following Ages were likewise as forward, in the celebrating the Festivals of the Martyrs and Holy Men of their Time; so that, at last, it came to be so common, as not only made the Observation of them very troublesome, but occasion'd them to crowd their Calendars with a Set of dead Saints, who, when they were alive, were not worthy to be reckon'd among Wise Men. But, though they were so forward in coining Festivals for these modern Saints, they seem'd long to have forgotten the Apostles themselves; they being first brought into our Calendar by one of our English Councils, viz. That of Oxford, held under Stephen Archbishop of Canterbury, A. D. 1222. But upon the Reformation, our Church cast off all the Festivals of the Modern Martyrs, and retained only those of the Apostles, and some other few Festivals, which related to our Saviour.

PARI.

<i>Sundays after Trinity.</i>	<i>Mattins.</i>	<i>Evensong.</i>
xi.	2 Kings v.	2 Kings ix.
xii.	x.	xviii.
xiii.	xix.	xxiii.
xiv.	Jere. v.	Jere. xxii.
xv.	xxxv.	xxxvi.
xvi.	Ezek. ii.	(p) Ezek. xiii.
xvii.	(q) xiv.	xviii.
xviii.	xx.	xxiv.
xix.	Dan. iii.	Dan. vi.
xx.	Joel ii.	Mic. vi.
xxi.	Hab. ii.	Prov. i.
xxii.	(r) Prov. ii.	iii.
xxiii.	xi.	xii.
xxiv.	xiii.	xiv.
xxv.	xv.	xvi.
xxvi.	xvii.	xix.

¶ (s) *Lessons proper for Holidays.*

	<i>Mattins.</i>	<i>Evensong.</i>
<i>S. Andrew.</i>	(t) Prov. xx.	(v) Prov. xxi.
<i>S. Thomas the Apostle.</i>	(x) xxiii.	(y) xxiv.

VARIOUS READINGS.

- (p) Ezek. xiv. O. C. P.
 (q) Ezek. xvi. O. C. P.
 (r) Prov. vii. O. C. P.
 (s) Proper Lessons for diverse Feasts and Days at Morning and Evening Prayer. 2 B Edw. VI.
 Lessons proper for some Holidays. S. L.
 Proper Lessons to be read for the first Lessons, both at Morning and Evening Prayer, on the Sundays throughout the Year; and for some also, the Second Lessons. O. C. P.
 (t) Omitted in the 1 and 2 of Edward VI. and in the Scotch Liturgy.
 (v) Omitted in the First and Second Book of Edw. VI. and the Scotch Liturgy.
 (x) Omitted in the 1 and 2 B. of Edw. VI.
 (y) Omitted in the 1 and 2 B. of Edw. VI.
 (z) This Limitation of the Chapter made the last Review.
 (aa) Omitted in the First and Second Book of Edward VI.

	<i>Mattins.</i>	<i>Evensong.</i>
<i>Nativity of CHRIST.</i>		
1. Lesson.	(z) Ifai 9. to v. (8)	Ifai. vii. v. 10 to v. 17.
2. Lesson.	Luk. ii. to v. (15)	Titus iii. v. 4. to (v. 9.
<i>St. Steven.</i>		
1. Lesson.	(aa) Prov. xxviii.	(bb) Eccles. iv.
2. Lesson.	Acts vi. v. 8. and C. vii. to v. 30.	Acts vii. v. 30. (to v. 55.
<i>S. John.</i>		
1. Lesson.	(cc) Eccles. v.	(dd) Eccles. vi.
2. Lesson.	Apoc. i.	Apoc. xxii.
<i>Innocents Day.</i>	(ee) Jer. xxxi. to (v. 18	(ff) Wisd. i.
<i>Circumcision.</i>		
1. Lesson.	Gen. xvii.	Deut. x. v. 12.
2. Lesson.	Rom. ii.	Colof. ii.
<i>Epiphany.</i>		
1. Lesson.	(gg) Ifai. lx.	Ifai. xlix.
2. Lesson.	Luk. iii. to v. (23.	Joh. ii. to v. 12.
<i>Conversion of St. Paul.</i>		
1. Lesson.	(hh) Wisd. v.	(ii) Wisd. vi.
2. Lesson.	Act. xxii. to v. (22.	Acts xxvi.
<i>Purification of the Virgin Mary.</i>	(kk) Wisd. ix.	(ll) Wisd. xii.
<i>S. Matthias.</i>	(mm) xix.	(nn) Eccclus i.
<i>Annunciation of our Lady.</i>	(oo) Eccclus ii.	(pp) iii.

Wednesday

- (bb) Omitted in the 1 and 2 B. of Edw. VI.
 (cc) Omitted in the 1 and 2 B. of Edw. VI.
 (dd) Omitted in the 1 and 2 B. of Edw. VI.
 (ee) Scot. Lit. Exod. i.
 (ff) S. L. Jer. xxxi. unto v 18.
 (gg) Ifa xlvi. O. C. P.
 (hh) Omitted in the 1 and 2 B. of Edw. VI.
 S. L. Wisd. i.
 (ii) Omitted in the 1 and 2 B. of Edw. VI.
 S. L. Wisd. ii.
 (kk) Omitted in the 1 and 2 B. of Edw. VI.
 S. L. Wisd. iv.
 (ll) Omitted in the First and Second B. of Edw. VI. and in S. L.
 (mm) Omitted in the 1 and 2 B. of Edw. VI. and in S. L.
 (nn) Omitted in the 1 and 2 B. of Edw. VI. and S. L.
 (oo) Omitted in the 1 and 2 B. of Edw. VI.
 (pp) Omitted in the 1 B. of Edw. VI. 2 B. Ofsee xliii, xiv.

<i>Wednesday before Easter.</i>	<i>Mattins.</i>	<i>Even-song.</i>
1. Lesson.	(^{qq}) Hof. xiii.	(^{rr}) Hof. xiv.
2. Lesson.	(^{ss}) Joh. xi. v. 45.	
<i>Thursday before Easter.</i>		
1. Lesson.	(^{tt}) Dan. ix.	(^{vv}) Jere. xxxi.
2. Lesson.	John xiii.	
<i>Good-Friday.</i>		
1. Lesson.	(^{xx}) Ge. xxii. to v.	Isai. liii.
2. Lesson.	Joh. xviii. (20.)	1 Pet. ii.
<i>Easter-Even.</i>		
1. Lesson.	Zech. ix.	Exod. xiii.
2. Lesson.	Luk. xxiii. v. 50.	Heb. iv.
<i>Munday in Easter week.</i>		
1. Lesson.	(^{yy}) Exod. xvi.	(^{zz}) Exod. xvii.
2. Lesson.	Matth. xxviii.	Acts iii.
<i>Tuesday in Easter week.</i>		
1. Lesson.	(^{aaa}) Exod. xx.	(^{bbb}) Exo. xxxii.
2. Lesson.	(^{ccc}) Luk. xxiv. (to v. 13.)	1 Cor. xv.
<i>S. Mark.</i>	(^{ddd}) Ecclus iv.	(^{eee}) Ecclus v.
<i>S. Philip and S. Jacob.</i>		
1. Lesson.	(^{fff}) vii.	(^{ggg}) ix.
2. Lesson.	John i. v. 43.	
<i>Ascension d.</i>		
1. Lesson.	(^{hhh}) Deut. x.	(ⁱⁱⁱ) 2 Kin. ii.
2. Lesson.	(^{kkk}) Luk. xxiv (v. 44.)	Eph. iv. to v. 17.
<i>Munday in Whitfun-week.</i>		
1. Lesson.	(^{lll}) Gen. ix. to (v. 10.)	(^{mmm}) Num. xi. v 16. to v. 30.
2. Lesson.	1 Cor. xii.	1 Cor. xiv. to (v. 26.)

- (^{qq}) 1 B. Edw. VI. Lam i.
Omitted in the 2 B. of Edward VI.
(^{rr}) Added in the Last Review.
(^{ff}) 1 B. Edw. VI. Lam. ii.
O. C. P. Dan. ix.
(^{tt}) Added in the Last Review.
(^{vv}) 1 B. Ed. VI. Lam. iii.
(^{xx}) Both the Second Lessons for this Day were added in the Last Review: And Gen. xxii. the Morning First Lesson, limited to v. 20. which was formerly read all through.
(^{yy}) Omitted in 1 and 2 of Edw. VI.
(^{zz}) Omitted in the 1 and 2 B. of Edw. VI.
(^{aaa}) Omitted in the 1 and 2 B. of Edw. VI. and O. C. P.
(^{bbb}) Omitted in the 1 and 2 B. of Edw. VI. and O. C. P.
(^{ccc}) Added in the Last Review.
(^{ddd}) Omitted in the 1 and 2 of Edw. VI.
(^{eee}) Omitted in the 1 and 2 of Edw. VI.
(^{fff}) Omitted in the 1 and 2 of Edw. VI.
1 Book of Edw. VI. Acts vii. unto When the Apostles.
(^{ggg}) Omitted in the 1 and 2 of Edw. VI.
(^{hhh}) Omitted in the 1 and 2 of Edw. VI.
(ⁱⁱⁱ) Omitted in the 1 and 2 B. of Edw. VI.
(^{kkk}) The Second Lessons added in the Last Review.
(^{lll}) Gen. xi. unto These are the Generations of Sem. O. C. P.
Omitted in the 1 and 2 of Edw. VI.

<i>Tuesday in Whitfun-week.</i>	<i>Mattins.</i>	<i>Even-song.</i>
1. Lesson.	(ⁿⁿ) 1 Sam. xix. (v. 18.)	(^{ooo}) Deuter. (xxx.)
2. Lesson.	1 Theff. v. verfi. 12. to v. 24.	1 John iv. to v. (14.)
(^{ppp}) <i>S. Barnabas.</i>		
1. Lesson.	(^{qqq}) Ecclus x.	(^{rrr}) Ecclus xii.
2. Lesson.	Acts xiv.	Acts xv. to v. 36.
<i>S. John Baptist.</i>		
1. Lesson.	Malach. iii.	Mal. iv.
2. Lesson.	Matth. iii.	Mat xiv. to v. 13.
<i>S. Peter.</i>		
1. Lesson.	(^{sss}) Ecclus xv.	(^{ttt}) Ecclus xix.
2. Lesson.	Acts iii.	Acts iv.
<i>S. James.</i>	(^{vvv}) Ecclus xxi.	(^{xxx}) Ecclus xxii.
<i>S. Bartholomew.</i>	(^{yyy}) xxiv.	(^{zzz}) xxix.
<i>S. Matthew.</i>	(^{aaaa}) xxxv.	(^{bbbb}) xxxviii.
<i>S. Michael.</i>		
1. Lesson.	(^{cccc}) Gen. xxxii.	(v. 5.)
2. Lesson.	Acts xii. to v. 20.	(^{dddd}) Dan. x. Jud. v. 6. to v. 16.
<i>S. Luke.</i>	(^{eeee}) Ecclus li.	(^{ffff}) Job i.
<i>S. Simon & S. Jude.</i>	(^{gggg}) Job xxiv. xxv.	(^{hhhh}) xlii.
<i>All Saints.</i>		
1. Lesson.	Wis. iii. to v. 10.	Wis. v. to v. 17.
2. Lesson.	Heb. xi. v. 33. and Cap. xii. to v. 7.	Apoc. xix. to v. (17.)

- (^{mmm}) Omitted in the 1 and 2 of Edw. VI. Numb. xi. Gather unto me, unto Moses and the Elders returned.
(ⁿⁿⁿ) Omitted in the 1 and 2 of Edw. VI.
Second Lesson added in the Last Review.
(^{ooo}) Omitted in the First and Second Book of Edward VI.
The Second Lesson added in the Last Review.
(^{ppp}) S. Barnabe, 1 and 2 B. of Edw. VI. and O. C. P.
(^{qqq}) Omitted in the First Book of Edw. VI.
(^{rrr}) Omitted in the 1 and 2 B. of Edw. VI.
Second Lesson, Acts xv. unto After certain days.
(^{fff}) Omitted in 1 and 2 B. of Edw. VI. and S. L.
(^{ttt}) Omitted in the 1 and 2 B. of Edw. VI. and S. L.
(^{vvv}) Omitted in the 1 and 2 of Edw. VI. and S. L.
(^{xxx}) Omitted in the 1 and 2 of Edw. VI. and S. L.
(^{yyy}) Omitted in the 1 and 2 B. of Edw. VI.
(^{zzz}) Omitted in the 1 and 2 B. of Edw. VI.
(^{aaaa}) Omitted in the First and Second Book of Edw. VI.
(^{bbbb}) Omitted in the 1 and 2 B. of Edw. VI.
(^{cccc}) Omitted in the 1 and 2 B. of Edw. VI. and S. L.
(^{dddd}) Omitted in the 1 and 2 of Edw. VI. and in the S. L.
The Second Lessons added in the Last Review.
(^{eeee}) Omitted in the First and Second B. of Edw. VI. and S. L.
(^{ffff}) Omitted in the 1 and 2 B. of Edw. VI. and S. L.
(^{gggg}) Omitted in 1 and 2 B. of Edw. VI. and S. L.
(^{hhhh}) Omitted in the 1 and 2 B. of Edw. VI. and S. L.

¶ Proper Psalms on certain Days.

	Mattins.	Even-song.
¶ Christmas-day.	Pfal. xix. xlv. lxxxv.	lxxxix. cx. cxxxii.
¶ * Ash-Wednesday.	vi. xxxii. xxxviii.	cii. cxxx. cxliii.
¶ † Good-Friday.	xxii. xl. liv.	lxix. lxxxviii.
¶ Easter-day.	ii. lvii. cxi.	cxiii. cxiv. cxviii.
¶ Ascension-day.	viii. xv. xxi.	xxiv. xlvii. cviii.
¶ Whit-Sunday.	xlvi. lxviii.	civ. cxlv.

* The Proper Psalms upon this Day were added in the Last Review.

† The Proper Psalms upon this Day, added in the Last Review.

TABLES and RULES for the Moveable, and Immoveable Feasts; Together with the days of Fasting and Abstinence, through the whole year.

RULES to know when the Moveable Feasts, and Holidays begin.

* (f) **E**aster-day (on which the rest depend) is always the first Sunday after the first

VARIOUS READINGS.

* This and the following Rule were added in the Last Review.

NOTES.

(f) Easter-day on which.] As the Observation of this Great Christian Festival was very early in the Church, so it was not observed exactly at the same time. The Christians of the East, following the Example of S John, kept it precisely upon the Fourteenth Day after the Equinox, whatsoever Day of the Week it happened to be. The Western Churches, following the Practice of St. Peter and St. Paul, Celebrated that Feast, upon the Sunday following that Fourteenth Day. This Difference in the Observance of Easter continued a considerable time, with great Christian Charity and Forbearance of one another; each allowing Liberty to the other, to follow their Ancient Customs, deliver'd down from their respective Predecessors. But, about the Year of Christ 147, Pope Pius, moved thereunto, upon a pretended Revelation made to Hermes, by an Angel in a Pastoral Habit, who told him that all Persons ought to celebrate Easter upon the following Sunday, made a Decree pursuant to that purpose, strictly commanding all Christians whatsoever, to conform their Practice therein to the Roman Rule. His Successor Anicetus persisted in the same Resolution; Which drew the famous Polycarp to Rome, to compose this un-

happy Difference, between the Asiatick, and the Western Churches. But since they could not so compromise the Matter, as to come to an Uniformity of Practice, Polycarp and Anicetus parted very friendly; agreeing that each of them, with their Adherents, should continue to follow their Ancient Practice, without condemning one another. After the Martyrdom of Polycarp, the Controversy was renewed, and Eleutherius being then Bishop of Rome, in Opposition to the Asiatics, confirmed the Decree of his Predecessor Pius. But about the Year 200, under the Empire of Pertinax, Victor being Bishop of Rome, convened a Synod there, and passed a Decree, That it was absolutely unlawful to celebrate Easter, upon the Fourteenth Day of the Moon. Copies of this Decree he dispatches to most Christian Churches, requiring them to declare their Opinion, in Favour of the Roman Practice. Several Synods were congregated upon this account; one at Caesarea in Palestine; one at Lyons in France, under Irenaeus; one at Jerusalem, under Narcissus, and some others in Pontus, Achaia, Corinth, and in Mesopotamia. All these did unanimously confirm the Roman Way of Observation. Euseb. Lib. V. Cap. 26. Several Synods were held by some of the Asiatick Churches, in Opposition to these; as resolutely declaring on their side, That they would never depart from the Usages of their Great Predecessors, S. John, Philip and Polycarp, to submit to the Will of One Foreign Bishop:

Rules to know when the Moveable Feasts, and Holidays begin.

first (g) full Moon, which happens next after the One and twentieth day of March. And, if the Full Moon happens upon a Sunday, *Easter-day* is the Sunday after.

Advent-

Bishop: As is to be seen in the Letter of *Polycrates*, one of the Principal *Eastern* Bishops; a Fragment of which is extant in *Eusebius*. *Vicior*, nettled by this Opposition, flew into so Unchristian a Degree of Anger and Fury, as to declare all the *Astetics* Excommunicate, who would not comply with his Practice. Which gave great Offence to all Peaceable Men of his own Opinion; particularly to *Irenaeus* Bishop of *Lyons*; who afterwards took a great deal of Pains in Composing this Difference, and quieting the Minds of each Party: By whose good Endeavours the Quarrel was laid aside, or at least patched up, for some time. But about the Year 318, the Controversy broke out afresh, under the Reign of *Constantine*; which Pious Prince used all his Interest and Authority, to allay it, and bring the Opposite Parties to an Uniformity of Practice: And at last he got a Canon to be passed in the Famous Universal Council of *Nice*;

Settled by the Council of *Nice*. *Theod. Hist. Eccl. Lib. I. Cap. 9.* *Socr. Lib. I. Cap. 9.* This Affair being now settled by the Authority of an Oecumenical Council, the Dispute began by degrees to dwindle, and at last dropped. Now the Feast of *Easter* being to be observed at this Time, both by Ecclesiastical Law and Ancient Custom; the Church has provided Tables, for the exact Discovery of the Time, when this Festival is to be Celebrated.

(g) First Full Moon] This Rule is excepted against by some as a false Rule, and of such a dangerous Consequence, as to deter Conscientious Ministers from Subscribing to the Book of Common-Prayer; as fearing thereby to commit a great Sin, by Attesting under their Hands an Evident Fallacy. Take the Objection in Mr. *Baxter's* own Words. "By this General Declaration, we are obliged to assent to, (as true) to approve, and to use these Words after the Calendar: [Rules to know when the Moveable Feasts and Holidays begin. *Easter-day* (on which the rest depend) is always the First Sunday after the first Full Moon, which happens next after the One and twentieth Day of March.] This Rule is false; as 1. every Almanack will shew. 2. The Table following to find out *Easter* for ever. 3. The Practice of the Church which keepeth *Easter* on another Day. To consent to use this, is to consent to keep *Easter-day* contrary to all Christian Churches, and contrary to another Rule in the same Book: And to consent to use both Rules, is to consent to keep Two *Easter-days* in One Year". To allow Mr. *Baxter's* Argument its full Force, I will instance for him in the Year 1709. The first Full Moon after the 21st of March, is April the 13th, as all our Almanacks tell us; and the next Sunday after such Full Moon, is April the 17th. That ought, according to this Rule (he thinks) to be *Easter-day*; which nevertheless is but *Palm-Sunday*. But if we consult the Table to find *Easter* for ever, we find we are directed to another Day. For the Angle, whereon the Sunday-Letter B and the Prime 19 meet, (according to the Direction to find out *Easter* by that Table) shews April the 24th to be *Easter-day*.

But I answer to this, That this whole Objection is grounded upon a Mistake, which supposes our Church to reckon the Full Moons, according to the Rules of the Modern Almanacks; whereas she governs herself therein by the Ancient Synodical Determinations, and Paschal Cycles of the Church. And one would hardly imagine, how it could enter into the Thoughts of this and some other Learned Persons, to fancy that, when the Church had established an Authentick Calendar of her own, confirmed by the Law of the Realm, to find out the Ages of the Moon; People must go to the Common Almanacks, to know when the Ecclesiastical Full-Moon happens.

But to set this Matter in a true Light, it must be consider'd, That this evidently false Rule (as 'tis called) to find out *Easter* by, is the same Rule which was established by the Great Council of *Nice*; and which the Church of God, both in the *Eastern* and *Western* Parts of the World, for 13 or 14 Hundred Years together, has gone by. So that if we are in an Error, we mistake in very good Company. I have shew'd before, That the Controversy between the *East* and the *West* about the Celebration of *Easter*, was, Whether it was to be observed (as the *Astetics* and *Jews* did) precisely upon the very Day of the Full Moon, after the *Equinox*, or the Fourteenth Day of the Age thereof; or, (according to the Usage of the *Western* Church) the Sunday after this Full Moon. This Controversy was determined by the Council of *Nice*: And they decreed Two Things. First, That *Easter* should be observed *οὐ μετὰ τὸν Πάσχα*, according to the *Romans*, and the other *Western* Christians. *Ep. Council. Nic. Theod. Lib. I. Cap. 9.* Secondly, *Μὴ δὲν τὸν αὐτὸν ἡμέραν κοινὸν μετὰ τῶν Ἰουδαίων ὄχλου*: That the Christians should have nothing in common with the hateful People of the *Jews*, i. e. That they should never Celebrate their *Easter* upon the same Day, on which the *Jews* Celebrated their *Passover*; as appears by *Constantine's* Letter to the Churches, upon the Occasion of the Council's Determination in this Affair. *Euseb. de Vit.*

Const. Lib. III. Cap. 16. These were the Rules the Ancient Church went by; and our Church, in this Rubrick exactly copies after their Pattern. For we fix *Easter*, as they did, not upon the first Full Moon, which happens after the 21st Day of March, (the Old Vernal *Equinox*) but upon the first Sunday after such first Full Moon. In the next place, we avoid, as they did, Celebrating our *Easter* at the same time the *Jews* kept their *Passover*: For that is the Reason of the latter Clause of the Rule before us; If the Full Moon happens upon a Sunday, *Easter-day* is the Sunday after. Because if we should keep it upon the very Day of the Full Moon, our *Easter* and the *Jewish* *Passover* would exactly fall out together; which would be contrary to the Determination of the Holy Council.

All the Question therefore is, What we are to account the Full Moon, or the fourteenth Day of its Age? Whether we are to be governed therein by the Church-Calendar, or by the Common Almanacks? Now I say, the Church allows no other Full-Moon, but what the Church-Calendar sets down as such; nor is it reasonable she should. For the Cycle of the Moon, as it is set down in this Calendar, was drawn up by Order of the *Nicene* Council, if we may take *S. Ambrose's* his Word for it; who was very capable of understanding this Matter, and flourished not above 60 Years after the Council was held. His Words are these. *Non mediocriter esse sapientia diem celebratis definire Paschalis, & scriptura divina nos instruit, & Traditio majorum: qui convenientes ad synodum Nicenam, inter illa fidei ut vera ita admiranda decreta, etiam super celebrata memorata, congregatis peritissimis calculandi, novendecim annorum collegere rationem, & quasi quendam constituere circulum, ex quo exemplum in annos reliquos gigneretur. Hunc circulum Enneadecarida nuncupaverunt, sequentes illud, quod non debeamus vanam quendam opinionem super celebrata hujusmodi fluctuare, sed vera ratione comperta ita omnium concurrat affectio, ut una nocte ubique sacrificium pro Resurrectione Domini deferatur. That it is no small Part of Wisdom to settle the day of the Paschal Solemnity, we are instructed, not only by the Holy Scripture, but by the Tradition of our Forefathers; who meeting in the Synod of *Nice*, among their admirable Decrees concerning Faith, did moreover settle the Circle of Nineteen Years, by the Assistance of Persons well-versed in Numbers, and made a certain Cycle, to be a Rule for all the Years that were to come after. This Cycle they called the Enneadecarida, or Circle of Nineteen Years; laying down this as a Rule, that we ought not to fluctuate in a vain Opinion about the keeping this Festival, but that having a settled Computation, all Christians should so agree, that in the same Night in all Places a Sacrifice should be offered for the Resurrection of our Lord.*

Indeed, the Copy of this Cycle, which was made use of in the *Latin* Church, does not seem to have been sufficiently exact; and which, having caused some Irregularities to be committed in the Observation of *Easter*, was committed by *Theodosius* the Emperor to the Care of *Theophilus*, Bishop of *Alexandria*, to be amended from the Cycles of the *Eastern* Church. Which accordingly he did about the Year 410; and his Cycle, thus amended, was translated into *Latin* by *S. Jerom*. But the *Romans* still making use of their old faulty Cycle, some new Difficulties arose concerning it, in the Time of *Leo* the Great, Bishop of *Rome*, A. D. 452. as may be seen in his Epistles; *Ep. Leon. Mag. 63, 64*. But *Dionysius*, a *Roman* Abbot, about the Year 532, fully settled the *Roman* Cycle, according to the Amendments of *Theophilus*; and so it has continued ever since. This Ancient Calendar our Church has been pleased to receive; and, tho' there has arisen some considerable Variation from the precise Time of the New Moons in so long a Tract of Time, upon account of some Minutes unregarded in the first Calculation; yet this is our Rule to find out the New and Full Moons by, and the Church allows no other. Let us therefore now examine the Truth of Mr. *Baxter's* Objection; and see, whether to consent to use both the Rules of our Church, for finding out *Easter*, be to consent to keep Two *Easter-days* in One Year.

I have shew'd before, That, in the Table to find *Easter* for ever, April the 24th is *Easter-day* in the Year 1709; and upon that Day we kept it. Example in the Year 1709. Now, let us see if the Rule before us, which is so terribly excepted against, direct us to any other Day. According to the Directions of this Rule, I look for the 21st of March in the Calendar, and then endeavour to find out the first Full Moon which follows it. The Full Moons are not set down in the Calendar, but the New Moons are. Therefore I look for the first New Moon after the 21st of March. And knowing that this Year the Golden Number is 19, and finding the 19, which first occurs after the 21st of March, to be placed over against April 4; I know likewise, That the Fourth of April is the first New Moon after the 21st of March; and, That the Fourteenth Day after this is the Full Moon. So that upon the whole, I find by this Calendar, that the first Full Moon after the 21st of March, in this Year, is April 17. But I find April the 17th to be marked by B, the Sunday-Letter of this Year; and therefore, by the latter Clause of this present Rule, I learn, that *Easter-day* must not be kept then; and therefore I go on to the next B, or the Sunday after, viz. April the 24th, which is *Easter-day* by both the Rules.

VARI

* *Advent-Sunday* is always the nearest Sunday to the Feast of S. *Andrew*, whether be-

Septuagesima } Sunday is { Nine } weeks before *Easter*.
 Sexagesima } { Eight }
 Quinquagesima } { Seven }
 Quadragesima } { Six }

Rogation-Sunday }
Ascension-day } is { Five weeks }
Whitsunday } { Forty days } after *Easter*.
Trinity-Sunday } { Seven weeks }
 } { Eight weeks }

A Table of all the Feasts that are to be observed in the Church of
England through the year.

ALL Sundays in the Year.

The Circumcision of our Lord JESUS CHRIST.

The Epiphany.

The Conversion of St. Paul.

The Purification of the Blessed Virgin.

S. Matthias the Apostle.

The Annunciation of the Blessed Virgin.

S. Mark the Evangelist.

S. Philip and S. Jacob the Apostles.

The Ascension of our Lord JESUS CHRIST.

S. Barnabas.

The Nativity of St. John Baptist.

S. Peter the Apostle.

The days of the Feasts of } *S. James the Apostle.*

S. James the Apostle.

S. *Bartholomew* the Apostle.

S. Matthew the Apostle.

S. *Michael*, and all Angels.

S. *Luke* the Evangelist.

S. Simon and S. Jude the Apostles.

All Saints.

S. Andrew the Apostle.

S. Thomas the Apostle.

The Nativity of our Lord.

S. Stephen the Martyr.

S. *John* the Evangelist.

The Holy Innocents.

Monday } in *Easter-week*.
and }
Tuesday }

Monday }
and } in *Whitsun-week*.
Tuesday }

A Table

VARIOUS READINGS.

* Advent-Sunday is always the nearest Sunday (whether before or after) to the Feast of S. Andrew, or that Sunday which falleth upon any Day from the 6th of November to the 3d of December inclusively. S. L.

VARI-

A * Table of the Vigils (*h*), Fasts, and days of Abstinence, to be observed in the year.

THE Eves or Vigils before

The Nativity of our Lord.
The Purification of the Blessed Virgin *Mary*.
The Annunciation of the Blessed Virgin.
Easter-day.
Ascension-day.
Pentecost.
S. *Matthias*.
S. *John Baptist*.
S. *Peter*.
S. *James*.
S. *Bartholomew*.
S. *Matthew*.
S. *Simon* and S. *Jude*.
S. *Andrew*.
S. *Thomas*.
All Saints.

Note, that if any of these Feast-days fall upon a Munday, then the Vigil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

(*i*) Days of Fasting or Abstinence.

- I. **T**HE Forty days of Lent.
- II. The (*k*) Ember-days at the four Seasons.
being the Wednesday, } the First Sunday in Lent.
Friday, and Saturday after } the Feast of Pentecost.
September 14.
December 13.
- III. The Three Rogation-days, being the Munday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.
- IV. All the Fridays in the year, except *Christmas-day*.

Certain Solemn days for which particular Services are appointed.

1. **T**HE Fifth day of *November*, being the day of the Papists Conspiracy.
2. The Thirtieth day of *January*, being the day of the Martyrdom of King *Charles* the First.
3. The Nine and twentieth of *May*, being the day of the Birth and Return of King *Charles* the Second.

VARIOUS READINGS.

This Table was added in the Last Review.

NOTES.

- (*h*) Vigils.] See Note on the First Sunday in Advent.
(*i*) Days of Fasting.] See Note on Ash-Wednesday.
(*k*) Ember-Days.] See Note on the Fourth Sunday after Advent.

A Table

A T A B L E of the Moveable Feasts, Calculated for Forty Years.

The Year of our Lord.	The Golden Number.	The Epact.	The Dominical Letter.	Sundays after the Epiphany.	Septuagesima Sunday.	The first Day of Lent.	E A S T E R Day.	Regation Sunday.	Ascension-day.	Whit Sunday.	Sundays after Trinity.	Advent Sunday.
1710	1	11	A	4	Feb. 5.	Feb. 22.	Apr. 9.	May 14.	May 18.	May 28.	25	Dec. 3.
1711	2	22	G	3	Jan. 28.	Feb. 14.	Apr. 1.	May 6.	May 10.	May 20.	26	Dec. 2.
1712	3	3	F E	5	Feb. 17.	Mar. 5.	Apr. 20.	May 25.	May 29.	Jun. 8.	23	Nov. 30.
1713	4	14	D	3	Feb. 1.	Feb. 18.	Apr. 5.	May 10.	May 14.	May 24.	25	Nov. 29.
1714	5	25	C	2	Jan. 24.	Feb. 10.	Mar. 28.	May 2.	May 6.	May 16.	26	Nov. 28.
1715	6	6	B	5	Feb. 13.	Mar. 2.	Apr. 17.	May 22.	May 26.	Jun. 5.	23	Nov. 27.
1716	7	17	AG	3	Jan. 29.	Feb. 15.	Apr. 1.	May 6.	May 10.	May 20.	26	Dec. 2.
1717	8	28	F	5	Feb. 17.	Mar. 6.	Apr. 21.	May 26.	May 30.	Jun. 9.	23	Dec. 1.
1718	9	9	E	4	Feb. 9.	Feb. 26.	Apr. 13.	May 18.	May 22.	Jun. 1.	24	Nov. 30.
1719	10	20	D	2	Jan. 25.	Feb. 11.	Mar. 29.	May 3.	May 7.	May 17.	26	Nov. 29.
1720	11	1	CB	5	Feb. 14.	Mar. 2.	Apr. 17.	May 22.	May 26.	Jun. 5.	23	Nov. 27.
1721	12	12	A	4	Feb. 5.	Feb. 22.	Apr. 9.	May 14.	May 18.	May 28.	25	Dec. 3.
1722	13	23	G	2	Jan. 21.	Feb. 7.	Mar. 25.	Apr. 29.	May 3.	May 13.	27	Dec. 2.
1723	14	4	F	4	Feb. 10.	Feb. 27.	Apr. 14.	May 19.	May 23.	Jun. 2.	24	Dec. 1.
1724	15	15	ED	3	Feb. 2.	Feb. 19.	Apr. 5.	May 10.	May 14.	May 24.	25	Nov. 29.
1725	16	26	C	2	Jan. 24.	Feb. 10.	Mar. 28.	May 2.	May 6.	May 16.	26	Nov. 28.
1726	17	7	B	4	Feb. 6.	Feb. 23.	Apr. 10.	May 15.	May 19.	May 29.	24	Nov. 27.
1727	18	18	A	3	Jan. 29.	Feb. 15.	Apr. 2.	May 7.	May 11.	May 21.	26	Dec. 3.
1728	19	29	GF	6	Feb. 18.	Mar. 6.	Apr. 21.	May 26.	May 30.	Jun. 9.	23	Dec. 1.
1729	1	11	E	3	Feb. 2.	Feb. 19.	Apr. 6.	May 11.	May 15.	May 25.	25	Nov. 30.
1730	2	22	D	2	Jan. 25.	Feb. 11.	Mar. 29.	May 3.	May 7.	May 17.	26	Nov. 29.
1731	3	3	C	5	Feb. 14.	Mar. 3.	Apr. 18.	May 23.	May 27.	Jun. 6.	23	Nov. 28.
1732	4	14	BA	4	Feb. 6.	Feb. 23.	Apr. 9.	May 14.	May 18.	May 28.	25	Dec. 3.
1733	5	25	G	2	Jan. 21.	Feb. 7.	Mar. 25.	Apr. 29.	May 3.	May 13.	27	Dec. 2.
1734	6	6	F	4	Feb. 10.	Feb. 27.	Apr. 14.	May 19.	May 23.	Jun. 2.	24	Dec. 1.
1735	7	17	E	3	Feb. 2.	Feb. 19.	Apr. 6.	May 11.	May 15.	May 25.	25	Nov. 30.
1736	8	28	DC	6	Feb. 22.	Mar. 10.	Apr. 25.	May 30.	Jun. 3.	Jun. 13.	22	Nov. 28.
1737	9	9	B	4	Feb. 6.	Feb. 23.	Apr. 10.	May 15.	May 19.	May 29.	24	Nov. 27.
1738	10	20	A	3	Jan. 29.	Feb. 15.	Apr. 2.	May 7.	May 11.	May 21.	26	Dec. 3.
1739	11	1	G	6	Feb. 18.	Mar. 7.	Apr. 22.	May 27.	May 31.	Jun. 10.	23	Dec. 2.
1740	12	12	F E	3	Feb. 3.	Feb. 20.	Apr. 6.	May 11.	May 15.	May 25.	25	Nov. 30.
1741	13	23	D	2	Jan. 25.	Feb. 11.	Mar. 29.	May 3.	May 7.	May 17.	26	Nov. 29.
1742	14	4	C	5	Feb. 14.	Mar. 3.	Apr. 18.	May 23.	May 27.	Jun. 6.	23	Nov. 28.
1743	15	15	B	3	Jan. 30.	Feb. 16.	Apr. 3.	May 8.	May 12.	May 22.	25	Nov. 27.
1744	16	26	AG	2	Jan. 22.	Feb. 7.	Mar. 25.	Apr. 29.	May 3.	May 13.	27	Dec. 2.
1745	17	7	F	4	Feb. 10.	Feb. 27.	Apr. 14.	May 19.	May 23.	Jun. 2.	24	Dec. 1.
1746	18	18	E	2	Jan. 26.	Feb. 12.	Mar. 30.	May 4.	May 8.	May 18.	26	Nov. 30.
1747	19	29	D	5	Feb. 15.	Mar. 4.	Apr. 19.	May 24.	May 28.	Jun. 7.	23	Nov. 29.
1748	1	11	CB	4	Feb. 7.	Feb. 24.	Apr. 10.	May 15.	May 19.	May 29.	24	Nov. 27.
1749	2	22	A	2	Jan. 22.	Feb. 8.	Mar. 26.	Apr. 30.	May 4.	May 14.	27	Dec. 3.

To

¶ To find <i>Easter</i> for ever.							
The Golden Number.	A	B	C	D	E	F	G
I.	April 9.	10.	11.	12.	6.	7.	8.
II.	March 26.	27.	28.	29.	30.	31.	April 1.
III.	April 16.	17.	18.	19.	20.	14.	15.
IV.	April 9.	3.	4.	5.	6.	7.	8.
V.	March 26.	27.	28.	29.	23.	24.	25.
VI.	April 16.	17.	11.	12.	13.	14.	15.
VII.	April 2.	3.	4.	5.	6.	Mar. 31.	April 1.
VIII.	April 23.	24.	25.	19.	20.	21.	22.
IX.	April 9.	10.	11.	12.	13.	14.	8.
X.	April 2.	3.	March 28.	29.	30.	31.	April 1.
XI.	April 16.	17.	18.	19.	20.	21.	22.
XII.	April 9.	10.	11.	5.	6.	7.	8.
XIII.	March 26.	27.	28.	29.	30.	31.	25.
XIV.	April 16.	17.	18.	19.	13.	14.	15.
XV.	April 2.	3.	4.	5.	6.	7.	8.
XVI.	March 26.	27.	28.	22.	23.	24.	25.
XVII.	April 16.	10.	11.	12.	13.	14.	15.
XVIII.	April 2.	3.	4.	5.	March 30.	31.	April 1.
XIX.	April 23.	24.	18.	19.	20.	21.	22.

¶ **W**hen ye have found the Sunday (a) Letter in the upper-most Line, guide your eye downward from the same, till ye come right over against the * Prime; and there is shewed both what Month, and what day of the Month *Easter* fall-

VARIOUS READINGS.

* The (Prime or) GOLDEN NUMBER is so called, because it was written in the Kalendar with Letters of Gold, right at that day whereon the Moon changed; and it is the space of 19 Years, in the which the Moon returneth to the self same day of the Sun: And therefore it is also called the Circle of the Moon, in the which the Solstices and Equinoxials do return to all one Point in the Zodiack.

To find it every Year, you must add one Year of CHRIST (for CHRIST was born one Year of the 19 already past) then divide the whole by 19, and that which resteth, is the GOLDEN NUMBER for that yeere: if there be no surplussage, it is then 19.

¶ Note that the GOLDEN NUMBER, and Dominical Letter, doeth change every yeere the first day of January.

¶ Note also, that the yeere of our LORD beginneth the XXV. day of March, the same day supposed to be the first day upon which the world was created, and the same day when CHRIST was conceived in the Womb of the Virgin Mary.

O. C. P

NOTES.

(a) Sunday Letter.] There are Two Things supposed to be known, to make use of this Table: The first is the Sunday Letter, The Second is the Prime or Golden Number; therefore I have added, Table I. which shews them together with the Epacts, for an Hundred Years forwards: As also, Table II. which shews how to continue that Table longer. And lastly, Table III. which shews how the other Moveable Feasts vary, according as Easter happens.

Table

fallerth that year. But note, that the name of the Month is set at the left Hand, or else just with the Figure, and followeth not, as in other Tables by descent, but collateral.

TABLE I.
Shewing the Dominical Letters, the Golden Numbers, and Epacts, for 110 Years.

Dominical Letter.	Year of Christ.	Golden Number.	Epact.	Year of Christ.	Golden Number.	Epact.	Year of Christ.	Golden Number.	Epact.	Year of Christ.	Golden Number.	Epact.
DC	1708	18	18	1736	8	18	1764	17	7	1792	7	17
B	1709	19	29	1737	9	9	1765	18	18	1793	8	28
A	1710	1	11	1738	10	20	1766	19	29	1794	9	9
G	1711	2	22	1739	11	1	1767	1	11	1795	10	20
FE	1712	3	3	1740	12	12	1768	2	22	1796	11	1
D	1713	4	14	1741	13	23	1769	3	3	1797	12	12
C	1714	5	25	1742	14	4	1770	4	14	1798	13	23
B	1715	6	6	1743	15	15	1771	5	25	1799	14	4
AG	1716	7	17	1744	16	26	1772	6	6	1800	15	15
F	1717	8	28	1745	17	7	1773	7	17	1801	16	26
E	1718	9	9	1746	18	18	1774	8	28	1802	17	7
D	1719	10	20	1747	19	29	1775	9	9	1803	18	18
CB	1720	11	1	1748	1	11	1776	10	20	1804	19	29
A	1721	12	12	1749	2	22	1777	11	1	1805	1	11
G	1722	13	23	1750	3	3	1778	12	12	1806	2	22
F	1723	14	4	1751	4	14	1779	13	23	1807	3	3
ED	1724	15	15	1752	5	15	1780	14	4	1808	4	14
C	1725	16	26	1753	6	6	1781	15	15	1809	5	25
B	1726	17	7	1754	7	17	1782	16	26	1810	6	6
A	1727	18	18	1755	8	28	1783	17	7	1811	7	17
GF	1728	19	29	1756	9	9	1784	18	18	1812	8	28
E	1729	1	11	1757	10	20	1785	19	29	1813	9	9
D	1730	2	22	1758	11	1	1786	1	11	1814	10	20
C	1731	3	3	1759	12	12	1787	2	22	1815	11	1
BA	1732	4	14	1760	13	23	1788	3	3	1816	12	12
G	1733	5	25	1761	14	4	1789	4	14	1817	13	23
F	1734	6	6	1762	15	15	1790	5	25	1818	14	4
E	1735	7	17	1763	16	26	1791	6	6	1819	15	15

1820 16, &c.

TABLE II.
Shewing how to find the Epact, which does belong to each Golden Number; and consequently to continue the former Table to what Extent one pleases.

1820	1821	1822, &c.
1	2	3
xi	xxii	iii
12	13	14
i	xiii	xxiii
	iv	xv
	xvi	vii
	xviii	xxix.

TABLE III.

Shewing how the several Moveable Feasts vary, according as Easter happens.

Sundays after the Epiphany.	Septuagesima Sunday.	The first Day of Lent.	EASTER Day.	Rogation Sunday.	Ascension-Day.	Whitunday.	Sundays after Trinity.	Advent-Sunday.
1	Jan. 18.	Feb. 4.	Mar. 22.	Apr. 26.	Apr. 30.	May 10.	27	Nov. 29.
1	19	5	23	27	May 1.	11	27	30
1	20	6	24	28	2	12	27	Dec. 1.
2	21	7	25	29	3	13	27	2
2	22	8	26	30	4	14	27	3
2	23	9	27	May 1.	5	15	26	Nov. 27
2	24	10	28	2	6	16	26	28
2	25	11	29	3	7	17	26	29
2	26	12	30	4	8	18	26	30
2	27	13	31	5	9	19	26	Dec. 1.
3	28	14	Apr. 1.	6	10	20	26	2
3	29	15	2	7	11	21	26	3
3	30	16	3	8	12	22	25	Nov. 27
3	31	17	4	9	13	23	25	28
3	Feb. 1.	18	5	10	14	24	25	29
3	2	1	6	11	15	25	25	30
3	3	20	7	12	16	26	25	Dec. 1.
4	4	21	8	13	17	27	25	2
4	5	22	9	14	18	28	25	3
4	6	23	10	15	19	29	24	Nov. 27
4	7	24	11	16	20	30	24	28
4	8	25	12	17	21	31	24	29
4	9	26	13	18	22	Jun. 1.	24	30
4	10	27	14	19	23	2	24	Dec. 1.
5	11	28	15	20	24	3	24	2
5	12	Mar. 1.	16	21	25	4	24	3
5	13	2	17	22	26	5	23	Nov. 27
5	14	3	18	23	27	6	23	28
5	15	4	19	24	28	7	23	29
5	16	5	20	25	29	8	23	30
5	17	6	21	26	30	9	23	Dec. 1.
6	18	7	22	27	31	10	23	2
6	19	8	23	28	Jun. 1.	11	23	3
6	20	9	24	29	2	12	22	Nov. 27
6	21	10	25	30	3	13	22	28

H

Directions

Directions for the Use of the Foregoing Tables.

NOW by help of the Common-Prayer-Book Table and these other Tables here set down, any one may with Readiness, not only find out *Easter*, and all the other Moveable Feasts which attend it, for any Year assigned, but may with ease calculate a Table of them all, for many Years.

For let it be required, to know when *Easter* and the Moveable Feasts fall in the Year of our Lord 1711. I proceed thus. I look in *Table I.* for the *Prime* or Golden Number, and the *Sunday-Letter* that Year; and therein I find that 2 is the *Prime*, and G is the *Sunday-Letter*. Then I go to the Table in the Common-Prayer-Book, and by the Rule there given I find *Easter-Day* to be *April 1.* After this I cast my Eye upon *Table the III.* and find out in the *Easter-Column*, *April 1.* which Line shews not only *Easter* that Year, but all the Moveable Feasts which attend it, viz. *Septuagesima-Sunday*, Jan. 28. *Ashwednesday*, Febr. 14. *Rogation-Sunday*, May 6. *Easter*, Apr. 1. *Ascension*, May 19. *Whitsunday*, May 20. That there are that Year 26 *Sundays* after *Trinity*: And that the first *Sunday* of *Advent* is Dec 2. If I have a Mind to continue a Table of Forty Years which is nigh expiring, I proceed in the forefaid Method. For having a mind to know when *Easter* and the other Feasts fall in the Year 1741. I find by *Table I.* the *Prime* that Year to be 13. and the *Sunday-Letter* D; by the Common-Prayer-Book Table, that *Easter* falls then *March 29.* And in *Table III.* I find all the other Moveable Feasts set down in the same Line with it, viz. *Sundays* after *Epiphany* 2. *Septuages.* Jan. 25. *Ashwed.* Febr. 11. *Easter*, Mar. 29. *Rogation-Sunday*, May 3. *Ascens.* May 7. *Whitsunday*, May 17. That there are 26 *Sundays* after *Trinity*; And *Advent-Sunday* happens *Novemb. 29.* If it be Leap-Year, the Feasts before *S. Matthias's Day* must be reckoned one Day later.

Of the KALENDAR, the GOLDEN NUMBER, EPACTS, &c.

Calendar. **T**HE Word Calendar is derived from the *Calenda*, the first Day of the *Roman Month*.

The *Latin Word Calendarium*, which this is the Translation of, signifies originally a Pocket-Book, or other Book of Accounts, which Rich Men used to enter the Concerns of their Estates in; when their Money was to be paid, and when to be received; the Names of every Day in the Year being marked in the Margin thereof, that so they might the more readily compute the Interest accruing therefrom; which was to be paid at the *Calenda*, or first Day of the Month; which therefore gave the Name to such Book. Hence *Ovid* calls these *Celeres Calenda*, *Ov. Rem. Am. Lib. II.* because they return quicker than the Borrower did desire. And *Seneca* says, *Divitem putas cui magnus Calendarii Liber volutur*: You think him a Rich Man who has a large Book of Accounts to turn over. When the Empire became Christian, the *Latin Churches* called their Ecclesiastical Register, in which the Names of the Martyrs, and other Great Men famous for their Piety, were enter'd, with some short Account of their Lives and Sufferings, by this Name: And the *Greeks*, by a Name equivalent to it, *Μηνολόγιον*.

Our present Calendar, besides the setting down the Holidays of the Year, and the Lessons to be read upon each Day, does note the Revolutions of the Sun and Moon, with Particularity and Exactness, sufficient for ordinary Business. Now, it must be consider'd, that the Solar Year does consist of 365 Days, and 6 Hours; the Sun performing his Annual Motion, and returning to the same Point again, within that Time. The 6 Hours pass over unregarded, till they make up a whole Day; and then they are collected together, which is every Fourth Year, and put in after the Twenty Fourth of *February*. Among the Ancient *Romans*, the Intercalary Day being put in likewise at this time, viz. after the VIth Cal., and thereby making a Double VI Cal., occasion'd this Fourth Year, when the Intercalation was made, to be called *Bissextile*.

The Lunar Year is somewhat shorter than the Solar. For Twelve Moons will not exactly measure out the Twelve Solar Months. The Moon performs her Menstrual Course in 27 Days, 7 Hours, and a little more; which is called the Moon's Periodical Motion: But by that time the Moon is going this Course, the Sun is gone a little Progress in his Circuit; viz. 27 Degrees in the Heaven; and therefore, before the Moon can get up with him again, something more than Two Days are spent. So that from one Conjunction of the Moon with the Sun, to another Conjunction of the same, makes a Month of 29 Days, 12 Hours, and some Minutes more; which is the Synodical Motion of the Moon, or the Time she is spending, before she can reach the Sun a second time. Now, Twelve of these Months make up a Year but of 354 Days: For 29 d.

12 h. multiplied by 12, give 354 Days; less than the Solar Year, consisting of 365 Days, by 11 Days; which will make a Difference of 11 Days more next Year; and will cause the Beginning of the Lunar Year to fall short of the Solar 11 Days; the next, 22; the next, 33; &c. till after a Course of Nineteen Years, it will fall in even with the Sun again. This Circle of 19 Years, was first observed by *Mysa*, an Ancient Astronomer; and has been since of considerable Use among the Christians, for the settling the Time of *Easter*.

These Nineteen Years marked out by the side of the Days of the Solar Month, are what we call the Golden Number; useful for finding out the New Moons of the Year. The Golden Number is set down in the first Column of our Calendar. Suppose in any Year the New Moon happen on the 23d of *January*; where 'tis marked 1; the next Year it will happen 11 Days sooner, viz. the 11th of that Month, and is marked 2; the next Year on the 31, and is marked 3; and so till the whole Circle of the Nineteen Years is out.

From hence arises another Number, made use of in the Calendars and Paschal-Tables of the Church, called the *Epact*; which is only the Number of the Days, by which the Solar Year, of 365 Days, does exceed the Lunar, consisting of 354. So that, in the first Year of the Circle of Nineteen Years, the *Epact* is 11; the next Year it is 22; the next after that will be 3; Because 11 added to 11 makes 22; (from which, casting out a Month of 30 Days) there remains 3 for the *Epact*. And so, through the whole Course of the 19 Years; still adding 11, and casting out 30, when the Sum rises above that Number. Only, when we come to the last Year, xix, we must add 12.

The Dominical Letter is a Note in the Calendar of especial Use. Now, every Day of the Week, and consequently the whole Month in the Calendar, being marked by one of the Seven first Letters of the Alphabet; That is the Dominical Letter which stands over against those Days of the Month, which the *Sundays* of that Year fall upon. Now, that the Dominical Letters happen with such Diversity as they do, is occasion'd by this; The 365 Days being divided into Weeks, make 52 Weeks, and One Day. Now, that odd Day breeds such an Irregularity, as will not be evened, but only in Seven Years. But when, besides this odd Day every Year, there is a New Day pricked in, in the *Bissextile*; viz. every Fourth Year; this makes the Irregularity still greater, so as not to be evened but only in 4 times 7, that is, 28 Years; which is the Circle of the Dominical Letters, commonly called the Cycle of the Sun.

To

To find out the New Moon by the first Column in the Calendar.

Find the *Prime* or Golden Number by *Table I.* then look in the first Column of the Month for that Number, and on the Day of the Month which stands over against it, falls the New Moon. As for Example. In the Year 1709. I would know when the New Moon happens in the Month of *November.* In *Table I.* I find that the Golden Number is 19. Then I look in the Month *November,* and find that 19 stands over-against the 20th Day of that Month; so that from thence I conclude that the Moon Changes, or that it is New Moon, that Day.

To find out the New Moon by the Second Column in the Calendar.

Find the *Prime* or Golden Number by *Table I.* then look in the Second Column for that Number, and lastly tell five Days backwards, and that Fifth Day so number'd backward is the Day of the New Moon. As for Example, I would know when the New Moon happens in the Month *December, 1709.* In *Table I.* I find the Golden Number 19; now this in that Column stands over-against the 25th Day of the Month; therefore counting Five Days backwards, I come to the 20th Day of *December,* which is the Day of the New Moon.

Note, That this Rule will serve to find out the New Moon, by every ordinary Common-Prayer Book, wherein the Golden Numbers are set down right.

The Reason of the going Five Days backwards is this. These Numbers were set down in the Calendar 13 Hundred Years ago, either at the Time, (or not very long after) in which the Council of *Nice* had settled the Observation of *Easter,* to be a Rule for the more certain knowing when that Feast was to be celebrated. Now, according to the Astronomy of that Time, they thought that the Motions of the Sun and the Moon became precisely even in 19 Years; and that all the Months, which happened within that Time, would exactly measure out that Term of 19 Years, without any Fraction or Remainder; which was a Mistake. For that Number of Months, or the Lunary Cycle, as it is called, is something less than 19 Years, viz. about an Hour and an half. So that in the Course of less than 17 Cycles, or in 312 Years there is a whole Day lost in this Account. As for Instance, In the Year 1710, which is the first Year of the Lunar Cycle, the New Moon in *January* falls upon the 18th Day of that Month; Three hundred and twelve Years before that; viz. 1398, the New Moon of *Jan.* was the 19th Day: In the Year 1086, it was *Jan. 20.* In the Year 774 it was *Jan. 21.* In 462 it was *Jan. 22.* And about the Time of the Council of *Nice,* the New Moons were upon the 23d of *January.*

NOTE, That in many of the following Months, the Numbers of the Lunary Days are set down wrong in our present Calendar, and in all the Calendars, not only from the Time of the Reformation, but in several of the Ancient Missals and Breviaries before. In *Feb. 30* is put for 29. In *Aug. 30* for 29. In *Sept. 29* for 30. In *Oct. 30* for 29. In *Nov. 29* for 30. In *Dec. 30* for 29. This is plain from the old Rules of Computation: For reckoning from 16 in the Golden Number, viz. the 1st of *Feb.* to the next 16, viz. 3d of *March* (exclusively, as the Reckoning is) there are but 29 Days: And so likewise in the other Months. But these Faults will be yet clearer, if we consider the Number which the Lunary Days make up, as they stand now in the Calendar. For they, together with the 11 Days of the *Epaet*, make a Solar Year of 367 Days, which never happens: And without the 11 Days, they make a Lunary Year of 356 Days, which is 2 Days more than ought to be. But if the Number of the Lunary Days are so sorted, that one Month contains 30, and the next 29, and so alternately throughout the 12 Months, (as they ought to be,) they will make up a Lunary Year precisely of 354 Days. For 6 Months of 30 Days, make 180 Days; and 6 Months of 29 Days, make 174 Days: Both together a Year of 354 Days.

VIZ.
Jan. 30.
Feb. 30.
Mar. 30.
Apr. 29.
May 30.
Jun. 29.
Jul. 30.
Aug. 30.
Sept. 29.
Oct. 30.
Nov. 29.
Dec. 30.
356
11
Tot. 367

6 M. 30---180
6 M. 29---174

354

The Kalendar.

With the Table of Lessons.

JANUARY hath xxxj. Days.

The Moon hath xxx.

Column of the New Moons as they happen now.
Column of the New Moons as they happened about the
Time of the Council of Nice.

				MORNING		EVENING	
				Prayer.		Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
8	(a)	1 A Kalend.	Circumcision of our Lord.				
		2 b 4. No.		Gen. 1.	Matth. 1.	Gen. 2.	Rom. 1.
16	(b)	3 c 3. No.		3.	2.	4.	2.
5		4 d Pr. No.		5.	3.	6.	3.
19	(c)	5 e Nonz.		7.	4.	8.	4.
13		6 f 8 Id.	Epiphany of our Lord.				
2		7 g 7 Id.		9.	5.	12.	5.
16	(d)	8 A 6 Id.	(1) Lucian, *Priest and Martyr.	13.	6.	14.	6.
10		9 b 5 Id.		15.	7.	16.	7.
		10 c 4 Id.		17.	8.	18.	8.
18	(e)	11 d 3 Id.		19.	9.	20.	9.
7		12 e Pr. Id.		21.	10.	22.	10.
		13 f Idus.	(2) Hilary † Bishop & Confess.	23.	11.	24.	11.
15	(f)	14 g 19 Kl. Febr.		25.	12.	26.	12.
4		15 A 18 Kl.		27.	13.	28.	13.
18	(g)	16 b 17 Kl.		29.	14.	30.	14.
12		17 c 16 Kl.		31.	15.	32.	15.
1		18 d 15 Kl.	(3) Prisca, Rom. Virg. & Mart.	33.	16.	34.	16.
15	(h)	19 e 14 Kl.		35.	17.	37.	1 Cor. 1.
9		20 f 13 Kl.	(4) Fabian. . B. of Rome, & M.	38.	18.	39.	2.
		21 g 12 Kl.	(5) Agnes Rom. Virg. & Mart.	40.	19.	41.	3.
17	(i)	22 A 11 Kl.	(6) Vincent Span. Deac. & M.	42.	20.	43.	4.
6		23 b 10 Kl.		44.	21.	45.	5.
		24 c 9 Kl.		46.	22.	47.	6.
14	(j)	25 d 8 Kl.	Conversion of S. Paul.				
3		26 e 7 Kl.		48.	23.	49.	7.
17	(k)	27 f 6 Kl.		50.	24.	Exod. 1.	8.
11		28 g 5 Kl.		Exod. 2.	25.	3.	9.
19	(l)	29 A 4 Kl.		4.	26.	5.	10.
8	(m)	30 b 3 Kl.	K. Charles Martyr.	* 6. (†)	27.	7.	11.
33	(n)	1 c 1 Prid. Kl.		8.	28.	9.	12.

Note, that * Exodus vj. is to be read only to Verf. 14.

Sun { Riset { vii min. 34. } 7 min. 12. Jan. 11. David, S. L. Jan. 12. Sol in Aquario, O C. P. S. L.
Falleth } Hour { iv min. 26. } 4 min. 48. Jan. 13. Mungo Bishop. S. L. Jan. 24. Fast. S. L.
O. C. P. S. L.

FEBRUARY

Annotations on the Month of JANUARY.

VARIOUS READINGS.

* This Compellation added in the Last Review. Note, That this and all other Sable Saints-Days, are wanting in Edward the VIth's Calendar.

† This Title added in the Last Review.

∴ Fabian, Agnes and Vincent, no Saints in the O. C. P.

|| Added in the Last Review.

‡ Exodus vi. being put in the Last Review, when omitted in the Old Common-Prayer-Book, has made the Course of Reading the First Lesson in the New Book, to run one Chapter before that in the Old Book, for more than Two Months together; viz. till the End of March.

NOTES.

(1) *Lucian.* Our Reformers (seeing the Inconvenience which was brought into the Church, by so great a Number of Holidays as were observed in the Time of Popery, to the great prejudice of Labouring and Trading Men; and also considering, that many of those Saints were Men sometimes of none of the Best Character; the History whereof was likewise fabulous,) have thought fit, for the most part, to retain only those Holidays, which were dedicated to our Saviour and his Apostles. But the Church considering, that there were some Feasts dedicated to others, who were Persons of Sanctity; and that those Days were either Quarter-Days, for Payment of Rent, or were Days remarkable in the Course of the Law, or adapted to some other Secular Account; so that some Inconvenience would ensue, if they were totally omitted in the Calendar; she has let some of them continue therein, tho' not with any regard of being kept Holy by the Church.

Lucian was a Learned Presbyter of *Antioch*. He was well-versed in the Hebrew Tongue; and took a great deal of Pains in Comparing and Amending the Copies of the Bible; some of which, being extant in *St. Jerom's* Time, were called *Lucianian* Copies, from him. *Hier. in Script. Eccl.* And in another place he says; All the World was oblig'd to Three Great Editors of the Bible: *Alexandria* and *Egypt* are beholden to *Hefychius*, for the Edition of their *Septuagint*; *Constantinople*, as far as *Antioch*, approve of the Copies of *Lucian*: But the Middle Provinces between these, read the *Palestine* Books, which, *Origen* having taken so much Pains with, were published by *Eusebius* and *Pamphilus*. *Hieron. Ep. 107. & Ap. advers. Ruf.* He, in his Writings against the *Sabellians*, let fall some Expressions which favoured the *Arian* Doctrine; but *Athanasius* in his *Synopsis* defends him from this. Of his Martyrdom, this is recorded by *Eusebius*. *Lucian*, a Presbyter of the Church of *Antioch*; a Man, as Excellent in all Christian Graces, so particularly for Abstinence; being long exercised in the Sacred Discipline, he was brought to the City of the *Nicomediens*, when the Emperor [*Maximianus Galerius*] was there; he having recited an Apology for the Christian Religion, which he had composed, before the Governor of the City, was cast into Prison, and was killed there. *Euseb. Hist. Eccl. Lib. IX. Cap. 5.* *Metaphrastes*, and other Martyrologists, make mention of several most incredible Tortures he underwent; Of his making use of his Breast for a Communion-Table, to offer the Eucharist, when he was upon the Rack, &c. for the Particulars of which, the Reader may go to him, and *Surius*.

(2) *Hilary.* *Hilary* was Bishop of *Poitiers*, a great Champion of the Orthodox Doctrine against the *Arians*; for which he was persecuted by that Party, and banished into *Phrygia*,

about the Year 356. Whilst he was threaten'd with Banishment, he was not deterr'd from writing his Learned Book of the Trinity. Four Years after, he was sent for, to be present in the Synod of *Selyucia*; where he bravely defended the Orthodox Faith. The *Arians* fearing so powerful an Adversary, got him to be sent back into *France*. Where he had another Controversy with *Auxentius*, a secret *Arian*; who having many Friends to back him, got *Hilary* to be banished again. After much Pains taken in this Controversy, and many Troubles underwent, he died A. D. 367.

(3) *Prisca.* She was a Roman Lady, early Converted to Christianity under *Claudius*; but being commanded to abjure her Religion, and to offer Sacrifice, she refusing it, was horribly tortured, and afterwards beheaded. *Pet. Nat. L. II. C. 96.*

(4) *Fabian.* He was Bishop of *Rome* about 14 Years: from the Year of Christ 239, to the Year 253; and suffer'd Martyrdom under *Decius*. His Martyrdom is mention'd by the Letter of the Roman Clergy in *S. Cyprian*; by *Epiphanius*, de *Mensur. & Pond.* *Hier. de Script. Eccl.*

(5) *Agnes.* She was a Young Woman, who suffered Martyrdom under the *Decian* Persecution. She was, as *St. Ambrose* and *Prudentius* relate, by the wicked Cruelty of the Judge, condemned to be debauched in a publick Stews, before her Execution; but was miraculously preserved from the Embraces of those who were sent on that Lewd Errand, by Lightning and Thunder sent from Heaven. She underwent her Execution with wonderful Readiness; and tho' the Executioner hack'd and hew'd her Tender Body most unmercifully with his Sword, she bore it with incredible Constancy, singing Hymns all the time. The Noble Patience of this young Maid, being then but 13 or 14 Years old, gave Occasion to the Ancient Christians to Exercise their Eloquence, both in Verse and Prose; and particularly to *Prudentius*, to write his fine Copy of Verses, entituled, *Passio Agnetis Virginis*; In which he inserts this History:

*Aiunt jugali vix habilem toro,
Primis in annis forte Puellulam
Christo calentem, &c.*

For Nuptial Bed yet hardly-fit,
She only felt a Pious Heat,
In Love with Christ, &c.

She is mention'd by *S. Jerom*, *Ep. 8. ad Demetriadem*. *S. Austin* likewise speaks of her, *Virgo quæ vocabatur erat Agnes, Latine Agnam significat, Græcè Castam*. *Serm. 101. de Diversi.* She had a Church dedicated to her Honour in *Rome*; in which *Gregory* the Great spoke his Eleventh and Twelfth Homily.

(6) *Vincent.* This Person was a Deacon of the Church in *Spain*: He was born at *Oscard*, now *Huezza*, a Town in the Kingdom of *Aragon*. He was instructed in Divinity by *Valerius*, Bishop of *Saragosa*; but by reason of an Impediment in his Speech, he never took on him the Office of Preaching. He suffer'd Martyrdom in the *Dioclesian* Persecution, undergoing most Terrible Tortures: As, being laid all along upon hot Coals; and, after his Body was broiled there, being thrown upon Heaps of broken Tiles, as the Martyrologies relate. *Pet. Nat. Lib. II. Cap.* *Prudentius* mentions him among the *Cæsar-Augustan* Martyrs. *Hymn. IV.* *S. Austin* made Four Tractates upon him; and *Leo* the Great, a Sermon on his Memory.

Note, That there are Three Faults in setting down the Golden Numbers even in the Sealed Books. On the First Day of January, 2 is put for 3. On the Third Day, 10 is put for 11: And on the Thirtieth Day, 13 is put for 14. Which I have not presumed to alter, but inclosed them in Crotchets.

VARIOUS

Column of the New Moons as they happen now.
Column of the New Moons as they happened about the
Time of the Council of Nice.

FEBRUARY hath xxviij. Days.

The Moon hath xxx. [xxix.]

				MORNING Prayer.		EVENING Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
				Exod. 10.	Mark 1.	Exod. 11.	1 Cor. 13.
16	1d	Kalend.					
5	2e	4. No.	Purif. of Mary the B. Virg.		2.		14.
19	3f	3. No.	Blofius an Armenian Bp. & M.	12.	3.	13.	15.
13	8	4g	Pr. No.	14.	4.	15.	16.
2	5A	Nonæ.	(7) Agatha * a Sicilian V. & M.	16.	5.	17.	2 Cor. 1.
16	6b	8 Id.		18.	6.	19.	2.
10	5	7c	7 Id.	20.	7.	21.	3.
		8d	6 Id.	22.	8.	23.	4.
18	13	9e	5 Id.	24.	9.	32.	5.
7	2	10f	4 Id.	33.	10.	34.	6.
		11g	3 Id.	Levit. 18.	11.	Levit. 19.	7.
15	10	12A	Pr. Id.	20.	12.	26.	8.
4		13b	Idus.	Num. 11.	13.	Num. 12.	9.
	18	14c	16 Kl. Mart. (8) Valentine, † Bish. & Mart.	13.	14.	14.	10.
12	7	15d	15 Kl.	16.	15.	17.	11.
1		16e	14 Kl.	20.	16.	21.	12.
	15	17f	13 Kl.	22.	Lu. 1. 1039	23.	13.
9	4	18g	12 Kl.	24.	1. 39.	25.	Galat. 1.
		19A	11 Kl.	27.	2.	30.	2.
17	12	20b	10 Kl.	31.	3.	32.	3.
6	1	21c	9 Kl.	35.	4.	36.	4.
		22d	8 Kl.	Deut. 1.	5.	Deut. 2.	5.
14	9	23e	7 Kl.	Fast.	3.	4.	6.
		24f	6 Kl.	S. Matthias, Apost. & M.	7.		Ephes. 1.
3	17	25g	5 Kl.	5.	8.	6.	2.
	6	26A	4 Kl.	7.	9.	8.	3.
11		27b	3 Kl.	9.	10.	10.	4.
	14	28c	Prid. Kl.	11.	11.	12.	5.
19		29		13.	Matth. 7.	14.	Rom. 12.

Sun { Rifeth } Hour { vii min. 14. } 7 min. 14.
 { Falleth } { iv min. 46. } 4 min. 46.
 { O. C. P. } { S. L. }

Feb. 12. Blasij, S. L. Sol in Piscibus, O. C. P. S. L.
Feb. 19. Colman. S. L. Feb. 24. Fast. S. L.

MARCH

Annotations on the Month of FEBRUARY.

VARIOUS READINGS.

* The Character added in the Last Review.

† This Saint's Day inserted in the Last Review.

In the Calendars of the Roman Church, there is this Rubrick; which may not be unuseful to inform us, when the Intercalary Day in Leap-Year comes in; and when S. Matthias's Day is to be observed. In Anno Bissexti, &c. In Leap-Year February has Nine and twenty Days; and the Feast of S. Matthias is kept upon the 25th of February; and the Sexto Calendas is Two Days together, viz. the 24th and 25th. And the Dominical Letter, which was taken up in the Month January, is changed into the next Dominical Letter before it. As for instance: In January the Dominical Letter was A; thus it is changed into the foregoing Dominical Letter, which is G. &c. And the Letter F serves twice; viz. for the 24th and the 25th Day.

But it may be objected against this Rule, which has all along been received in our Church, That Archbishop Sancroft has published an Injunction, or Order, requiring all Vicars and Curates to take notice, That the Feast of S. Matthias is to be celebrated (not upon the 25th of February, as the common Almanacks boldly and erroneously set it) but upon the 24th of February for ever, whether it be Leap-Year or not, as the Calendar in the Liturgy, confirmed by Act of Uniformity, appoints and enjoins.

Given at Lambeth-House, Feb. 5. A. D. 1683.

W. CANT.

What Force this Order might have had (had it been legally grounded) during the Government of that Archbishop, I shall not dispute: But I think it can have little now; especially if we consider that it is an Order contrary to the Law of the Land, to the Canons of the Church, and the immemorial Practice thereof, to all the Rules of Ecclesiastical Chronology, and even to the very Calendar of the Liturgy which it vouches in its behalf.

The Place of the Intercalary Day, and consequently that of S. Matthias, is settled by the express Words of the Statute-Law, to take away from henceforth all doubt and ambiguity that might arise hereupon, the day increasing to the Leap year shall be accounted for one year, so that because of that day, none shall be prejudiced, that is impleaded, but it shall be taken and reckoned of the same month wherein it groweth, and that the day and the day next going before, shall be accounted for one day. Stat. de Ann. Bissext. made at Westminster An. 21. H. 3. and A. D. 1236. From this Statute 'tis plain, that February can never have 29 Days, but that the growing or Intercalary Day, and the Day before it, are to be always reckon'd as one Day. And 'tis observable, that the Statute here does not de novo enact the Time of Intercalation, but refers for that to the Rules of the Church, in the Words reckon'd of the same Month wherein it groweth; for they were the Ecclesiastical Rules which settled the Growing or Intercalation of this Day. Now, if any one had, or has a mind to know how the Supernumerary Day in Leap-Year grew at the Time of the making this Statute, he may be satisfied by looking into the Church-Calendars of that Time, and he will find it to grow at the 2d VI. Calend. of March, or the 25th of Febr. as we now reckon, and consequently that S. Matthias's Day is to be observed that Day.

The same is grounded upon the Canon-Law. For by Decree of Alexander III. which is ingrafted into the Canon-Law de Verb. Signif. Cap. XIV. concerning the Office upon S. Matthias's Day, it is enjoined, In anno Bissexti fiat officium die sequenti, The Office must be put off to the 25th Day; i. e. 1stho the Saint's Name stood in the Column over against the 24th in the Calendar, (as it does in ours) the Office for Matthias must not be read upon that Day, but upon the following. Now this being a Canon of the Church, not contrary to the Laws of the Realm, nor the Supremacy of the Crown, is confirmed by Henry VIII.

If we go to the Usage of the Church, we shall find, that we had an uninterrupted Practice of Celebrating S. Matthias in the Bissextile upon the 25th of Feb. for 500 Years at least before and since the Reformation; and for more than Twenty Years after the last Review of the Liturgy. For it was never observed on the 24th of February till this Archiepiscopal Order came out, A. D. 1683. since which time some complying with it, others neglecting it, strange Confusion has happen'd in the Leap-Years.

But the Order tells us, That the Calendar of the Liturgy, confirmed by the Act of Uniformity, appoints and enjoins this Day to be kept on the 24th of February for ever, whether it be Leap-Year, or not. We will examine a little the Truth of this Assertion; for if this fails, our Archiepiscopal Order must fall to the Ground. But how does the Calendar appoint and enjoin this? Is there any such Rubrick? Is there any such Expression in all the Calendar? No: But I suppose the Orderers mean, That this is implied by S. Matthias standing over against 24 in the first Column, which must denote that S. Matthias is always to be kept upon the 24th Day of the Month. But how are we sure that

the Figures in the first Column do signify Days of the Month?

There is not one Word in the Calendar that tells us so; and in the Old Common-Prayer-Books of Queen Eliz. &c. the Title to this Column was *Psalm*, and denoted not the Days of the Month, but the Course of the *Psalm*, which sometimes did not answer to the Days of the Month. For, by the way, our Forefathers reckon'd their Days by the Course of their Devotion, and not by Almanack Figures. But is a Line of Figures, of which there is no certain Constancy, what they denote, of sufficient Authority to overthrow a Law of the Land, the Canons of the Church, and the constant Usage of the Church of England, for so many Centuries? But granting this Line of Figures to be the Civil Account, or the Days of the Month (as probably it may) set down in Order; What then? Must S. Matthias, being set down over against the 24th Day, make it always, even in Leap-Years, to be kept upon that Day? Might not any one by as just a Conclusion say, That, because there are 29 Figures in that first Column, therefore February has always 29 Days? It will be said, No; Because the Title to the Month says, that February has 28 Days, and therefore the 29th in the Column is to be understood only of Leap-Years. But I pray, how come we to know this? Nay, How come we to know, that there is any such thing as a Leap-Year in the Church of England? Do the Rubricks in the Common-Prayer make any mention of it? But we must learn this, you will say, by the Ancient Usage and Rules of the Church. We are come at last to the Acknowledgment of these Rules; one of which is, that S. Matthias is to be kept the 2d VI. Cal. Mar. or the 25th of Feb. Now, why we should observe one of the old Ecclesiastical Rules, and not the rest, where there is the same Reason, is, I confess, above Comprehension. As to the Title of the Month, I answer that this relates not only to the ordinary Years, but to every Leap-Year likewise. For this Title of our Calendar is very justly set down, and very consonant to the Laws of the Realm; for by our Law, February can never have more than 28 Days: For the day which groweth, and the day next going before, shall be accounted for one day.

But to shew further, that there is nothing in this Argument drawn from S. Matthias standing over against 24, it must be consider'd, that it stands now where it always did in all the Old Common-Prayer-Books, before the last Review; therefore, if this be any Argument now, it was as good an one before, that S. Matthias was to be celebrated always on the 24th, if we consider only the standing over against the Figure. Besides, *Pridie Cal.* stands over against Feb. 28; therefore, by the same Argument drawn from the Standing, it must be 10 in Leap Years; whereas, on the contrary, it must be Feb. 29.

Besides, the Drawers up of the Calendar could have regard only to this Saint's Day's standing against the Letter F, and the VI. Cal. for the Columns only, where these are placed, were in the Ancient Calendars, especially of our Church; and tho' in some Popish Calendars the Cyphers are set down, yet they are placed in a distant Column, and S. Matthias was fixed, as it is now, against F and VI Cal. long before the Addition of the Column of Cyphers was thought of. Q. Elizabeth, K. James, K. Charles I. Common-Prayer-Books were without this Column of Cyphers; but in the Scotch Liturgy it was brought in; for that Nation not being used to Church-Calendars, would have been puzzled with Calends and Ides, and Weekly Letters, without any further Explication; and therefore it was necessary to add the Civil Account, to make them the better understand the Ecclesiastical Computation. During the 20 Years of the Wars and the Usurpation, the Generality of People looked into Lilly and Wharton, more than the Church-Calendar. And for the same Reason, the Last Reviewers added the Column of Cyphers, to be a Guide to such Persons, as an additional thing to the Calendar, which was settled before; all the Standings of the Saints Days bearing regard to the Calends, Ides, &c. the old Essential Parts of the Calendar, and not to this new Appendix to it. Now, since S. Matthias is placed over against F and VI Cal. it follows, that when F is doubled, as also VI Cal. S. Matthias must be celebrated upon the 2d of those Days, according to the Ancient Rules and Usage of the Church.

But still it will be urged, That by our Last Review, the Place of the Intercalated Day is changed from Feb. 25 to Feb. 29. (1.) Because the Rubrick, which in the Old Common-Prayer-Books fixed it to the 25th, is exchanged. (2.) Because Lessons are now order'd for the 29th of Feb. there being none before. (3.) Because if we were to keep it on the old Day, there is no Provision made for the Lessons to be read that Day, as was before. If I can give a satisfactory Answer to these Objections, I think this Matter will be pretty well settled. As to the Exchanging the Rubrick, there was this good Reason; Because it was obscure, and apt to misguide People. When the Years of our Lord may be divided into 4 equal Parts, which is every Fourth Year, then the Sunday leapeth, &c. One would be apt to think by this, that the Days of the Bissextile Years might be divided into 4 equal Parts, which never is true: But the Meaning is, tho' it is obscurely expressed, and not by every one to be computed, That when all the Years from the Birth of Christ can be

Column of the New Moons as they happen now.
Column of the New Moons as they happened about the
Time of the Council of Nice.

MARCH hath xxxj. Days.

The Moon hath xxx.

				MORNING Prayer.		EVENING Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
8	3	1d	Kalend.	(9) David * Archb. of Menevia.	Deut. 15.	Luke 12.	Deut. 16.
		2e	6 No.	(10) Cedde for Chad, B. of Litch.	17.	13.	18. Philip. 1.
16	11	3f	5 No.		19.	14.	20. 2.
5		4g	4 No.		21.	15.	22. 3.
	19	5A	3 No.		24.	16.	25. 4.
13	8	6b	Pr. No.		26.	17.	27. Coloss. 1.
2		7c	Nonx.	(11) Perpetua .: Mauritan. Mar.	28.	18.	29. 2.
	16	8d	8 Id.		30.	19.	31. 3.
10	5	9e	7 Id.		32.	20.	33. 4.
		10f	6 Id.		34.	21.	Josh. 1. 1 Thes. 1.
18	13	11g	5 Id.		Josh. 2.	22.	3. 2.
7	2	12A	4 Id.	(12) Greg. * M. B. of Rome, & C.	4.	23.	5. 3.
		13b	3 Id.		6.	24.	7. 4.
15	10	14c	Pr. Id.		8.	John 1.	9. 5.
4		15d	Idus.		10.	2.	23. 2 Thes. 1.
	18	16e	17 Kl. April.		24.	3.	Judg. 1. 2.
12	7	17f	16 Kl.		Judg. 2.	4.	3. 3.
1		18g	15 Kl.	(13) Edw. † K. of the West-Sax.	4.	5.	5. 1 Tim. 1.
	15	19A	14 Kl.		6.	6.	7. 2, 3.
9	4	20b	13 Kl.		8.	7.	9. 4.
		21c	12 Kl.	(14) Benedict .: Abbot.	10.	8.	11. 5.
17	12	22d	11 Kl.		12.	9.	13. 6.
6	1	23e	10 Kl.		14.	10.	15. 2 Tim. 1.
		24f	9 Kl.	fast.	16.	11.	17. 2.
14	9	25g	8 Kl.	Annunciation of Mary.		12.	3.
3		26A	7 Kl.		18.	13.	19. 4.
	17	27b	6 Kl.		20.	14.	21. Titus 1.
11	6	28c	5 Kl.		Ruth 1.	15.	Ruth 2. 2, 3.
		29d	4 Kl.		3.	16.	4. Philem.
19	14	30e	3 Kl.		1 Sam. 1.	17.	1 Sam. 2. Hebr. 1.
8	3	31f	Prid. Kl.		3.	18.	4. 2.

Sun { Rifeth } Hour { vi min. 18. } 6 min. 18.
 { Falleth } { iv min. 46. } 5 min. 42.
 { O. C. P. } { S. L. }

Mar. 10. Const. 3. King, S. L. Mar. 12. Sol in Ariete, O. C. P. S. L.
Mar. 16. Patrick, S. L. Mar. 17. Cyril Bishop, S. L.
Mar. 26. Init. Reg. Carol. S. L.

APRIL

Annotations on the Month of FEBRUARY.

be divided into 4 equal Parts, &c. But crossing out this Rubrick with a Design to make it plainer, it is very probable the Reviewers forgot to substitute another in its place.

2. As for the New Lessons for the 29th of February, this was done with good Reason, without any regard to making That the Intercalated Day; for the Clergy were thereby eased of a Difficulty in finding out the Lessons for all the Days after S. Matthias in a Leap-Year, to the End of the Month. For by the old Common-Prayer-Books, the Lessons joined to the 25th Day of the Month, must be read upon the 26th; those joined to the 26th, upon the 27th; those of the 27th, upon the 28th; and those of the 28th, upon the 29th; which was a puzzling Matter, and might occasion ordinary Curates to blunder. Therefore the Last Reviewers set down 29 in the outward Column, and placed Lessons against it, which might be read in the Bissextile; and thus every Day had its Lessons against it, and every thing was plain. But at the same time, they are so far from making this the Intercalary Day, that they do not make it any Day at all; for there is no Weekly Letter set against it. For d being the Letter for the 1st of March, e is placed as the immediate Day before it, over against 28. and collateral to it *Prid. Cal.* by which is plainly shewn, that 29 is not the Intercalary Day, for then there would be another e added; but a Blank being left in these Two old Columns, it is manifest that every Letter after S. Matthias, must be drawn a Day lower in the Bissextile, to give way for a second f to be inserted then.

3. As for the Reading the Lessons, since the old Rubrick is taken away, and no new one is added, I humbly conceive this to be the most easy and regular way. When S. Matthias is kept on the 25th of Feb. (as we have shewn it must be in Leap-Years) there will be wanting for the 24th Day a first Lesson for Morning, and another for Evening-Prayer. How shall this be supplied, we finding neither of them in the Calendar for that Day? I answer, That when there want Two Lessons in the Old Testament for the 24th, there are Two supernumerary ones for the 25th, viz. Deut. 5. and Deut. 6. For Wisd. 19. and Eccles. 1. the proper Lessons for S. Matthias, juggle out these two from that Day. Therefore these being the next Lessons in Course, must, I should think, be taken in to supply the Deficiency of Feb. 24. So that the Lessons for the 24th of Febr. in Leap-Year, will be these.

Morning 51 Leff. Deut. 5. Even 51 Leff. Deut. 6.
2 Leff. Luk. 7. 2 Leff. Eph. 1.

See more of the Rule of Observing S. Matthias's Day in our Church, in Leap-Years, in the Notes on the Rubrick on the Order how the Holy Scripture is appointed to be read.

NOTES on the Month of FEBRUARY.

(7) *Agatha.* She was honourably born in Sicily; and, in the Persecution under Decius the Emperor, suffer'd Martyrdom at Catania. The History, which we have of her in the Acts of the Martyrs, is this. She being famous for her Beauty as well as Virtue, Quintianus, the Governor of the Province, who was stiled the *Prator*, was enamour'd of her. But not being able to work his Ill Design upon her, he deals with one *Aphrodisia*, a Lewd Woman, to debauch her Principles: But this Stratagem not succeeding, he afterwards attacks her himself; telling her, That it was a shame, that a Person so honourably descended, should embrace such a Slavish Religion. *Agatha* replies, That the Christian Servitude and Humility were more honourable, than the Wealth and Pride of Kings. At this, the *Prator* being enraged, forces her to take her Option, Whether she would worship the Heathen Gods, or undergo the Tortures? But she continuing constant in the Faith; being first scourged, is commanded to Prison; and still persisting in her Constancy, is put upon the Rack, and also burnt with hot Irons; and after that, has her Breast cut off. At which Wound being given her, she cries out to *Quintianus*; Art not thou ashamed, Cruel Tyrant, to cut off that in a Woman, which thou didst suck in thy Mother? Being remanded back to Prison, she had several Divine Comforts afforded her. At that time, Two Walls falling down, beat out the Brains of *Silvinus* and *Falconius*, Two of the *Prator's* Servants. The *Prator* sending for her again, now half-dead, she thus prayed to God; O Lord, who hast kept me from my Infancy, and hast preserved me alive from the Tortures of the Executioner; Receive my Soul. And with these Words she expired, it being the 5th of February. *Brev. Rom. Sar.* Her Martyrdom happen'd in the Third Consulship of Decius; which, according to *Onuphrius* his *Festa*, was in the Year of Christ 252. The Greeks, in their Menologies, place her Martyrdom upon the same Day as we do in our Calendar. She is several times mentioned in the Hymns of *Fortunatus*. *Carm. de Gaudiis Vitæ Eternæ. Carm. de Virginitate.* She had a Church in Rome, in the *Suburra*, dedicated to her Honour. This being possess'd by the *Arians*, was restored to the Use of the Catholics, by *Gregory the Great*. *Lib. III. Dial. Cap. 30.*

(8) *Valentine.* Valentine was an Ancient Presbyter of the Church, and enrolled among the Martyrs, suffering Martyrdom under *Claudius*. But the Legendary Writers tell us, That, being deliver'd into Custody to one *Asterius*, who had a Blind Daughter, she was Cured by him; who, with his Family, upon that Miracle, turned Christians, and suffer'd for their Religion. *Valentine*, after a Year's Imprisonment at Rome, was Beheaded in the *Flaminian-Way*. He was Celebrated as a Saint very anciently; his Day being established before *Gregory the Great's* Time; by whom he is mentioned in his *Sacramentary*.

Annotations on the Month of MARCH.

VARIOUS READINGS in the Month of MARCH.

- * The Title added in the Last Review.
- † Or Chad, &c. added in the Last Review.
- * The Title added in the Last Review.
- * The Title added in the Last Review.
- † The Title added in the Last Review.
- * The Title added in the Last Review.

NOTES on the Month of MARCH.

(9) *David.* He was a Person descended from the Royal Family of the Britains, being Uncle to the Great King *Arthur*. He was Bishop of *Menevia* in *Wales*, called afterwards from him *St. David's*. He held a Synod against the *Pelagians*; and removed the Bishop's Seat from *Caerleon*, to the Place where it is now. He seems to have been a very Considerable Man in his time, which was about the Year of Christ 519; but the Monks have filled his Life with so much Legendary Stuff, as would make one sick to read it.

(10) *Ced, or Chad.* Ced and Chad were not One, but Two Persons, both Saxons, and Brothers; who lived about the Year 660. Ced, the Elder Brother, was Bishop of *London*, and a very active Promoter of Christianity among the *East-Saxons*. Chad, the Younger Brother, who was considerably the longer Liver, was Bishop of *Litchfield*; remarkable for Converting *Wulfhere*, King of *Mercia*. The Story of whose Cruelty in Killing his Sons, and the Particulars of his Conversion, were, before the Wars, painted in *Peterborough Church-Windows*, (which Monastery he built) with old English Poetry under it; Two Verses of which are preserved in *Fuller*.

Wulfas præs Chad that Ghosly Leach
The Fapthe of Chyppe him for to teach.

(11) *Perpetua.* She was a Person of Quality, who suffered Martyrdom in *Mauritania*, under *Severus*, about the Year of Christ 205. One *Felicitas*, a Young Woman of Distinction, likewise (as also *Revocatus*, *Satyrus*, *Saturinus*) suffered Martyr-

dom with her. *Tertullian* speaks of her, *Quomodo Perpetua fortissima Martyr*, &c. How did *Perpetua*, that Valiant Martyress, see only her Fellow-Martyrs, &c. *Tertul. de An. C. 55.* The Anniversary of her Martyrdom was settled into an Holiday, in *St. Austin's* Time. *Ante paucos dies Natalitia celebravimus Martyrum Perpetuae, Felicitatis, & Comitum; A few days ago, we celebrated the Birth-day (i. e. Martyrdoms) of Perpetua, Felicitas, and their Fellow-Martyrs.* *Aug. de Temp. Barbar. Cap. 5.* Where he remarks of these Two Female Martyrs, That at the time they suffer'd, *Perpetua* gave Suck to a young Child, and *Felicitas* Lay in.

(12) *Gregory.* This was *Gregory* surnamed the Great, Bishop of *Rome*. He was descended of Noble Parents. His Grandfather was *Pope Felix II.* and he was Son of *Gordianus* and *Sylvia*. He very early addicted himself to Study and Piety; giving all his Estate to Building and Maintaining Religious Houses. In the Year 582, he was Ordained Deacon by *Pope Pelagius*; who sent him in nature of a Surrogate to *Constantinople*, where he confuted *Eutychius*, the Patriarch, in a Dispute concerning the Aerial Nature of the Resurrection-Body. He was consecrated *Pope* about the Year 590. He vigorously opposed the Title of *Universal Bishop*, which the Bishops of *Constantinople* had assumed; calling it *Blasphemous*, *Antichristian*, and *Diabolical*; tho' his Successors in that See have been of a different Opinion. He sent *Austin* the Monk, with 40 other Missionaries, into *England*, to Convert the Saxons; they having testified their Desire to embrace Christianity; whose Holy Endeavours were blessed with wonderful Effect. He held the *Popedom* 14 Years, dying about the Year 604. having been the Author of many Learned Books which are continued to us. His most Valuable Piece is his *Sacramentary*; because it contains many of the Ancient Prayers of the Church.

(13) *Edward.* He was descended from the *West-Saxon* Kings, and the Son of King *Edgar*, who first reduced the Heptarchy into One Kingdom. His Mother was *Ethelfleda*, *Edgar's* first Wife. But *Edgar* was afterwards married to *Elfrida*, the Wife of *Earl Ethelwold*, who betray'd her Husband to be murdered by

Column of the New Moons as they happen now.
Column of the New Moons as they happened about the
Time of the Council of Nice.

APRIL hath xxx. days.

The Moon hath xxix.

				MORNING Prayer.		EVENING Prayer.	
				1 Lesson. 1 Sam. 5.	2 Lesson. John 19.	1 Lesson. 1 Sam. 6.	2 Lesson. Hebr. 3.
16	18	Kalend.					
5	11	2 A 4 No.		7.	20.	8.	4.
		3 b 3 No.	(15) Richard * B. of Chichester.	9.	21.	10.	5.
13	19	4 c Pr. No.	(16) Ambrose † Bish. of Milan.	11.	Acts 1.	12.	6.
2	8	5 d Nonæ.		13.	2.	14.	7.
	16	6 e 8 Id.		15.	3.	16.	8.
10	5	7 f 7 Id.		17.	4.	18.	9.
		8 g 6 Id.		19.	5.	20.	10.
18	13	9 A 5 Id.		21.	6.	22.	11.
7	2	10 b 4 Id.		23.	7.	24.	12.
		11 c 3 Id.		25.	8.	26.	13.
15	10	12 d Pr. Id.		27.	9.	28.	Jam. 1.
4		13 e Idus.		29.	10.	30.	2.
	18	14 f 18 Kl. Maij		31.	11.	2 Sam. 1.	3.
12	7	15 g 17 Kl.		2 Sam. 2.	12.	3.	4.
1		16 A 16 Kl.		4.	13.	5.	5.
	15	17 b 15 Kl.		6.	14.	7.	1 Pet. 1.
9	4	18 c 14 Kl.		8.	15.	9.	2.
		19 d 13 Kl.	(17) Alphege .: Archb. of Cant.	10.	16.	11.	3.
17	12	20 e 12 Kl.		12.	17.	13.	4.
6	1	21 f 11 Kl.		14.	18.	15.	5.
		22 g 10 Kl.		16.	19.	17.	2 Pet. 1.
14	9	23 A 9 Kl.	(18) S. George, * Martyr.	18.	20.	19.	2.
3		24 b 8 Kl.		20.	21.	21.	3.
	17	25 c 7 Kl.	S. Mark Evangel. & Mart.		22.		1 John 1.
11	6	26 d 6 Kl.		22.	23.	23.	2.
		27 e 5 Kl.		24.	24.	1 King. 1.	3.
19	14	28 f 4 Kl.		1 King. 2.	25.	3.	4.
8	3	29 g 3 Kl.		4.	26.	5.	5.
		30 A Prid. Kl.		6.	27.	7.	2, 3 Joh.

Sun { Rifeth } Hour { vi min. 11. } 5 min. 15.
 { Falleth } { vi min. 4. } 6 min. 45.
 O. C. P. S. L.

Apr. 1. Gilbert Bishop, S. L. Apr. 9. Sol in Tauro, O. C. B. and S. L.
Apr. 20. Serf. Bish. S. L.

M A Y

Annotations on the Month of MARCH.

by that King, to enjoy the Honour of the Royal Bed. After *Edgar's* Death, *A. D. 975.* this *Edward* succeeded to the Crown at Twelve Years of Age, enjoy'd it not above Two or Three Years; when paying a Visit to his Mother-in-Law, whilst he was drinking a Cup of Wine, which was presented to him at her House, viz. *Corfe-Castle* in *Dorsetshire*, he was, by Order of this Wicked Woman, stabbed in the Back; to make way for the Succession of her Son *Etheldred*, his Half-Brother. His Favour to the Monks, made his Barbarous Murder to be esteem'd a Martyrdom, and him to be placed in the Calendar.

(14) *Benedict.*] He was born at *Norcia*, a Town in *Italy*, of an Honourable Family: Being much given to Devotion and Mortification; he set up an Order of Monks, which bears his Name, about the Year 529; first at *Sallago*, in the Confinies of *Naples*, and afterwards at *Monte Cassini*. After his Death, his Or-

der was split into many other Subordinate ones; the *Cluniensis*, *Camaldulensis*, *Grandimontensis*, &c. Many Miracles are ascribed to him by the Monks of his Order, and great Mortifications; as particularly, his Rolling himself in a Heap of Briars, to check some Carnal Desires which he found in himself. *Gregory* tells a Notable Miracle wrought upon his Account, which is equal to any thing related by his Followers. Being a Monk in *Campania*, the *Goths*, when they invaded *Italy* under *Totila*, came to burn his Cell: Which having set on fire, it burnt round *Benedict* in a Circle, but did not in the least hurt the Saint. This served but to enrage the *Goths*, and provoke them to a greater Cruelty: Who carrying him afterwards to an Oven, which was heated for Baking Bread, threw *Benedict* into it, and stopped it close up: Coming the next day, they found *Benedict* safe and sound; neither his Flesh scorched, nor his Cloaths singed. *Greg. Dial. Lib. III.*

Annotations on the Month of APRIL.

VARIOUS READINGS in the Month of APRIL.

- * Title added in the Last Review.
- † Title added in the Last Review.
- Title added in the Last Review.
- * Title added in the Last Review.

NOTES on the Month of APRIL.

(15) *Richard.*] He was Bishop of *Chichester*, in the time of *Henry III.* He rose from a very Poor Beginning; and was forced to maintain himself by Manual Labour, before he went to study at *Oxford*. Where having laid his first Foundation of Literature, he went and studied the Canon-Law at *Bononia*. From whence coming back, and being famous for Learning and Piety, the Two Greatest Prelates of the Kingdom, *Edmund A. B.* of *Canterbury*, and *Robert Grosstend*, Bishop of *Lincoln*, were at strife, who should have him for his Chancellor. But our Saint chose rather to serve the Archbishop. What determined his Choice, is not said: To be sure the Archbishop was the better Patron, and was more in Favour with the Pope, than the Bishop of *Lincoln*. When *Edmund*, the Archbishop, died, he left or lost his Chancellor's Place, and became a Monk at *Orleans* in *France*. In the Vacancy of the See of *Chichester*, he was chosen Bishop by the Chapter: Which the King opposing, he having nominated another to them; *Richard* appealed to *Rome*, and had his Election confirmed by the Pope. He was a violent Opposer of the Married Clergy. Strange Miracles are told of him; As that by his Benediction, he increased a single Loaf of Bread, to fill 3000 Poor People's Bellies: And that in his Extreme Old Age, Celebrating the Eucharist in the Church; he fell down with the Chalice in his Hand, the Wine being miraculously preserved from falling to the Ground. He got the Name of a Confessor, only for stickling for the Pope, and Opposing his Prince; which was Ground enough for the Monkish Writers to allow him that Title.

(16) *S. Ambrose.*] This famous Father of the Church was born about the Year 340; His Father was Prætorian Præfect of *Gaul*, in whose Palace *St. Ambrose* was educated. 'Tis reported, That in his Infancy a Swarm of Bees settled upon his Cradle; which was a Prognostication, as was supposed, of his future Eloquence. After his Father's Death, he came with his Mother to *Rome*, where he studied the Laws, practised as an Advocate, and was made Governor of *Milan* and the Neighbouring Cities. Upon the Death of *Auxentius*, Bishop of *Milan*, there being a great Contest in the Election, the Governor, in

an Excellent Speech, exhorted them to Peace and Unanimity. Whereupon the People neglecting the Competitors, which they were so zealous for before, unanimously declared for *Ambrose* their Governor, to be their Bishop likewise. Which he endeavouring by Flight, and many other Artifices to avoid, was at last compelled to yield to the People's Importunities, and was Consecrated Bishop. He gave all the Money he was Master of immediately to Pious Uses; and settled the Reversion of his Estate upon the Church. He governed that Church with great Piety and Vigilance for more than Twenty Years; and died in the Year 396, being then 57 Years of Age.

(17) *Alphege.*] He was Bishop of *Canterbury*, in time of *Etheldred*, King of the *Saxons*. A Massacre being made of the *Danes*, in a Church at *Oxford*, whither they had fled for Shelter after a Defeat by the *Saxons*; they were, by Order of *Etheldred*, burned therein: The *Danes*, by way of Reprisal, fell upon *Canterbury* with Fire and Sword, *A. D. 1011.* wherein they killed Eight Thousand People; and among these, *Ealphegus*, or *Alphege*, the Archbishop; who was thereupon Canonized for a Saint and Martyr.

(18) *S. George.*] He was born in *Cappadocia*, and was a Colonel in *Dioclesian's* Army; suffering under him for the sake of Religion. *Niceph. Calist. Lib. VII. Cap. 15.* The Legends relate several strange Stories of him; which are so common, they need not here be related. It is most probable, that this Saint being found in the *Roman* Calendar, many foolish and superstitious Stories were grafted into the History of his Life. There was a strange Miracle attributed to him, during the Holy War, which made him extraordinarily famous, among the Bigotted Princes of those Times. For, when *Robert Duke of Normandy*, Son to *William the Conqueror*, was prosecuting his Victories against the *Turks*, and laying Siege to the famous City of *Antioch*, which was like to be Relieved by a mighty Army of the *Saracens*; *St. George* appeared with an innumerable Army coming down from the Hills all in white, and a Red Cross for his Banner, to Reinforce the Christians; which occasioned the Infidel Army to fly, and the Christians to possess themselves of the Town. *Rob. Monach. de Christ. Princ. Bello.* This Story made *George* extraordinarily famous in those Times; and to be esteem'd as a Patron, not only of the *English*, but of Christianity itself. Not but that *George* was a Considerable Saint before this; for *Justinian* the Emperor, in his Time, dedicated a Church to his Memory. *Proc. Lib. I. de Edif. Justin.* And *Gregory*, in his Sacramentary, has a Special Preface upon his Day.

Column of the New Moons as they happen now.
Column of the New Moons as they happened about the
Time of the Council of Nice.

Annotations on the Month of M A R C H
M A Y hath xxxj. days.
The Moon hath xxx.

				MORNING Prayer.		EVENING Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
16	2	1b	Kalend.	S. Philip & S. Jacob Ap. & Mart.		Jude.	
5		2c	6 No.	1 King. 8.	Acts 28.	1 King. 9.	Rom. 1.
19		3d	5 No.	(19) Invention of the Cross.		11.	2.
13	8	4e	4 No.	12.	2.	13.	3.
2		5f	3 No.	14.	3.	15.	4.
16		6g	Pr. No.	16.	4.	17.	5.
10	5	7A	Nonæ.	18.	5.	19.	6.
		8b	8 Id.	20.	6.	21.	7.
18	13	9c	7 Id.	22.	7.	2 King. 1.	8.
7	2	10d	6 Id.	2 King. 2.	8.	3.	9.
		11e	5 Id.	4.	9.	5.	10.
15	10	12f	4 Id.	6.	10.	7.	11.
4		13g	3 Id.	8.	11.	9.	12.
18		14A	Pr. Id.	10.	12.	11.	13.
12	7	15b	Idus.	12.	13.	13.	14.
1		16c	17 Kl. Junij.	14.	14.	15.	15.
15		17d	16 Kl.	16.	15.	17.	16.
9	4	18e	15 Kl.	18.	16.	19.	17.
		19f	14 Kl.	20.	17.	21.	18.
17	12	20g	13 Kl.	22.	18.	23.	19.
6	1	21A	12 Kl.	24.	19.	25.	20.
		22b	11 Kl.	Ezra 1.	20.	Ezra 3.	21.
14	9	23c	10 Kl.	4.	21.	5.	22.
3		24d	9 Kl.	6.	22.	7.	23.
17		25e	8 Kl.	9.	23.	Nehe. 1.	24.
11	6	26f	7 Kl.	Nehe. 2.	24.	4.	25.
		27g	6 Kl.	5.	25.	6.	26.
19	4	28A	5 Kl.	8.	26.	9.	27.
8	3	29b	4 Kl.	10.	27.	13.	28.
16		30c	3 Kl.	Esther 1.	28.	Esther 2.	29.
5	11	31d	Prid. Kl.	3. Mark 1.		4.	30.

Sun { Rifeth } Hour { v min. 18. } 4 min. 36.
 { Falleth } { vi min. 24. } 7 min. 24.
 { O. C. P. } { S. L. }

Sol in Gemini, O. C. P. S. L.

JUNE

Annotations on the Month of M A Y.

VARIOUS READINGS.

- * This Note of Distinction added in the Last Review.
- † Title added in the Last Review.
- ∴ This Holiday added in the Last Review.
- * Added in the Last Review.

NOTES.

(19) *Invention of the Cross.*] This odd sort of Holiday is of great Esteem in the Roman Church. I call it an odd one ; for it would be established upon very frivolous Grounds, if the Matter of Fact were really true, as is reported ; but there are great Reasons to suspect the Truth of that Relation. The common Story is this : That *Helena*, the Mother of *Constantine*, being admonished by a Dream, to search for the Cross of Christ at *Jerusalem* ; thither she went, and employs Labourers to dig at *Golgotha* : Who, after opening the Ground very deep, (vast Heaps of Rubbish being thrown there on purpose, by the Spiteful Jews, or Heathens ;) they find Three Crosses ; viz. That of our Saviour, and the Two other of the Thieves which were Crucified with him. But Authors are at a Loss to account for how it came to be known, which was our Saviour's Cross. *Paulinus*, Ep. XI. *Severus*, Hist. Lib. II. give this Account : That these Crosses being applied to a Dead Carcase, Two of them had no Effect, but the Third raised it to Life. *Socrates* tells the same Story, of its being applied to a Woman, not Dead, but Dying ; and that she recover'd. But *Eusebius*, who must understand these Matters better than any, as being so intimate in the Emperor's Family ; in his Life of *Constantine*, Lib. III. Cap. 28. speaking of the Discovery of the Sepulchre, mentions not a Word of the Cross. And, tho' it appears in *Eusebius's* *Chronicon* ; yet, being put there in a wrong Year, it could not be written by *Eusebius* himself, but by some Interpolator : For *Eusebius* being so good a Chronicler for former Ages, could not be mistaken in the Chronology of his own Time. The Story seems to be invented about the Time of *S. Ambrose* ; who tells it much as before related ; but only, instead of the Dead Body being raised, to know our Saviour's Cross by, he says, the Old Inscription, *JESUS NAZARET*, was remaining upon it. This Humour so mightily took the Christian World at that time, that every one was for getting a piece of the Cross ; inasmuch that, in *Paulinus's* Time, (who being Scholar to *S. Ambrose*, and Bishop of *Nola*, flourished about the Year 420.) there was much more of Relicts of the Cross, than ever there was of the Original Wood : Wherefore that Father says, It was miraculously increased. *Innumera quotidie hominum votis Lignum suum commodat, ut detrimenta non sentiat* : It very kindly affords Wood to Mens importunate Desires, without any Loss of its Substance.

(20) *S. John Evang. ante Port. Lat.*] This Holiday was instituted, in Memory of *St. John's* Miraculous Deliverance from the Furnace of Boiling Oil, which he was thrown into at *Rome*, and escaped therefrom safe. Which History is recorded by *Tertullian*, *De Prascrip.* Cap. 36. and *S. Jerom*, in *Mat.* XX. This happening near the *Porta Latina*, one of the Gates of the City, gave the Name to this Festival.

(21) *Dunstan.*] He was well extracted, having *Elphegus*, Bishop of *Winchester*, and *Athelm*, Archbishop of *Canterbury*, his

Uncles ; and King *Athelstan* himself his Kinsman. He was well-skilled in Painting, Graving, Musick, Refining Metals, and Forging them ; Qualifications much above the Genius of that Age ; which made him first be reputed for a Conjuror, and afterwards for a great Saint. He was certainly an Honest Man ; for he reprov'd the Vices of Princes in his Time handsomely, as became his Station ; being Confessor to *Edred*, *Edwin*, *Edgar*, *Edward*, successively, Kings of the *W. Saxons* : and being many Years Archbishop of *Canterbury* : King *Edward* leaving him Guardian to his Son *Edward* ; he settled him on the Throne, notwithstanding the Power of a Faction against him, which would have him Illegitimate ; and would have brought in the Son of his Wicked Stepmother *Elfrida*. The Monks have filled his Life with a parcel of foolish Stories : Of his making himself a Cell at *Glasenbury*, all of Iron, at his own Forge ; Of his Harp playing itself, without a Hand ; Of a She-Devil, who came in Shape of a Fine Lady, to tempt him ; whom he, without Ceremony, took by the Nose with his red hot Tongs, and made her run Roaring throughout all the Neighbourhood. But these silly Folks have made the Characters of many very Considerable Men ridiculous, by their Nonsensical Lies.

(22) *Augustine.*] This was he, who was sent by *Gregory*, Bishop of *Rome*, to Convert the *Saxons* ; and hence he got the Name of the Apostle of the *English*. He was made Bishop of *Canterbury*, A. D. 596. He had a Contest with the Monks of *Bangor*, about Submission to the See of *Rome* ; who refused any Subjection, but to God, and the Bishop of *Caerleon*. Soon after this Difference, *Ethelfride*, a Pagan King of *Northumberland*, invaded *Wales*, and slaughter'd 150 of these Monks, who came in a quiet manner, to mediate a Peace. Some Historians have imputed the Massacre to the Instigation of *Austin*, in Revenge for their Opposition to him ; but there does not appear to be sufficient Ground for that Imputation.

(23) *Bede.*] He was born at *Tarrow* in *Northumberland*, A. D. 673, and afterwards well-educated in *Greek* and *Latin* Studies ; which he made a Proficiency in, beyond most, or any of his Age. He is the Author of several Learned Philosophical and Mathematical Tracts, as also Comments on Scripture : But his most Valuable Piece is his Little History of the *Saxons*. Being a Monk, he studied in his Cell ; where spending more Hours, and much better, than the Monks are wont to do, a Report was raised, that he never went out thereof : However, he would not leave it for Preferment at *Rome*, which the Pope invited him often to. His Learning and Piety gain'd him the Surname of *Venerable*. Tho' the common Story which goes, concerning this Title being given him, is this. His Scholars having a mind to fix a Rhiming Epitaph upon his Tomb-stone, as was the Custom of those Times ; The Poet wrote, *HAC SUNT IN FOSSA BEDÆ* ; placing the Word *OSSA* at the latter end of the Verse, for the Rhime ; but could not, for his Life, find a Title for *Bede* that would stand in the Verse ; For, trying the Words *Sancti*, and *Presbyteri*, and all the Words which he could think of, he could not light upon any one which would fall in, to make it up. So that the Monk having tired his Thoughts, in this Perplexity, to no purpose, fairly falls asleep. But when he awaked, he found his Verse fill'd up by an Angelick Hand ; and stood thus, in fair Letters, upon the Tomb

*HAC SUNT IN FOSSA
BEDÆ VENERABILIS OSSA.*

In the Golden Number for the First Day of this Month, there is a Fault in the Sealed Books ; 2 being put for 11 : The same Fault is in Bishop *Beveridge's* Calendar.

VARIOUS

JUNE hath xxx. days.

The Moon hath xxix.

Column of the New Moons as they happen now.
Column of the New Moons as they happened about the
Time of the Council of Nice.

				MORNING Prayer.		EVENING Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1e	Kalend.	(24) Nicomede * Rom. Pr. & M.	Esther 5.	Mark 2.	Esther 6.	1 Cor. 15.
13	19	2 f 4 No.		7.	3.	8.	16.
2	8	3 g 3 No.		9.	4.	Job 1.	2 Cor. 1
	16	4 A Pr. No.		Job 2.	5.	3.	2.
10	5	5 b Nonaz.	(25) Boniface † B. of Mentz, & M.	4.	6.	5.	3.
		6 c 8 Id.		6.	7.	7.	4.
18	13	7 d 7 Id.		8.	8.	9.	5.
7	2	8 e 6 Id.		10.	9.	11.	6.
		9 f 5 Id.		12.	10.	13.	7.
15	10	10 g 4 Id.		14.	11.	15.	8.
4		11 A 3 Id.	S. Barnabas Apost. & M				
	18	12 b Pr. Id.		16.	12.	17, 18.	9.
12	7	13 c Idus.		19.	13.	20.	10.
1		14 d 18 Kl. Julij.		21.	14.	22.	11.
	15	15 e 17 Kl.		23.	15.	24, 25.	12.
9	4	16 f 16 Kl.		26, 27.	16.	28.	13.
		17 g 15 Kl.	(26) S. Alban .: Martyr.	29.	Luke 1.	30.	Galat. 1.
17	12	18 A 14 Kl.		31.	2.	32.	2.
6	1	19 b 13 Kl.	(W. Sax.	33.	3.	34.	3.
		20 c 12 Kl.	(27) Transl. * of Edward K. of the	35.	4.	36.	4.
14	9	21 d 11 Kl.		37.	5.	38.	5.
3		22 e 10 Kl.		39.	6.	40.	6.
	17	23 f 9 Kl.	Fast.	41.	7.	42.	Ephes. 1.
11	6	24 g 8 Kl.	Nativity of S. John Bapt.				
		25 A 7 Kl.		Prov. 1.	8.	Prov. 2.	2.
19	14	26 b 6 Kl.		3.	9.	4.	3.
8	3	27 c 5 Kl.		5.	10.	6.	4.
		28 d 4 Kl.	Fast.	7.	11.	8.	5.
16	11	29 e 3 Kl.	S. Peter Apostle † & Mart.				
5		30 f Prid. Kl.		9.	12.	10.	6.

Sun { Rifeth } Hour { iv min. 34. } 3 min. 34.
Falleth } viii min. 26. } 8 min. 26.
O. C. P. } S. L.

Jun. 9. Columba, S. L. Jun. 12. Sol in Cancro, O. C. P. and S. L.
Solstitium Æstivum, O. C. P. S. L. Jun. 18. Coron. Reg. Car. S. L.

JULY

Annotations on the Month of JUNE.

VARIOUS READINGS.

- * Title added in the Last Review.
- † Title added in the Last Review.
- This Saint added in the Last Review.
- * In O. C. P. only Edward.
- ‡ And Martyr added in the Last Review.

NOTES.

(24) *Nicomede,*] Was Scholar to *St. Peter*. He appeared to be a Christian, for his honourable Burying one *Felicula*, a Martyr. He was beat to Death with Leaden Plummets, in *Domitian's* Reign. *Pet. de Nat. Lib. VIII. Cap. 82. Mart. Rom. Sept. 15.*

(25) *Boniface,*] He was a *Saxon* Presbyter, born in *England*, and at first called *Winfrid*. He was sent a Missionary by Pope *Gregory II.* into *Germany*, where he Converted several Countries: Hence he got the Name of the Apostle of *Germany*. He was made Bishop of *Mentz*, in the Year of Christ 745. He was one of the most Considerable Men of his Time; most Ecclesi-

astical Matters of that Age going through his Hands, as appears by his Letters; and was also a great Friend and Admirer of *Bede*. He, carrying on his Conversions in *Frisia*, was killed by the Barbarous People, near *Utrecht*, A.D. 755.

(26) *S. Alban.*] He was the first Christian Martyr in this Island. He was instituted in the Christian Religion by one *Amphilalus*, a Priest of *Caerleon* in *Wales*; who, flying from Persecution into *England*, was hospitably entertained by *Albanus*, a Gentleman who then lived at *Verulam*, now called from him *St. Albans*. By this *Amphilalus* he was Converted to Christianity; being a Pagan before. But strict Search being made for *Amphilalus*, *Albanus* could entertain him safe no longer; therefore by changing Cloaths with him, he procured him an Opportunity of Escaping. This being known, exposed *Albanus* to the Fury of the Pagans; who summoning him to do Sacrifice to their Gods, and he refusing, they, after having cruelly tormented him, killed him. The Monks have interlarded his Life and Death with a great many Miracles; which it is not worth while here to relate. *Vid. Bede's Hist.*

(27) *Translation of Edw.*] This Prince being barbarously murdered by his Mother-in-Law, was first buried at *Warham*, without any Solemnity; but, after Three Years, was translated by Duke *Alferus*, to the Minster of *Shaftsbury*, and there interred with great Pomp. *Will. Malmesbury.*

VARIOUS

JULY hath xxxj. days.

The Moon hath xxx.

Column of the New Moons as they happen now.
Column of the New Moons as they happened about the
Time of the Council of Nice.

				MORNING Prayer.		EVENING Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
				Prov. 11.	Luke 13.	Prov. 12.	Phil. 1.
19	1g	Kalend.					
13	8	2A	6 No. (28) Visitat.* of the Bl. V. Mary.	13.	14.	14.	2.
2	3b	5 No.		15.	15.	16.	3.
16	4c	4 No. (29) Transl. of S. Martin B. & C.		17.	16.	18.	4.
10	5	5d	3 No.	19.	17.	20.	Coloss. 1.
		6e	Pr. No.	21.	18.	22.	2.
18	13	7f	Nonæ.	23.	19.	24.	3.
7	2	8g	8 Id.	25.	20.	26.	4.
		9A	7 Id.	27.	21.	28.	1 Thes. 1.
15	10	10b	6 Id.	29.	22.	31.	2.
4		11c	5 Id.	Ecclef. 1.	23.	Ecclef. 2.	3.
18	12	12d	4 Id.	3.	24.	4.	4.
12	7	13e	3 Id.	5.	John 1.	6.	5.
1		14f	Pr. Id.	7.	2.	8.	2 Thes. 1.
15	15	15g	Idus. (30) Swithun, †B. Winch. Transl.	9.	3.	10.	2.
9	4	16A	17 Kl. Aug.	11.	4.	12.	3.
		17b	16 Kl.	Jerem. 1.	5.	Jerem. 2.	1 Tim. 1.
17	12	18c	15 Kl.	3.	6.	4.	2, 3.
6	7	19d	14 Kl.	5.	7.	6.	4.
		20e	13 Kl. (31) Margaret: V&M. at Antioc.	7.	8.	8.	5.
14	9	21f	12 Kl.	9.	9.	10.	6.
3		22g	11 Kl. (32) S. Mary Magdalen.	11.	10.	12.	2 Tim. 1.
17	23	23A	10 Kl.	13.	11.	14.	2.
11	6	24b	9 Kl. fast.	15.	12.	16.	3.
		25c	8 Kl. S. James Apostle & Mart.		13.		4.
19	14	26d	7 Kl. (33) S.* Anne, Mother to the Bl. (Virg. Mary.	17.	14.	18.	Titus 1.
8	3	27e	6 Kl.	19.	15.	20.	2, 3.
16		28f	5 Kl.	21.	16.	22.	Philem.
5	17	29g	4 Kl.	23.	17.	24.	Hebr. 1.
		30A	3 Kl.	25.	18.	26.	2.
13	19	31b	Prid. Kl.	27.	19.	28.	3.

Sun { Rifeth } Hour { iv min. 18. } 4 min. 34.
Falleth } viii min. 24. } 8 min. 26.
O. C. P. } S. L.

Jul. 7. Palladius, S. L. Jul. 12. Sol in Leone, O. C. P. S. L.

AUGUST

Annotations on the Month of JULY.

VARIOUS READINGS.

* O. C. P. Visitation of Mary.
† Swithun. O. C. P.
* Margaret. O. C. P.
* Anne. O. C. P.

(28) Visitation.] About the Year 1338, there was a Terrible Schism which arose in the Church of Rome, between Two Antipopes, Urban VI. and Clement VII.; the first chosen by the Italian, the latter by the French Faction, among the Cardinals. Upon this, several great Disorders happen'd; which to avert for the future, Pope Urban sets up this New Festival, to obtain thereby the Intercession of the Blessed Virgin, for the Removal of those Evils. The same Festival was confirmed by Decree of Boniface IX. But notwithstanding this, it was not universally observed until the Council of Basil; by Decree of which Council, Sess. XLIII. Jul. 1. 1441. it was ordered, That this Holiday, called the Visitation, &c. be Celebrated in all Christian Churches. That she being honoured with this Solemnity, might reconcile her Son by her Intercession, who is now angry for the Sins of Men; and that she might afford Peace and Unity among the Faithful.

(29) Translation of S. Martin.] This Saint was born in Pannonia; but some time living the Life of a Soldier, he at last took Orders, and was made Bishop of Tours in France. He was very diligent in Breaking down the Heathen Images and Altars, which were standing in his Time. He was 26 Years Bishop, and died in the Year 400. The French had formerly such an Esteem for his Memory, that they carried his Helmet with them in their Wars; either as an Ensign, to encourage them to Bravery and Courage, or rather as a sort of Charm, to procure them Victory when they wanted it. His Feast-Day is Celebrated November the 11th, in the Romish Church. The present Day is the Day of his Translation, or the Removing of his Body: For Perpetuus, Bishop of Tours, removed his Body from its former Burying-Place, which was mean, unto a Noble Tomb, A. D. 482; getting Sidonius Apollinaris to write the Epitaph; as he tells us, Sid. Lib. IV. Ep. 31. It begins thus:

Martini Corpus totis venerabile terris,
In quo post vitæ tempora vivit honor.
Texerat hic primum plebeio machina cultu,
Quæ Confessori non erat aqua suo, &c.

(30) Swithun.] He was first a Monk, and afterwards promoted to be Prior of the Convent in Winchester. Upon the Death of Herlstan, Bishop of that See, by the Favour of King Ethelwulf, he was promoted to succeed him in that Bishoprick, A. D. 852, and continued in it 11 Years, till his Death. He would not be buried within the Church, as the Bishops then generally were, but in the Cemetery. Many Miracles being reported to be done at his Grave, there was a Chappel built over it: And a Solemn Translation made in Honour of him; which, in the Popish Times, was this Day celebrated. Vid. The Rudberr's Hist. Maj. Wint. in Mr. Wharton's Angl. Sacra.

(31) S. Margaret.] Margaret was born at Antioch, and Daughter of an Heathen Priest. Olybius, President of the East under the Romans, had an Inclination to marry her; but finding she was a Christian, he resented it, till he could persuade her to leave her Religion. Which she absolutely refusing, his Love turned into Hatred and Cruelty to her; putting her to divers unmerciful Tortures, at last he cut off her Head. She has the same Office among the Papists, as Lucia had among the Heathens; viz. To assist Women in their Childbirth; and she does not want her Votaries among those of that Religion. Her Holiday seems to be pretty Ancient; for her Name is mention'd in the Ordo Romanus, and in the Council of Oxford. Vidas and Mantuan have Celebrated her Martyrdom in Verse. The Greeks, in their Menologies, record her under the Name of Marina.

(32) Mary Magdalen.] The History of this Pious Penitent is sufficiently known from the Gospels.

(33) S. Anne] She was the Mother of the Virgin Mary, and the Wife of Joachim, her Father. An Ancient Piece of this Sacred Genealogy, set down formerly by Hippolytus the Martyr, is preserved in Nicephorus, Lib. II. Cap. 3. There were Three Sisters of Bethlehem, Daughters of Matthan the Priest, and Mary his Wife; under the Reigns of Cleopatra and Calopares, K. of Persia, before the Reign of Herod, the Son of Antipater. The Eldest was Mary; the Second was Sobe; the Youngest's Name was Anne. The Eldest being married in Bethlehem, had for her Daughter Salome the Midwife: Sobe, the Second, likewise married in Bethlehem, and was the Mother of Elizabeth: Last of all, the Third married in Galilee; and brought forth Mary, the Mother of Christ.

VARIOUS

AUGUST hath xxxj. days.

The Moon hath xxx. [xxix.]

Column of the New Moons as they happen now.
Column of the New Moons as they happened about the
Time of the Council of Nice.

				MORNING Prayer.		EVENING Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
2	8	1c	Kalend.	Jere. 29.	John 20.	Jere. 30.	Hebr. 4.
	16	2d	4 No.	31.	21.	32.	5.
10	5	3e	3 No.	33.	Acts 1.	34.	6.
		4f	Pr. No.	35.	2.	36.	7.
18	13	5g	Nonæ	37.	3.	38.	8.
7	2	6A	8 Id.	(35) Transfigur. of our Lord.	39.	40.	9.
		7b	7 Id.	(36) Name of Jesus.	41.	42.	10.
15	10	8c	6 Id.		43.	44.	11.
4		9d	5 Id.	(Rome, & Mart.	45. 46.	47.	12.
	18	10e	4 Id.	(37) S. Laurence * Archdeac. of	48.	49.	13.
12	7	11f	3 Id.		50.	51.	Jam. 1.
1		12g	Pr. Id.		52.	Lam. 1.	2.
	15	13A	Idus.	Lam. 2.	11.	3.	3.
9	4	14b	19 Kl. Sept.	4.	12.	5.	4.
		15c	18 Kl.	Ezek. 2.	13.	Ezek. 3.	5.
17	12	16d	17 Kl.	6.	14.	7.	1 Pet. 1.
6	1	17e	16 Kl.	13.	15.	14.	2.
		18f	15 Kl.	18.	16.	33.	3.
14	9	19g	14 Kl.	34.	17.	Dan. 1.	4.
3		20A	13 Kl.	Dan. 2.	18.	3.	5.
	17	21b	12 Kl.	4.	19.	5.	2 Pet. 1.
11	6	22c	11 Kl.	6.	20.	7.	2.
		23d	10 Kl.	8.	21.	9.	3.
19	14	24e	9 Kl.		22.		1 John 1.
8	3	25f	8 Kl.	10.	23.	11.	2.
		26g	7 Kl.	12.	24.	Hofea 1.	3.
16	11	27A	6 Kl.	Hof. 2, 3.	25.	4.	4.
5		28b	5 Kl.	(38) S. † Augustin, Bish. of Hippo.	5, 6.	7.	5.
	19	29c	4 Kl.	(39) Beheading of S. John Bapt.	8.	9.	2, 3, John
13	8	30d	3 Kl.	10.	28.	11.	Jude
2		31e	Prid. Kl.	12.	Matth. 1.	13.	Rom. 1.

Sun { Riset { vii min. 24 } 4 min. 34
Falleth { iv min. 26 } 7 min. 26
O. C. P. S. L.

Aug 16. Sol in Virgine, O. C. P. S. L.

SEPTEMBER

Annotations on the Month of AUGUST.

VARIOUS READINGS.

* Title added in the Last Review.

† Austin. O. C. P.

NOTES.

(34) *Lammas-day.*] There are various Accounts of the Original of this Holiday in the Roman Church. They call it, *The Feast of St. Peter in the Fetters*; being a Commemoration of St. Peter's Imprisonment, *Act. XII.* But the most common Reason they give of its Institution, is this. *Eudoxia*, Wife to *Theodosius* the Emperor, in her Journey to *Jerusalem*, whilst she stay'd at *Alexandria*, saw the People Celebrating the First of *August*, in Memory of *Augustus-Cæsar*; which had been kept ever since the End of his War with *Antony* and *Cleopatra*; he being that Day saluted *Augustus*, and the Month having changed its Name from *Sextilis* to *August*. But being come to *Jerusalem*, she was presented with the Great Iron-Fetters, which *St. Peter* was loaded with in Prison; which she sent as a Present to the Pope. *Theodosius*, her Husband, built a Church in Honour of *St. Peter*, where these Fetters were laid up. And, upon the Motion of the Empress, who thought it not reasonable, that a Holy-Day should be kept in memory of a Heathen Prince, which would better become that of a Godly Martyr; *Theodosius* passed a Decree, for this Festival to be observed upon that Day. *Durand. de Div. Off. Polydor. Virg.*

'Twas called *Lammas*, from a fond Conceit the Popish People had; That *Peter* was Patron of the Lambs; from our Saviour's Words to him, *Feed my Lambs*: They thinking likewise that the Mass of this Day was very beneficial, to make their Lambs thrive.

(35) *Transfiguration.*] This Feast was introduced about the latter end of the Sixth Century; for *Damasen* and *Cosmas* wrote Hymns about this time, to be sung upon it. Tho' it does not seem to be universally received, till a long while after: For *Potho*, Bishop of *Pruym*, who lived about the Year 1150, does not acknowledge this Holiday; and condemns the Introducers of it of Novelty. But in the Year 1455, Pope *Calixtus* passed a Decree, for the Universal Observation thereof; encouraging it, by Indulgences to the Observers of it. *Sabel. Enniad. 10. Lib. VI.* But probably, this Holiday was older than this; it being mentioned not only in *Photius's Nomocanon*, but by *Wandelbertus* in *Trithemius*, who lived under *Lotharius*, A. D. 850. and there being a Sermon in *S. Ephrem* upon this Occasion; it makes it probable, that it was a Holiday in the East in his Time.

(6) *Name of Jesus.*] The Saint who was Celebrated this Day, before the Reformation, was *Afra*, a Courtesan of *Crete*; who being Converted to Christianity by *Narcissus*, Bishop of *Jerusalem*, suffer'd Martyrdom; and the Breviary was recognized by *Paul V. Donatus*, who suffer'd Martyrdom under *Julian*, for refusing to Sacrifice, was substituted in her room. Our Reformers chose to Dedicate this Day to the Name of our Blessed Lord.

(37) *S. Laurence*] *St. Laurence* was by Birth a Spaniard, and Treasurer of the Church of *Rome*; of whom *St. Ambrose*, in his Book of Offices, gives us this History. When he saw *Sextus*, his Bishop, led to Martyrdom, he cried out, *Where do you go, Father, without your Son?* With that, *Sextus* bid him diligently look after the Treasures of the Church. The Emperor then commanded, that *Laurence* should be taken up. And when the Guards urged him to deliver up the Treasures in his Possession to the Emperor; he desired Three Days time to gather them up. And then he gathered together all the Poor and Sick People which he could meet with, and shewing these to the Guards, he said, These are the Treasures of the Church, upon whom whosoever lays any thing out, it is not lost, but is restored to him with Usury. The hungry Creatures seeing their Appetites so baulked, laid *Laurence* upon a Gridiron over the Coals; and when he was there, he said, He was rather comforted than tormented: *Roast the other Side now, for this is enough.* At last, commending his Soul to God, he expired, *Aug. 27. A. D. 254.* His Martyrdom is recorded by *Prudentius*, in an Hymn upon him; by *St. Ambrose*, *Off. Lib. I. Cap. 41. Lib. II. Cap. 28.* by *St. Austin*, in *Joh. Tract. 27. Serm. 3. de Sanct.* The Empress *Pulcheria* built a Temple to his Honour; which was rebuilt, or enlarged by *Justinian*. *Procop. Lib. I. de Edif. Just. Imp.* Here was the Gridiron, on which he suffered, placed; which was famous for many Miracles, if we may credit *Gregory* the Great, in *Regist. Ep. Lib. II. Epist. 33.* who was too Credulous much to be relied on, in relation of such kind of Stories.

(38) *S. Augustine.*] He was born at *Togaste*, a Town of *Numidia* in *Africa*, in the Year 354. He was bred up at first only to Latin Letters; and read, for some time, only Poetry and Plays. Afterwards he studied Rhetorick and Philosophy; being Professor of the first of these at *Rome*, and after that at *Milan*. Here *St. Ambrose* instructed him in Divinity; and set him right, as to some wrong Notions which he had imbib'd. He returned into *Africa* about the Year 388; and Three Years after was chosen Bishop of *Hippo*. He was a Great and Judicious Divine, and the most Voluminous Writer of all the Fathers. His Writings against the *Pelagians* have great Strength; tho' in warmly pursuing those Adversaries, he has mixed too much of the Stoical Fatality with his Doctrines. He died in the Year 430, at 77 Years of Age.

(39) *Beheading of John.*] Honours were done to the Memory of this Saint very early in the Church, by reason of some Miraculous Cures, which were supposed to be done by his Reliques in the Fourth Century: For which Reason, *Julian* the Apostate order'd them to be burnt; but however, some of them were privately reserved. *Durand. Rat. Lib. VII.* His Head was found after this, in *Valens* the Emperor's Time; and being honourably wrapt in Purple, was repositied as a good Relique, in a Church at *Constantinople*. *Sez. Lib. VII. Cap. 21.* *Durandus* says, it was at first called *Festum Collectionis S. Joh. Baptiste*, from the Gathering up of his Reliques; and afterwards, by Corruption, *Festum Decollationis*.

K 2

VARIOUS

Column of the New Moons as they happen now.
Column of the New Moons as they happened about the
Time of the Council of Nice.

SEPTEMBER hath xxx. days.

The Moon hath xxix. [xxx.]

				MORNING Prayer.		EVENING Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
16	1	f	Kalend.	Hof. 14.	Matth. 2.	Joel 1.	Rom. 2.
10	5	2g	4 No.	Joel 2.	3.	3.	3.
		3A	3 No.	Amos 1.	4.	Amos 2.	4.
18	13	4b	Pr. No.	3.	5.	4.	5.
7	2	5c	Nonx.	5.	6.	6.	6.
		6d	8 Id.	7.	7.	8.	7.
15	10	7e	7 Id.	9.	8.	Obadiah.	8.
4		8f	6 Id.	Jonah 1.	9.	Jon. 2, 3.	9.
18	9	9g	5 Id.	4.	10.	Mich. 1.	10.
12	7	10A	4 Id.	Mich. 2.	11.	3.	11.
1		11b	3 Id.	4.	12.	5.	12.
15	12	12c	Pr. Id.	6.	13.	7.	13.
9	4	13d	Idus.	Nah. 1.	14.	Nah. 2.	14.
		14e	18 Kl. Octo.	3.	15.	Hab. 1.	15.
17	12	15f	17 Kl.	Hab. 2.	16.	3.	16.
6	1	16g	16 Kl.	Zeph. 1.	17.	Zeph. 2.	1 Cor. 1.
		17A	15 Kl.	3.	18.	Hag. 1.	2.
14	9	18b	14 Kl.	Hagg. 2.	19.	Zech. 1.	3.
3		19c	13 Kl.	Zech. 2, 3.	20.	4, 5.	4.
17	20	20d	12 Kl.	6.	21.	7.	5.
11	6	21e	11 Kl.		22.		6.
19		22f	10 Kl.	8.	23.	9.	7.
		23g	9 Kl.	10.	24.	11.	8.
8	3	24A	8 Kl.	12.	25.	13.	9.
		25b	7 Kl.	14.	26.	Mal. 1.	10.
16	11	26c	6 Kl.	Mal. 2.	27.	3.	11.
5	19	27d	5 Kl.	4.	28.	Tob. 1.	12.
13		28e	4 Kl.	Tob. 2.	Mark 1.	3.	13.
2	8	29f	3 Kl.		2.		14.
		30g	Prid. Kl.	4.	3.	6.	15.

Sun { Rifeth } Hour { v min. 36. } 5 min. 36.
 { Falleth } { vi min. 24. } 6 min. 26.
 O. C. P. S. L.

Sept. 13. Sol in Libra, O. C. P. S. L. Sept. 15. Æquinoctium Au-
 turnnale, O. C. P. S. L. Sept. 18. Ninian Bishop, S. L.
Sept. 25. Adaman Bishop, S. L.

OCTOBER

Annotations on the Month of SEPTEMBER.

VARIOUS READINGS.

- * Giles. O. C. P.
- † Eunuchus Bish. O. C. P.
- Lambert. O. C. P.
- * S. Matthew. O. C. P.
- † Cyprian. O. C. P.
- S. Michael. O. C. P.
- * Hierome. O. C. P.

NOTES.

(40) *Giles, or Egidius.* He was born at *Athens*, and came into *France*, A. D. 715, having first sold his Patrimony to bestow it in Charitable Uses. He lived Two Years with *Casarius*, Bishop of *Arles*; and afterwards took to an Hermetical Life. *Charles Martel*, as he was Hunting a Stag, found him in his Cell; and, pleased with his Sanctity, built an Abbey at *Nismes* for his sake, whereof he made him Abbot. He died, A. D. 795. *Vid. Trithem. de Vir. Illust.*

(41) *Eunuchus.* He is otherwise called *Euortius*, and was Bishop of *Orleans* in *France*; being present at the Council of *Valentia*, which was held A. D. 375. The Monkish Writers tell strange Stories of him: That, being sent by the Church of *Rome* into *France*, upon account of the Redemption of Captives, at the time when the People of *Orleans* were in the Heat of an Election of a Bishop, to succeed *Desianus*; a Dove lighted upon his Head, which he could not without great Difficulty drive away. This they taking for a Sign of his great Sanctity, had Thoughts of Chusing him Bishop: But before they would bestow their Votes on him, they prayed, that the same Dove might light upon him again; that so it might not be looked on as a thing of Chance, but order'd by the special Direction of God. After Prayers, the Dove lighted upon him a second time; and he was chosen Bishop by the Unanimous Suffrages of all the City. He is reported to have quenched a Fire in the City, by his Prayers; To have directed the Digging of the Foundation of a Church, in such a Place, where the Workmen found a Pot of Gold, almost sufficient for the Defraying the Charge thereof; In Three Days time, to have Converted to Christianity 7000 Pagans; To have predicted his own Death; and in a sort of Prophetical manner, to have nominated *Arianus* for his Successor. *Sur. Tom. V.*

(42) *Nativity of the B. V. Mary.* There is an odd Story told, of the Original of this Holiday. About the Year 695, this Day was order'd to be Celebrated, by Pope *Servius*, on this Occasion. A certain Man, whose Name we know not, heard a Confort of Angels in the Air, solemnizing the Nativity of the Blessed Virgin, as being born that Night, which was the 8th of September. *Durand. Rat. Lib. VII. Isidorus de Off. Pope Innocent IV. honoured this Feast with an Octave, A. D. 1244. and Gregory XI. about the Year 1370, with a Vigil.*

(43) *Holy Cross.* This Festival had its Beginning about the Year 615, on this Occasion. *Cosroes*, King of *Persia*, had made great Ravages in the Christian World, by the Success of his Arms; and having plunder'd *Jerusalem*, took away a great Piece of the Cross, which *Helena* had left there; and, at times of his Mirth, made sport with that, and with the H. Trinity. *Heraclius* the Emperor giving him Battel, defeated the Enemy, and recover'd the Cross, bringing it back Triumphantly to *Jerusa-*

lem; where he found the Gates shut against him, and heard a Voice from Heaven, which told him, That the King of Kings did not enter into that City in so stately a manner; but meek and lowly, riding upon an Ass. With that, the Emperor dismounted from his Horse; and went into the City, not only a-foot, but barefooted, carrying in the Wood of the Cross himself. *Nicoph. Lib. VIII. Cap. 21. Durand Rat. Lib. VII. This Honour, done to the Cross, gave Rise to this Festival.*

(44) *Lambert.* He was Bishop of *Utrecht*, in the time of King *Pepin I.* whose Grandson he reproving for his Lewd Amours, by the Contrivance of one of his Whores, he was murder'd. Being Canonized, he obtain'd at first only a simple Commemoration in the Calendar: But *Robert*, Bishop of *Leeds*, in a General Chapter of the *Cistercian* Order, procur'd a Solemn Feast to his Honour, in the Church, A. D. 1240.

(45) *S. Cyprian.* He was by Birth an *African*, of a Good Family and Education. Before his Conversion he taught Rhetorick; but was perswaded to Christianity by one *Calixtus*, his Intimate Friend. He was elected Bishop of *Carthage*, in the Place of *Donatus*, A. D. 248. He behaved himself with great Prudence and Courage, under the *Decian* Persecution, perswading the People to Constancy; which so enraged the Heathen, that they made Proclamation for his Discovery in the Open Theatre. He shew'd a great deal of Prudence in Adapting Church-Censures, upon the *Lapsi*, in this Persecution; as likewise, in Deciding the Disputes, raised by the *Novatians*, and the *Aquarij*. Under *Valerianus* and *Galerius*, A. D. 261. he suffer'd Martyrdom; having foretold that Storm long before, and dispos'd his Flock to bear it accordingly. The *Cyprian* in the *Roman* Calendar, who is celebrated this Day, is not *S. Cyprian* Archbishop of *Carthage*; but another *Cyprian*, of *Antioch*, who of a Conjuror was made a Christian, and afterwards a Deacon, and a Martyr. He was in Love with one *Justina*, a Beautiful young Christian: Whom trying, without Success, to debauch; he consulted the Devil upon the Matter; who frankly declared, he had no Power over Good Christians. *Cyprian*, not pleased with this Answer of the Devil, was resolv'd to quit his Service, and turn Christian. For this Profession, he and *Justina* were accused before the Heathen-Governor, called *Eumolpius*, (or what you please) who condemn'd them to be fry'd in a Frying-pan, with Pitch and Fat, thereby to force them to renounce their Religion; which they with Constancy persisted in. After which, they were beheaded, and their Bodies thrown away Unburied. A kind Mariner took them up, and convey'd them to *Rome*; where they were deposited in the Church of *Constantine*. This is the Story told of them in the *Roman* Breviary. *In Fest. Sept.*

(46) *S. Jerom.* He was born in a Town called *Stridon*, in the Confines of *Pannonia* and *Dalmatia*; which Town was afterwards destroy'd by the *Goths*: His Father's Name was *Eusebius*. Being a Lad of pregnant Parts, he was sent to *Rome*, to learn Rhetorick, under *Donatus* and *Victorinus*, Two famous *Latin* Criticks. There he got to be Secretary to Pope *Damasus*; and was afterwards baptized. He studied Divinity with the Principal Theologues of that Age; *Greg. Nazianzen*, *Epiphanius*, and *Didymus*. And, to perfect his Qualifications this way, he learned the *Hebrew* Tongue from one *Barraban*, a Jew. He spent most of his Time in a Monastery at *Bethlehem*, in great Retirement, and hard Study; translating the Bible here. His Style was elegant and smart, tho' mixed with too much Acrimony, when drawn against an Adversary. His Love to a Monastick State, made him exalt Celibacy too high. He died in the Year 422, being Four-score Years old.

VARIOUS

Column of the New Moons as they happen now.
Column of the New Moons as they happened about the
Time of the Council of Nice.

OCTOBER hath xxxj. days

The Moon hath xxx. [xxix.]

				MORNING Prayer.		EVENING Prayer.		
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.	
10	16	1	A Kalend.	(47) Remigius, *Bish. of Rhemes.	Tobit 7.	Mark 4.	Tobit 8.	1 Cor. 16.
	5	2	b 6 No.		9.	5.	10.	2 Cor. 1.
18	13	3	c 5 No.		11.	6.	12.	2.
7	2	4	d 4 No.		13.	7.	14.	3.
		5	e 3 No.		Judeth 1.	8.	Judeth 2.	4.
15	10	6	f Pr. No.	(48) Faith †, Virg. & Mart.	3.	9.	4.	5.
4		7	g Nonx.		5.	10.	6.	6.
	18	8	A 8 Id.		7.	11.	8.	7.
12	7	9	b 7 Id.	(49) S. Denys, .: Arcop. B. & M.	9.	12.	10.	8.
1	10	c 6 Id.			11.	13.	12.	9.
	15	d 5 Id.			13.	14.	14.	10.
9	4	e 4 Id.			15.	15.	16.	11.
		13	f 3 Id.	(50) Transf. of K. *Edward Conf.	Wisd. 1.	16.	Wisd. 2.	12.
17	12	14	g Pr. Id.		3.	Lu. 1. to 39	4.	13.
6		15	A Idus.		5.	1. 39.	6.	Galat. 1.
		16	b 17 Kl. Nov.		7.	2.	8.	2.
14	9	17	c 16 Kl.	(51) Etheldred † Virg.	9.	3.	10.	3.
3		18	d 15 Kl.	S. Luke Evangelist.		4.		4.
	17	19	e 14 Kl.		11.	5.	12.	5.
11	6	20	f 13 Kl.		13.	6.	14.	6.
		21	g 12 Kl.		15.	7.	16.	Ephes. 1.
19	14	22	A 11 Kl.		17.	8.	18.	2.
8		23	b 10 Kl.		19.	9.	Ecclus 1.	3.
		24	c 9 Kl.		Ecclus 2.	10.	3.	4.
16	11	25	d 8 Kl.	(52) Crisp. .: Mart.	4.	11.	5.	5.
5		26	e 7 Kl.		6.	12.	7.	6.
	19	27	f 6 Kl.	Fast.	8.	13.	9.	Phil. 1.
13	8	28	g 5 Kl.	S. Simon & S. Jude A. & M.		14.		2.
2		29	A 4 Kl.		10.	15.	11.	3.
	16	30	b 3 Kl.		12.	16.	13.	4.
10	5	31	c Prid. Kl.	Fast.	14.	17.	15.	Col. 1.

Sun { Riset { Hour { xi min. 35. } 5 min. 15.
Falleth } { v min. 25. } 6 min. 4.
O. C. P. } S. L.

NOVEMBER

Annotations on the Month of OCTOBER.

VARIOUS READINGS.

- * Remige. O. C. P.
- † Faith. O. C. P.
- .. Denis. O. C. P.
- * O. C. P.
- † Etheldrede. O. C. P.
- .. Crispine. O. C. P.

NOTES.

(47) *Remigius.* He was born at *Landen*; where he kept himself so close to his Studies, that he was supposed to have led a Monastick Life. After the Death of *Benedictus*, he was chosen Bishop of *Rhemes*, for his extraordinary Learning and Piety. He Converted to Christianity King *Clodoveus*, and good Part of his Kingdom; wherefore by some he is esteemed the Apostle of *France*. After he had held his Bishoprick 74 Years, he died, Aged 96, in the Year of Christ 535. The Cruise which he made use of, is preserv'd in *France* to this day; and their Kings, at their Coronation, are wont to be anointed out of it.

(48) *Faith.* She was a Young Woman, born at *Pais de Gavre*, in *France*. She suffer'd Martyrdom, and very Cruel Torments, under the Presidentship of *Dacianus*.

(49) *Denys, or Dionysius the Areopagite.* He was Converted to Christianity by *St. Paul*, as is recorded *Acts XVII*. He was one of the Judges of the famous Court of the *Areopagus*; and was afterwards Bishop of *Athens*, as *Dionysius of Corinth* witnesseth in *Eusebius*; *Hist. Lib. III. C. 4.* and suffered Martyrdom in that City, as the most Ancient Martyrologists assert. The Books which go under his Name, were never known till the 6th Century, and seem plainly to be written about that Time. The Modern Writers of the Lives of the Saints, have filled the Life of this Saint with a Number of foolish and incoherent Lies. One is, That he preached the Gospel in *France*; from whence he is reckon'd the Tutelar Saint of that Nation: But 'tis plain, that Christianity was not preached in *France*, till long after *S. Dionysius's* Death. The other is, That he was condemned to suffer, by *Fescennius*, the Roman Governor of *Paris*; and, accordingly, underwent grievous Torments, being at last beheaded. In which there is this Circumstance remarkable; That he took up his Head, after 'twas sever'd from his Body, into his Hands; and walked Two Miles in that Posture, to a Place call'd the *Martyrs-Hill*, and there he lay down to Rest. *Petr. de Nat. Lib. IX. Cap. 41.*

(50) *Transf. of K. Edward Confessor.* This *Edward* was youngest Son of *K. Ethelred*; all whose Elder Brethren being dead, or fled away, he came to the Crown of *England* in the Year 1042. His principal Excellency was, his gathering together a Body of all the most useful Laws, which had been made by *Saxon* and *Danish* Princes. It was none of the best Parts of his Character, to put his Mother *Emma* upon a Trial by the Ordeal; upon a Bruit of her Unlawful Familiarity with *Edwin*, Bishop of *Winchester*; And not to bed with his Queen *Editha*, upon an account of Religious Continence. How he came by the Name of *Confessor*, I can't tell, he enjoying a peaceable Reign. But only, it being an Honourable Title, was given him by the Pope; who, to be sure, was much devoted to his Memory, for Settling *Rome*, as they then call'd it, afterwards *Peter-Pence*. The Monks have interlard'd his Life, with the Stories of many Miracles done by him; which have made his very Vestments, &c. to be reputed Holy. His Crown, Chair, Staff, Spurs, &c. are made use of in the Coronation of our *English* Kings.

(51) *Etheldred.* She was Daughter of *Anna*, K. of the *East-Angles*. She was first married to one *Tonbert*, a Great Lord, of Large Dominions in *Lincolnshire*, *Norfolk*, &c. and, after him, married to *K. Egfrid*, about the Year 671; with both Husbands she still continuing a Virgin, upon pretence of great Sanctity. And Twelve Years staying at Court, and continuing this Moroseness; she got License to depart, and to go to *Coldingham-Abbey*; where she was a Nun, under *Ebba*, the Daughter of *K. Ethelfrida*, who was Abbess. Afterwards she built an Abbey at *Ely*, which she was Abbess of her self, and where she was buried. *Bed. Hist. Ang. Lib. IV.*

(52) *Crispin.* *Crispinus* and *Crispianus* were Brethren, and born at *Rome*: From which City, they travelled to *Soissons* in *France*, to propagate the Christian Religion there, *A. D. 303*. And, because they would not be chargeable to others, for their Maintenance, they exercised the Trade of Shoemakers. But *Rifionarius*, Governor of the Town, discovering them to be Christians, condemned them to be beheaded. Hence they came to be the Tutelar Saints of the Shoemakers. In that City, there are many Churches, and Religious Places, dedicated to these Saints. *St. Crispin the Great*, *St. Crispin the Less*, *St. Crispin in Chay*, &c. *Petr. de Nat. Lib. IX. Gr. Turon. Hist. Lib. V. C. 34.*

VARIOUS

NOVEMBER hath xxx. days.

The Moon hath xxix. [xxx.]

Column of the New Moons as they happen now.
Column of the New Moons as they happened about the
Time of the Council of Nice.

				MORNING Prayer.		EVENING Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1d	Kalend.	All Saints day				
18	13	2e	4 No.	Ecclus 16.	Luke 18.	Ecclus 17.	Coloff. 2.
7	2	3f	3 No.	18.	19.	19.	3.
		4g	Pr. No.	20.	20.	21.	4.
15	10	5A	Nonæ.	22.	21.	23.	1 Thel. 1.
4	6	8b	8 Id.	24.	22.	(a) 25.	2.
18	7	7c	7 Id.	27.	23.	28.	3.
12	7	8d	6 Id.	29.	24.	(b) 30.	4.
1	9	5e	5 Id.	31.	John 1.	32.	5.
15	10	4f	4 Id.	33.	2.	34.	2 Thel. 1.
9	4	11g	3 Id.	35.	3.	36.	2.
		12A	Pr. Id.	37.	4.	38.	3.
17	12	13b	Idus.	39.	5.	40.	1 Tim. 1.
6	14	14c	18 Kl. Dec	41.	6.	42.	2, 3.
		15d	17 Kl.	43.	7.	44.	4.
14	9	16e	16 Kl.	45.	8.	(c) 46.	5.
3	17	17f	15 Kl.	47.	9.	48.	6.
		18g	14 Kl.	49.	10.	50.	2 Tim. 1.
11	6	19A	13 Kl.	51.	11.	Baruch 1.	2.
19	20	20b	12 Kl.	Baruch 2.	12.	3.	3.
		21c	11 Kl.	4.	13.	5.	4.
8	3	22d	10 Kl.	6.	14.	Hift. of Sufan.	Fitus 1.
		23e	9 Kl.	Bel and the Drag.	15.	Ifaiah 1.	2, 3.
16	11	24f	8 Kl.	Ifaiah 2.	16.	3.	Philem.
5	19	25g	7 Kl.	4.	17.	5.	Hebr. 1.
13	26	26A	6 Kl.	6.	18.	7.	2.
2	8	27b	5 Kl.	8.	19.	9.	3.
		28c	4 Kl.	10.	20.	11.	4.
10	16	29d	3 Kl.	12.	21.	13.	5.
		30e	Prid. Kl.		Acts 1.		6.
			S. Andrew Apost. .: & Mart.				

Note, that (a) Ecclus 25. is to be read only to verf. 13. and (b) Ecclus 30. only to verf. 18. and (c) Ecclus 46. only to verf. 20.

Sun { Rifeth } Hour { vii min. 34. } 7 min. 23.
 { Falleth } { iv min. 26. } 4 min. 37.
 { } { O. C. P. } { S. L. }
 Nov. 5. Powder-Treason, S. L. Nov. 12. Sol in Sagittario, O. C. P. S. L.
 Nov. 16. Margaret Qu. S. L. Nov. 19. Nar. K. Charles, S. L.
 Nov. 27. Ode Virgin. S. L.

DECEMBER

Annotations on the Month of NOVEMBER.

VARIOUS READINGS.

* Title added in the Last Review.

† S. Martine. O. C. P.

Brice. O. C. P.

* Hugh Bishop. O. C. P.

† Edmund King. O. C. P.

† Cicilie. O. C. P.

* Clement. O. C. P.

† Catherine. O. C. P.

And Martyr, added in the Last Review.

NOTES.

(53) Leonard.] He was born at Le Nans, a Town in France; bred up in Divinity under Remigius, Bishop of Rheims; and afterwards made Bishop of Limoges. He obtained of King Clodoveus a Favour, That all Prisoners whom he went to visit, should be set free. Therefore, whenever he heard of any being Prisoners, (it must be supposed for the sake of Religion, or in a good Cause at least) he presently procured their Liberty this way. Petr. de Nat. Lib. X. C. 29. But the Monks have improved this Story; That if any one in Prison had called upon his Name, his Fetters would immediately drop off, and the Prison-Doors fly open: Inasmuch that many came from far Countries, brought their Fetters and Chains, which had fall'n off by his Intercession, and presented them, in Token of their Gratitude, before him. Hence he is the Prisoners Saint, among the Papists. He died in the Year of our Lord, 500.

(54) S. Martin. See June 4.

(55) Brice.] S. Brice was Successor to S. Martin, in the Bishoprick of Tours. A great Trouble befel him, about the Year 430. For his Laundress, proving with Child, the Uncharitable People of the Town imputed it to Brice. After the Child was born, the Censures upon the Bishop increasing, the People being ready to stone him; the Bishop order'd the Infant to be brought to him: When he said, I adjure thee by Jesus, the Son of the Living God, to tell me whose Child thou art. The Child, being then but 30 Days old, replies, You are not my Father. But this was so far from mending Matters with Poor Brice, that it made them much worse: For now the People accuse him of Sorcery likewise. And being by them driven out of the City, he appeals to Rome; and, after a Seven Years Suit, he got his Bishoprick again. This Story is told by Gregory Turonensis; Successor to him in his See at Tours.

(56) Machutus.] Otherwise called Maclovius; a Bishop in Bretagne in France, and of that Place which is from him called S. Maloes. He lived in the Time of Justinian; and was famous for many Miracles, if the Acts concerning him may be credited.

(57) Hugh.] This Man was Bishop of Lincoln, in the Reigns of Richard I. and K. John. He was reputed for great Holiness; and the Monks have ascribed many Miracles to him. Vid. Wendou, and the Legend of St. Hugh. When he was buried, which was at Lincoln, where there was an Interview of King John, the King of Scotland, and the King of Wales; these Three Princes, with some other of their Lords which attended them, carried the Body of this Hugh upon their Shoulders, from the City-Gate, to the Door of the Cathedral Church.

(58) Edmund.] About the Year of Christ 870, the Heathen Danes making an Irruption into Cambridgeshire and Suffolk, sacked Cambridge and Thetford, forced Edmund, King of the East-Angles, to his Castle of Framlingham: Who being unable to resist the Enemies Force, that would give no Quarter to the Garison, offer'd his own Person, to spare his Subjects. But they unmercifully tying him to a Tree, endeavoured to make him renounce his Religion by Torture; for they deliberately shot into his Body Arrow after Arrow, till he was dead.

(59) Cecilia.] She was a Roman Lady; who being required to renounce her Religion, and refusing it, was thrown into a Furnace of Boiling Water, and scalded to Death. Petr. de Nat. In some Ancient Accounts of her Life, she is said to be stifled, by shutting out the Air of a Bath; as Faustina, Constantine's Wife was; which was a Death sometimes inflicted upon Women of Quality, who were Criminals. Sigebert, in this Chronicle, A. D. 821, says, That her Body was found with her Linnen bloody about her, by Pope Paschal, who had it revealed to him where it lay, and by him 'twas reposed in a Church built by him. But how this bloody Linnen agrees with her being scalded to Death, or stifled, those who think it worth their while may make out.

(60) S. Clement I.] He was a Roman by Birth, and Bishop of the same Place, after St. Peter, as some would have it: But by Irenaeus, Eusebius, and others, the best Writers of Antiquity, he is esteem'd the Third after him; Linus and Cletus coming between. He is the Author of Two very Excellent Epistles; one whereof is of Undoubted Authority, and was of great Fame even in Ancient Times. These Excellent Pieces, after long lying dormant, were brought to Light and published about 50 Years ago, here in England. He was, for the sake of his Religion, condemned by Trajan to hew Stones in the Mines; and afterwards, having an Anchor ty'd about his Neck, was drown'd in the Sea.

(61) Catherine.] She was born at Alexandria, and bred up to Letters. Afterwards being Converted to Christianity, she professed the same with great Courage and Constancy. She openly rebuked the Heathen for Offering Sacrifice to their Idols; and upbraided the Cruelty of Maximian, the Emperor, to his Face. She was condemned to suffer Death, in a very unusual manner; viz. by a Wheel, stuck round with Iron-Spikes, or the Points of Swords, and so rolled over upon her Body. Petr. de Nat.

LMNO

VARIOUS

DECEMBER hath xxxj. days.

The Moon hath xxx. [xxix.]

Column of the New Moons as they happen now.
Column of the New Moons as they happened about the
Time of the Council of Nice.

				MORNING Prayer.		EVENING Prayer.	
				1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
18	1 f	Kalend.		Isa. 14.	Acts 2.	Isa. 15.	Hebr. 7.
7	13	2 g	4 No.	16.	3.	17.	8.
	2	3 A	3 No.	18.	4.	19.	9.
15	10	4 b	Pr. No.	20, 21.	5.	22.	10.
4		5 c	Nonæ.	23.	6.	24.	11.
	18	6 d	8 Id.	(62) Nicolas* B. of Myra in Lycia.	25. 7. to v. 30.	26.	12.
12	7	7 e	7 Id.	27.	7. 30.	28.	13.
1		8 f	6 Id.	(63) Concept. of the B. V. Mary.	29.	30.	James 1.
	15	9 g	5 Id.	31.	9.	32.	2.
9	4	10 A	4 Id.	33.	10.	34.	3.
		11 b	3 Id.	35.	11.	36.	4.
17	12	12 c	Pr. Id.	37.	12.	38.	5.
6		13 d	Idus.	(64) Lucy, Virgin & Martyr.	39.	40.	1 Pet. 1.
	14	14 e	19 Kl. Jan.	41.	14.	42.	2.
14	2	15 f	18 Kl.	43.	15.	44.	3.
3		16 g	17 Kl.	(65) O Sapientia.	45.	46.	4.
	17	17 A	16 Kl.	47.	17.	48.	5.
11	6	18 b	15 Kl.	49.	18.	50.	2 Pet. 1.
		19 c	14 Kl.	51.	19.	52.	2.
19	14	20 d	13 Kl.	Fast.	53.	54.	3.
8	3	21 e	12 Kl.	S. Thomas Apostle & M.	21.		1 John 1.
		22 f	11 Kl.		55.	56.	2.
16	11	23 g	10 Kl.		57.	58.	3.
5		24 A	9 Kl.	Fast.	59.	60.	4.
	19	25 b	8 Kl.	Christmas day.			
13	8	26 c	7 Kl.	S. Stephen the first Martyr.			
2		27 d	6 Kl.	S. John Apostle and Evang.			
	16	28 e	5 Kl.	Innocents day.	25.		5.
10	5	29 f	4 Kl.		61.	62.	2 John.
		30 g	3 Kl.		63.	64.	3 John.
19	13	31 A	Prid. Kl.	(66) Silvester Bishop of Rome.	65.	28.	66. Jude.

Sun { Riset { Hour { viii min. 12. } 7 min. 12.
Falleth } { iii min. 48. } 4 min. 48.
O. C. P. S. L.

Decemb. 4. Drostan, S. L. Dec. 6. Nicholas, Bishop, S. L.
Dec. 12. Sol in Capri. O. C. P. S. L.

Annotations on the Month of DECEMBER.

VARIOUS READINGS.

* Nicholas Bish. O. C. P.

† Lucy Virgin. O. C. P.

NOTES.

(62) *Nicolas.* He was born at *Patara*, a City of *Lycia*; and was afterwards, in the Time of *Constantine* the Great, Bishop of *Myra*. He was remarkable for great Charity: For, understanding that Three Young Women, Daughters of a Person who had fell to Decay, were tempted to take Lewd Courses for a Maintenance; he secretly convey'd a Bag of Money into their Father's House, by which he was enabled to fortune them out. *Vincent. in Spec. Hist. Lib. XIV.*

(63) *Conception of the V. Mary.* This Feast is said to be instituted by Archbishop *Anselm*, upon Occasion of *William* the Conqueror's Fleet being in a Storm, and afterwards coming safe to Shore. *Petr. de Nat. Catal. Sanct. Lib. I.* However, the Council of *Oxford*, held 1222, leaves People at liberty, whether they will observe it, or no. The Institution of this Holiday, gave Rise to the Question ventilated so warmly in the *Roman Church*, concerning the Virgin *Mary's* Immaculate Conception; which was first started by *Peter Lombard*, who flourished in the Year 1160.

(64) *Lucy.* She was a Young Lady of *Syracuse*, who was Courtied by a Gentleman; but she, preferring a Religious Course of Life before Marriage, perswaded her Mother to give her Liberty to bestow her Fortune upon the Poor; thinking by that means to put a Stop to his further Applications. The Young Man, enrag'd at this, accused her to *Paschasius*, the Heathen Judge, for Professing Christianity: He condemned her to be sent to the Stews. But she struggling with the Officers who were to carry her, was, after a great deal of Barbarous Usage, killed by them. *Petr. de Nat. Lib. I. C. 24.*

(65) *O Sapientia.* This Day was so entituled, from the Beginning of an Anthem in the *Latin Service*, which was to be used this Day.

(66) *Silvester.* He was Successor in the Papacy of *Rome* to *Melstades*, A. D. 314; and was Ordained a Deacon by him. He is said to be the Author of several Rites and Ceremonies of the *Romish Church*, as of *Asylums*, *Unctions*, *Palls*, *Corporals*, *Mitre*, &c. He died in the Year 334.

LMNO 2

VARIOUS

The ORDER

For Morning and Evening Prayer, daily to be said and used throughout the year.

THE Morning and Evening Prayer shall be used in the accustomed place of the (a) Church;

VARIOUS READINGS.

* The Morning and Evening-Prayer shall be used in such places of the Church, Chappel or Chancel; and the Minister shall so turn him, as People may best hear. And if there be any Controversy therein, the matter shall be referred to the Ordinary, and he or his Deputy shall appoint the place. And the Chancels shall remain as they have done in times past. 1. B. Ed. 6.

And here it is to be noted, that the Presbyter or Minister at the time of the Communion, and at all other times of his Administration, shall use neither Alb, Vestment, nor Cope; but being Archbishop or Bishop, he shall have and wear a Rotchet; and being a Priest or Deacon, he shall have and wear a Surplice only. 2. B. Ed. 6.

And here it is to be noted, That the Presbyter or Minister, at the time of the Communion, and at other times of his Ministration, shall use such Ornaments in the Church, as are prescribed, or shall be by his Majesty and his Successors, according to the Act of Parliament provided in that behalf. S. L.

N O T E S.

(a) *Accustomed Place of the Church.* The Word Church, or *Ἐκκλησία*, comes from the Greek *Κυριακόν*, or the Lord's-House; by which Name the Christians of the Greek Church used to call the Place of their Assembly for Divine Worship. There is little Doubt to be made, but that the Christians set up their Churches, to answer to the Jews Synagogues; that they might not have less frequent Opportunities of worshipping God in publick, and Hearing his Holy Word read and expounded, than the Jews had. The Time, when the Use of

Churches, or Synagogues among the Jews began, is not very easy to determine. Some are of Opinion, they began soon after the Captivity; *Sig. de Reb. Heb. Lib. II.* but it is plain, I think, they were in

Use before: For the LXXIVth Psalm was undoubtedly made, upon the Sacking the City, and Carrying away the Captives; and there it is said, that the *Babylonians* burnt down all the Synagogues, the *Mongethi*, or Consecrated Tabernacles: *They have burnt all the Synagogues of God in the Land, v. 8.* After their Restoration from the Captivity, when they began to increase in Power and Riches, there were many Synagogues built, not only in *Jerusalem*, but in many other Parts of *Judea*. If the *Talmudists* are to be credited, as they are cited by Mr. *Selden, de Succ. ad Leg. Hebraeorum, ad bona defunct.*; there were 480 Synagogues in the City of *Jerusalem* only. That there were Synagogues in other Places, out of the City, is evident from *Mat. IV. 22.* where he speaks of our Saviour's Preaching in the Synagogues of *Galilee*. So *St. Luke* relates our Saviour's coming to *Nazareth*, and going into the Synagogue there, and Expounding the Scriptures; *Luke IV. 16.* These Synagogues were built, either by publick Cost, or at the Charge of some private Persons, of Considerable Wealth and Piety. And so a Synagogue was erected at *Capernaum*, by a Roman Captain, or Centurion, whose Company had long quarter'd in that Town: And the Jewish Elders make use of that, as a considerable Argument to incline our Saviour to work a Cure upon his Sick Servant, for the sake of the Munificence of his Master: *For he loveth our Nation* (which was a remarkable thing for the Roman Officers to do) *and hath built us a Synagogue*; *Luke VII. 5.* The Form of the Synagogue within side, was this. Round the Walls, upon an Ascent, were placed, or fixed, several great Chairs, for the Doctors, Elders, and Persons of Distinction to sit; not unlike the Stalls in the Choirs of our Cathedral Churches: Under them were placed upon Benches, Young People; and those of more Inferior Quality: And below them, the youngest of all, together with Persons of the Lowest Condition, upon Matts laid on the Pavement. Some young Lads, who were breeding up to be Doctors in the Law, were disposed in the Upper Bench, at the Feet of their Master; as *St. Paul* was at *Gamaliel's*. These are the *πρωτομαθηταί*, which our Saviour speaks of, *Mat. XXIII. 6. Luk. XX. 47.* that the Scribes and Pharisees were so desirous of. *Vid. Euseb. Lib. II. Cap. 9. Mon-tac. Op. Eccl. P. 1.*

When the First Christians were increased in any Place, to a Number that was fitting to make a Congregation, they religiously met together, in some Determined Place for Religious Worship, on the Lord's-Day, as the Jews did on Sabbath-days. This was at first only a Room in a private House: Such was that *ὑψηλόν*, or Upper-Chamber, mention'd *Act. XX. 7.* Such was the Meeting-Place in the House of *Aquila and Priscilla*, *Rom. XVI. 5.* and that in *Philemon's*, *Phil. II.* Afterwards, during the Rage of the Persecutions, they durst not meet together in the Cities, for fear of being observed by the Informers; and therefore were forced to convene in some Lonely Wood, or Cave, a good way out of Town: Or, sometimes they would make a Congregation out of the Christian Prisoners, who were, for their Religion, sent to one Common Gaol. Hence that Noble Expression of *Dionysius of Alexandria*: *Πᾶς ὁ ἐν κλειστέῳ οἴκῳ τῶν πανηγυριζόντων ἡμῶν γέγονε Κεκλησία, ἐρημία, ναὺς, πανδοχείον, δεσμωτήριον.* Every Place, whither our Misfortunes lead us, becomes our Temple, and we hold our Assemblies there: A Field, or a Desolate Wood; a Ship, an Inn, or a Prison. Oftentimes, Assemblies were held in the Cemeteries, or Burying-Places; *Tert. ad Scap. Cap. 3. Const. Ap. Lib. VI. C. 30.* And to keep them from the Injuries of the Weather, they had some slight Sheds of Boards set up, which were called *Fabrice*, or Scaffolds; *Arnob. cont. Gen.* But this was only in the Breathing Spaces, between the Heats of the several great Persecutions.

Towards the Middle of the Third Century, under the Reigns of *Alexander Severus*, *Gordianus*, *Philippus*, and *Gallienus*, the Christians enjoy'd some tolerable Ease: and the Exercise of their Religion was conniv'd at, by the Mildness of these Governments: And then they began to build some little Churches, and make up Private Houses into Conveniences, for performing Publick Service therein. Which were all destroyed, and levelled to the Ground, in the Persecution raised against the Christians by *Dioclesian*; *Laet. de Just. Lib. V. Cap. 11.* But by an Edict, put out by *Maximianus* and *Constantinus Chlorus*, the Christians were indulg'd Liberty; *Conventicula, in quibus orare consueverunt, rursus extruere, & reaedificare*; To build up again the Places, where they met to Pray in. But, under the Empire of *Constantine*, Churches began to be built, according to the usual State of other Publick Structures. The first and most considerable was, That upon Mount *Calvary*, at *Jerusalem*, the Place where our Saviour suffer'd, built at the Charge of the Emperor; *Euseb. de Vit. Const. Lib. III. Cap. 29.* Two more Great Churches were built in *Palestine*, at the Charge of *Helena*, Mother of *Constantine*; One in Honour of Christ's Birth at *Bethlehem*; and another in Memory of his Resurrection. *Id. Lib. III. C. 41.* Besides these, in *Rome*, and other Cities, that Emperor built Churches of a stately Height, far exceeding the Old ones which were pulled down. *Euseb. Hist. Eccl. Lib. X.* The following Emperors continued in the same Munificence; there being a Publick Fund issuing out of the Fisk, for the Building and Repairing of Churches. *Soc. Lib. I. C. 14.* How frequently they were built in *Theodosius's* Reign, may be seen by several of *S. Ambrose's* Epistles upon these Occasions. But *Justinian* far exceeded any of his Predecessors in this Liberality, even to such a Degree, that he is said to have taken away the Salaries which were settled upon Professors and Schoolmasters, to defray this Charge. *Zon. Tom. III.* So that, about the Seventh or Eighth Century, Churches were erected not only in Great Towns, but in Villages likewise. As for the outward Figure of the Ancient Churches, especially the *Græcian*, they were very various, and far more elegant than those which were built in the *Gothick* Times, and those following Ages, whose Architecture was founded upon that Model. *Leo Allatius*, whose Observations are very Curious this way, informs us, That some were of a Round Figure, with a Cupulo on the Top, called by the Greeks *καλοειδής*, and *δολωτά*, from the Rafter's all meeting in a Centre: Some were long, being cover'd with an Arch, called from the Figure of the Roof,

The Order for Morning and Evening Prayer.

Chappel, or (b) Chancel; Except it shall be otherwise determined by the Ordinary of the place. (c) And the Chancels shall remain as they have done in times past.

And

Roof, *καλυπτήριον*; Others built in a Cross, and from that named *καυχήριον*. The Churches were disposed within Doors thus. There were Two Principal Parts of the Church: First, The Body thereof; which was called the *Navis*, or the Ship; where the Laity were, during the Performance of their Acts of Devotion. In the Middle Part of the Body, was the Place for the Men: The Women were in Galleries on each side, next to the Wall; having a particular Stairs to go up to them, by themselves; with Bannisters before them, to keep them from being gazed at, during the Sacred Solemnity. *Clem. Const. Aug. Lib. III. de Civ. Dei. Greg. Naz. de Somno Anept.* The next Part was the Chancel: Of which more in the next Note.

(b) Chancel.] The Chancel, or the Choir, was called *Bima*; or the Ascent, from the several Steps which were to go up to it. And, being separated from the rest of the Church by Bannisters, which the Greeks called *καυχήριον*, and the Latins *Canelli*; it obtained the Name of Chancel, in modern Times. No one was to come within the Rails of this, but only Persons in Sacred Orders; the Laity being oblig'd to keep within the Body of the Church; except only the Emperor, who, by a particular Indulgence, out of Regard to his High Character, was allowed to come within the Rails. *Con. Trull. Can. LXIV.* Which Custom was long tenaciously observed by the Greek Church: But the Latin Church, in Compliance to the Women, allowed them, whenever they pleased, without Breach of Modesty, to go up to the Altar, tho' the 44th Canon of the Council of Laodicea had forbidden it; as Balsamon, upon this Canon, has noted. Round the Chancel were several Seats, or Stalls, the Principal of which was the Cathedral, *θεσβιον*, or Bishop's Throne; next this, the Seats of the Presbyters; with Benches for the Deacons, and Mats for the other Church-Officers. *Soc. Lib. V. Cap. 15. Conc. Laod. Can. LVI.* Joining to the Chancel was a Closet, or Vestry, where the Bishops and Clergy used to Enrobe themselves, and make themselves ready to Officiate: This was called by the Greeks *Ἀσπασιον*, by the Latins *Domus Saluatoria*. *Theod. Lib. IV. Cap. 20. Hier. de Obitu Nepot.*

(c) Chancels shall remain as they have done in times past.] Several very Unhappy Disputes about Altars and Tables have arisen in our Church, concerning the Disposal, or Situation of the Lord's Table, in the Chancel, during Edw. VI. the Chancels. The first, being in the Beginning of the Reformation, was, Whether those of the Altar-fashion, which had been used in the Popish Times, and on which the Masses were Celebrated, should be kept up. This Point was first started by Bishop Hooper; who, in a Sermon before King Edward VI. in the Third Year of his Reign, said, That it would do well, if it might please the Magistrate, to have Altars turned into Tables; to take away the false Persuasion of the People, which they have, of Sacrifices to be done upon Altars. Because, as long (says he) as Altars remain, both the Ignorant People and Priests, will always dream of Sacrifice. After this, came out the first Letters on this Occasion, directed from the King to the Bishops, dated Nov. 19. 1549. Copies of which I never saw; but that they were sent, is plain, by the Diary of King Edward, which says this: Nov. 19. 1549. There were Letters sent to every Bishop, to Pull down the Altars. A Year after, another Letter from the King and Council, dated Nov. 4. 1550. was sent to Ridley, then Bishop of London, to be executed in his Diocese; a Copy whereof is extant in Fox. And in this, Altars are order'd to be taken down; and instead of them, a Table to be set up, in some convenient Place of the Chancel. But, that a former Progress had been made in this Affair, is plain, from the Preface of this Letter; which says, Whereas it is come to our Knowledge, that being the Altars within the more Part of the Churches of this Realm, upon good and godly Considerations are taken down, there doth yet remain Altars, standing in diverse other Churches, &c. Which Passage I take to refer to the Effect of the Letters mention'd in the King's Diary, written the Year before: For I cannot think (as some do) that this relates to the Tumultuous Pulling down the Altars by the Rabble, before the Royal Orders came out: For certainly the Council would never have vouch'd this to have been done upon good and godly Considerations. Bishop Ridley enforced this Order of Council, sent to him, by several Reasons; whereby he shews, That a Table is

more agreeable to the Nature of the Sacrament, than an Altar. After this, came on the Review of the Liturgy, 1551; which was confirmed by Act of Parliament.

Now, whereas in the First Liturgy it is order'd, That the Priest Officiating should stand before the midst of the Altar, in the Celebration: In the Rubrick of the Second it is order'd, That the Priest shall stand on the North-side of the Table. And thus the first Dispute between Altars and Tables was at an end. But there presently followed upon it another Controversy; Whether the Table, placed in the room of the Altar, ought to stand Altar-wise? i. e. in the same Place and Situation as the Altar formerly stood. In some Churches, the Tables were placed in the middle of the Chancels; in others, at the East Part thereof, next to the Wall. Bishop Ridley endeavoured to make a Compromise of that Affair, in his Church of St. Paul's, suffering the Table to stand in the Place of the Old Altar; but, beating down the Wainscot-Partition behind, laid all the Choir open to the East, leaving the Table then to stand in the Middle of the Chancel. Under this Diversity of Usage, Superiors not pressing for an Uniformity of Practice, Matters continued quiet, as to this Controversy, during this King's Reign.

When Q. Elizabeth came to the Crown, and a New Review of the Liturgy was made; this present Clause was added, to hinder any new Differences upon this Head; And the Chancels shall remain as they have done in Times past. Time. Whereby an Indulgence is given to those Cathedral or Collegiate Churches; where the Tables stood Altar-wise, and fasten'd to the East Part of the Chancel, to retain their Ancient Practice; but lays down the General Rule otherwise, especially as to Parish-Churches; As is plain by the Rubrick before the Communion, in her Common-Prayer-Book; That the Table, having at the Communion-time a fair white Linnen-Cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning or Evening Prayer shall be appointed to be said. And the Injunctions given out in her first Year, enforce the same; adding, That, after the Communion done, from time to time, the same Holy Table shall be placed where it stood before. The Canons of 1603, order, That at the time of the Communion, the Table shall be placed in so good sort, within the Church, or Chancel, as thereby the Minister may be the more conveniently heard of the Communicants, in his Prayer and Administration; and the Communicants also, more conveniently, and more in Number, may Communicate with the said Minister. Can. LXXXII. So that, by these Authorities, 1st, Where Tables were fixed, they ought not to be stirred, but to remain as they were. 2dly, That at the Time of the Communion, they might either stand at the East-Wall of the Church, or in other Place that is more convenient. But this Latitude being granted, several Inconveniencies did arise.

Great Irreverence was used towards the Holy Table; not only People's Hats and Gloves were thrown upon it, but the Church-Wardens and Overseers were frequently writing their Accompts thereon, the Proceffioning-Boys eating their Loaves and Cakes, and Dogs leaping up at the Bread; to the great Scandal of our Reformation, not only among the Papists, but also among the Protestant Churches abroad. Archbishop Laud, out of Zeal to reform these Horrid Abuses, and to bring the Church to an Uniformity of Practice, endeavoured to have the Communion-Table set Altar-wise, at the East-end of the Chancel, and to be rail'd in; engaging many of the Bishops to press this in their Visitation-Articles. They grounded their Reason for this (besides the hindring the foresaid Irreverences) upon the Practice of the Royal Chappel, and most of the Cathedral Churches, where the Tables stood Altar-wise; as also on one of the Injunctions of Q. Elizabeth, which ordereth, That the Holy Table in every Church be decently made, and set in the Place where the Altar stood; and there commonly covered, as thereto belongeth; and so stand, saving when the Communion of the Sacrament is to be distributed: At which time, the same shall be so placed in good sort within the Chancel, &c. And moreover, on the Authority of the Bishop; to whom, in the Preface of the Common-Prayer-Book, is allowed a Power, upon any Doubt arising in the Use and Practising of the same Book, to take such Order for the

Disputes thereof
in K. Charles I.'s
Reign.

Quieting

The Order for Morning and Evening Prayer.

And here is to be noted; that such (d) Ornaments of the Church and of the Ministers thereof at all times of their Ministration, shall be retained and be

Quieting and Appeasing of the same; so that the same Order be not contrary to anything contained in that Book. Great Strifes and Contentions were for many Years kept up in the ventilating this Controversy; till the Civil War came on, and all Things, Civil and Sacred, were overwhelmed with Confusion. Since the Restoration, no Positive Determination therein being made, in the Review of the Common-Prayer, the Dispute has very happily dy'd; and the Tables have generally been set Altar-wise, and railed in, without any Opposition thereto; the Generality of all Parishioners esteeming it a very decent Situation, they coming of themselves to a good Liking of it, which they could not be brought to, by the too Rigid Methods which were heretofore used.

(d) Ornaments of the Church, and the Ministers thereof. It being here said, That the Ornaments of the Church, and the Ministers thereof, at all Times Churches, and of their Ministration, shall be retained, and be in use, as were in this Church, by the Authority of Parliament, in the Second Year of King Edward VI.; but no Ornaments particularly mention'd; it is necessary to enquire, What they are? If we have Recourse to that Act, we shall find it there enacted, That all and singular Ministers, in any Cathedral or Parish-Church, &c. shall, after the Feast of Pentecost next coming, be bounden to say the Mattens, Evening-Song, &c. and the Administration of the Sacraments, and all the Common and Open Prayer, in such Order and Form, as is mention'd in the said Book [viz. First Book of Edward VI.] and not other, or otherwise. So that by this Act, we are sent to enquire into the Rubricks of King Edward's first Common-Prayer-Book, for the Habits in which Ministers are to Officiate. And among them we find these Rules. That in the Saying or Singing of Mattens and Evening-Song, Baptizing and Burying, the Minister, in Parish-Churches or Chappels annex to the same, shall use a Surplice. And in all Cathedral Churches and Colleges, the Archdeacons, Deans, Provosts, Masters, Prebendaries and Fellows, being Graduates, may use in the Choir, besides their Surplices, such Hoods as pertain to their several Degrees, which they have taken in any University within this Realm. But, in all other Places, every Minister shall be at Liberty to use any Surplice, or no.

And whensoever the Bishop shall Celebrate the H. Communion in the Church, or Execute any other Publick Ministration; he shall have upon him, besides his Rochet, a Surplice or Alb, and a Cope or Vestment; and also his Pastoral Staff in his Hand, or else born or holden by his Chaplains. But in the Rubrick of King Edward's Second Common-Prayer-Book, confirmed likewise by Act of Parliament, the Cope and Pastoral Staff are omitted; and therefore were not used by the Bishops, either since the Restoration, or all along Q. Elizabeth's Time, that I can find: Tho' in Queen Elizabeth's Act of Uniformity, there is likewise Reference made to the Act of the 2 of K. Edw. VI. Provided always, and be it enacted, That such Ornaments of the Church, and the Ministers thereof, shall be retained, and be in Use, as was in this Church of England by the Authority of Parliament, in the Second Year of Edward VI. To which this Clause is further added; Until further Order shall be therein taken, by the Authority of the Queen's Majesty, with the Advice of Her Commissioners, appointed and authorized under the Great Seal of England for Causes Ecclesiastical, or of the Metropolitans of this Realm. Which last Clause, whether it be a Qualification personally Empowering this Queen, and dying with her; or declarative only of the Regal Power, antecedently inherent in her, and derivable upon her Successors; has afforded Matter of much Dispute.

But because most, or all of these Ecclesiastical Habits, have been excepted against, either as Prophane, or Superstitious; or, as being a faulty Compliance with the Papists, who do in common with us use them; or, as being not sufficiently agreeable to the Simplicity used by the Clergy of the Primitive Church; it will not be amiss to speak something, concerning both the Lawfulness, and the Ancient Use of them.

To begin with the Surplice. Of all the Ecclesiastical Habits, this has been the most opposed, because enjoind to be worn by every Minister when he Officiates. But when we seriously consider Matters, it will appear, that there is very little to be said against it; and, that it is a very Decent and Proper Habit

for the Purpose. For, most certainly, it is by no means convenient, that a Minister should Officiate in the Common Habit which he wears at other times: And this our Adversaries are so sensible of, that most of them wear a Handsome long Cloak, when they Preach, or Pray in their respective Congregations. And why there should be such a material Difference between a Garment of a White Colour, and one of Black; between one made of Linnen, and another of Wool; so as to occasion one to be Lawful to be worn, and the other to be Unlawful, is very unaccountable.

I am sure, the Surplice has a great deal more of Ancient Ecclesiastical Practice on its side. There is little doubt to be made, but that it was used in S. Cyprian's Time. For Pontius Diaconus, in the Martyrdom of that Father, written by him, says, That when he suffer'd, *Sedile erat foris intus Linteum tectum, ut sub ictu Passionis Episcopatus honore frueretur*: There was a Bench by chance cover'd with a white Linnen-Cloth; so that at his Passion, he seem'd to have some of the Ensigns of the Episcopal Honour. This is a clear Instance, that the Alb, or Surplice, was used by Bishops in those Times. By the IVth Council of Carthage, the Alb is enjoined to be used even by Deacons, at the Time of their Administration in the Publick Service. *Con. IV. Carth. Can. XLI. S. Jerom* defends the Use of this, and says, It was used by Bishops, Priests, and Deacons, and all the other Ecclesiastical Orders in his Time. *Qua sunt, rogo, inimicitiae contra Deum, si Episcopus, Presbyter & Diaconus, & reliquus Ordo Ecclesiasticus, in Administratione Sacramentorum, candida veste processerint?* What Offence is it against God, I pray, if the Bishop, Priest and Deacon, and the rest of the Ecclesiastical Order, wear a white Garment? Hier. contr. Pelag. Lib. I. And the *εὐαγγελιστῶν*, the White Shining Garments, in Nazianzen, must allude to the Surplices then worn in the Church. *Greg. Naz. Somn. de Aneft. Templo*. And indeed, the Church, when she was to Appoint what Garments were proper to be used in the Publick Service, had Reason to pitch upon those of White Linnen, rather than any other; because Angels, and other Blessed Persons, are recorded in Scripture to have appear'd in that Habit. *Mat. XVII. 2. Mar. XVI. 9. Mat. XXVIII. 3. Act. I. 10. Rev. IV. 4. 7. 9.*

Another Ecclesiastical Ornament, which is order'd to be worn in the Celebration of Divine Service, is the Hood. But if there be any Fault in wearing this Habit, the University is to be blamed for it, rather than the Church: For the Hoods, which are generally worn by the Clergy, are the Habits of their Degrees, which they have taken in one of the Universities. The Hood is called by the *Latins Caputium*, or *Cucullus*. The latter seems to be the most proper Name for it, and was of great Antiquity. For the *Cucullus* was an Habit among the Ancient Romans; it being a Coarse Covering for the Head, something like our Fishermens Caps, made of Thrum or Coarse-Yarn; broad at the lower part, for the Head to go in, and then lessening gradually, till it ended in a Point. It was from being rolled up in the Shape of this Hood, that the Papers the Grocers used to wrap their Wares in, were called *Cuculli*. Upon this Account it was, that Martial feared lest a Sheet of his Book should serve to be rolled up in this Cap-fashion, to put Pepper or Frankincense in:

Ne Thuris Piperisve sis Cucullus. Mart. Lib. III. Ep. 2.

The Gauls, especially the Druids, wore the *Cucullus* (or Hood) very long, so that the Top-part thereof hung down behind: Hence, when it came to be used at Rome, it obtained the Name of *Bardo Cucullus*, or the Bards-Hood. Nay, some wore it so big and large, that they could make it lap over their Faces. And this was the Custom of *Manteius*; who seems to have had a sore Eye, and to have pulled the Flap of his *Cucullus*, or Hood, over it, to skreen it from the Light, or the Dust, as he sat in the Theatre, and to have looked at the Shews with his other Eye.

Illic Cucullo prospicit caput testus,

Oculog; ludos spectans indecens uno. Mart. Lib. V. Ep. 14.

The Order for Morning and Evening Prayer.

be in use as were in this Church of *England* by the Authority of Parliament, in the second year of the Reign of King *Edward* the Sixth.

In time, the Coul or Hood was enlarged, so as to cover the Head and Neck, and to muffle up the Person that wore it in such manner, as not to be known when he went along.

Tempora Santonico velans adoperta cucullo. Juv. Sat. 7.

The Hood continued in Use in the Time of the later Emperors of *Rome*; it being mention'd in the Writings of *Capitolinus*, and *Spartian*. When the Monks and Asceticks began in the Church, they took up the Use of it, as being a Melancholy Habit, when drawn over part of their Faces; keeping them both from being stared at, and from looking about. And as the several Orders of the Monks grew up, there was hardly any one of them but had the Hood or Coul, a little differenced in the Cut or Fashion of it. But generally it was contrived so, that in Cold or Wet Weather, it might be a Covering to the Head; or, at other times, when they pleased, they might let it fall back behind them. The Hood was also used by the Canons of Cathedral and Collegiate Churches; tho' they were forbidden by the Canons to use the same Hood with the Monks. *Conc. Aquisgr.* The Universities took the Hood from the Cathedrals: For, in the latter Ages, the Monks had made their Hood and Gown to be the same thing; so that, among them, the *Cucullus* signified their whole Habit, and not the Hood only; and so it was used for the last Four or Five Hundred Years. Thus the Hood, properly so called, was used only by University-Graduates, and Secular Dignified Priests; and by them, rather for Ornament than for Use.

Rochet. The *Rochet* was an Ancient Garment used by the Bishop. In the Barbarous Latinity, it was called *Rochetum*, being derived from the German Word *Ruck*, which signifies the Back, as being a Covering for that. The Writers of the *Roman* Church will have this to have been the Episcopal Habit in the Time of *S. Cyprian*. *Bar. Annal. An. 261. §. 41, 42.* But, tho' *Birrus Dalmatica*, and *Linea*, by which last the Cardinal will have understood the *Rochet*, be mention'd in the Acts of *S. Cyprian's* Martyrdom; yet 'tis plain, that this is the Interpolation of a silly modern Writer: For who can think that *St. Cyprian* would go to his Execution in his Pontifical Habit; to expose it to the Scorn

of the Heathen Multitude, and to be the Booty of the Executioner? But it was in common Use in the Seventh Century; because *Bede* not only mentions it, but gives a Rationale of the particular Make of it. And comparing it with *Aaron's* Ephod, says, That the Closeness of it at the Hand, denotes, *Nequid non utile faciant*; That he that wears it, ought to do always something that is profitable. *Bed. de Tabernac. citat. ab Almario. Bibl. Patr. Lib. X. p. 389.* In the following Ages, the Bishops were obliged by the Canon-Law to wear their *Rochet*, whenever they appeared in publick: *Pontifices autem in publico & in Ecclesia, superindumentis lineis omnes utantur. Decretal. Lib. III. Tit. 1. Cap. 15.* This Practice seems to have been kept up in *England*, more than in other Places; *Erasmus* mentioning it as something particular in *Bishop Fisher*, That he would leave off his *Rochet* when he travelled: *Decreverat posito Cultu Episcopali, hoc est Linea Veste, quæ semper utuntur in Anglia, nisi cum veniuntur, trajicere, &c.* He had determined to throw off his Episcopal Habit, that is, the Linnen-Garment, which they always use in *England*; except when they hunt, and to pass over the Seas, &c. But, since the Reformation, the Bishops have not worn their *Rochets*, when they appear in any Publick Place out of the Church, besides Parliament-House. The Chimere, or Garment over the *Rochet*, in the Popish Times, and in *Edward* the Sixth's Reign, was of Scarlet; which made *Bishop Hooper* scruple at it, as too light a Robe for the Episcopal Gravity: But this, in *Q. Elizabeth's* Time, was changed into a Chimera of Black Satin. *Vid. Hody's Hist. of Convoc. p. 143.*

The Cope answers to the *Colobium*, used by the *Latins*, and the *σάκκον*, used by the *Greek* Church. It was first a Common Habit, being a Coat without Sleeves; but afterwards used as a Church-Vestment. The *Greeks* say, it was taken up in Imitation of that Mock-Robe which was put upon our Saviour, which was a Red Bag, or Sack. *Ἐξαιρέτως ὃν ἐνεδύσαντο ἐμπαυδόμενοι ὁ Σωτὴρ ἔδεικνόντες σάκκον διὰ τὴν σάκκον τύπον ἔχει. ὃ δὲ καὶ ἔχει τὸ αὐτὸ ἀγαλῆσι μανίκια. Ἀρνηδιωτερον ὃ τὸ πάλαιον, καὶ ὃ ἐνεδύοντο οἱ ἐκκεῖται τῷ ἀρχιερέων σάκκον καὶ τὸ αὐτὸ χαλόμενον. Sym. Theff.*


THE ORDER

FOR

Morning Prayer,

Daily throughout the Year.

¶ At the beginning of Morning Prayer the Minister shall read with a loud voice some one, or more of these Sentences of the Scriptures, that follow. And then he shall say that which is written after the said ¶ Sentences.

- I.  When * the wicked man turneth away from his wickedness, that he hath committed, and doth that which is lawful and right, he shall save his soul alive. *Ezek. xviii. 27.*
- II. I acknowledge my transgressions, and my sin is ever before me. *Psal. Li. 3.*
- III. Hide thy face from my sins, and blot out mine iniquities. *Psal. Li. 9.*
- IV. The Sacrifices of God are a broken spirit: a broken, and a contrite heart, O God, thou wilt not despise. *Psal. Li. 17.*

V. Rent

VARIOUS READINGS:

¶ The Order for Mattins daily through the Year. 1 B. Edw. VI.
The Priest, being in the Chaire, shall begin with a loud Voice the Lord's-Prayer, called the Pater noster. *ibid.*

An Order for Morning Prayer daily throughout the Year.
2 B. Edw. VI. throughout the Year. *Elix.*

¶ The Order where Morning and Evening Prayer shall be used and said.

¶ The Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel, except it shall be otherwise determined by the Ordinary of the Place, and the Chancels shall remain as they have done in times past.

¶ And here is to be noted, that the Minister, at the time of the Communion, and at all other times, in his Ministration, shall use such Ornaments in the Church, as were in use by authority of Parliament, in the second Year of the Reign of King Edward the Sixth, according to the Act of Parliament in that case made and provided. O. C. P.

¶ An Order for Morning Prayer daily throughout the Year.

¶ At the beginning both of Morning Prayer, and likewise of Evening Prayer, the Minister shall read with a loud Voice, some one of these Sentences of the Scriptures that follow: And then he shall say that which is written after the said Sentences. O. C. P.

¶ The Sentences in the Old Common-Prayer-Books, are according to the Translation of the Great Bible.

* Not in Scot. Lit. but *Ezek. xviii. 31, 32.*

Prov. xxviii. 13. Psal. Li. 9, 17. Joel ii. 13. Dan. ix. 7. Jer. x. 24. Psal. cxliii. 2. 1 Joh. i. 8. Sc. Lit.

PARAPHRASE on the SENTENCES:

I. At whatsoever time the Sinner, by his unfeigned Repentance, shall turn to God, he will be acceptable unto Him, altho' his former course of Life has been very vicious. For (as that whole Chapter of *Ezekiel*, from whence this Verse is taken, shews) as those who have formerly led an habitual good Life, if they fall into a sinful Course, shall forfeit God's Favour, and ruin their Souls, notwithstanding their former Goodness: So shall an Evil Man, if he amends his Life and turns to God, be restored to his Kindness, and shall deliver his Soul from those Miseries which attend a final Impenitence.

II. I do not extenuate my Guilt, or deny it; but do with Grief acknowledge it: letting it make that deep Impression upon me, as to be always present to my Mind, and, as it were, continually set before my Eyes.

III. O Lord, out of thy proneness to pardon Sin, do thou, as it were, overlook my Offence: And upon my true Repentance, which I beseech thee to grant me, blot out my Iniquities, and expunge them out of thy Book, where they stand recorded against me.

IV. God is better pleased with a Penitent Soul, which is truly sorry for, and is willing to forsake its former Sins, than with the most pompous Sacrifices which could be offered according to the Legal Institutions. For a broken Heart (*i. e.* a Heart cast down by extreme Grief, *Isa. lxi. 1.* and which does always accompany true Repentance) is a Sacrifice which will be always accepted by God, and which he will not despise, as he does the formal Sacrifices of wicked Men.

P

V. Ye

M O R N I N G P R A Y E R.

V. Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious, and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel ii. 13.*

VI. To the Lord our God belong mercies, and forgiveness, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his Laws, which he set before us. *Dan. ix. 9, 10.*

VII. O Lord correct me, but with Judgment; not in thine anger, lest thou bring me to nothing. *Jer. x. 24. Psal. vi. 1.*

VIII. Repent ye; for the Kingdom of Heaven is at hand. *S. Mat. iii. 2.*

IX. I will arise and go to my Father, and will say unto him; Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *S. Luke xv. 18, 19.*

X. Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psal. cxliii. 2.*

XI. If we say, that we have no sin, we deceive our selves, and the truth is not in us. But, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 S. John i. 8, 9.*

I. **D**early beloved brethren, the Scripture moveth us in sundry places, to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end, that we may obtain forgiveness of the same by his infinite Goodness and Mercy. II. And although we ought at all times humbly to acknowledge our Sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render Thanks for the great Bene-

V. Ye must take care to be heartily and unfeignedly sorry for your Sins, rather than to acquiesce in the theatrical Expression of Sorrow, by outward Signs and Gestures, such as the renting the Garments were, of which Custom we have many Instances in Scripture. *Gen. xxxvii. 34. Jos. vii. 6.* for the Graciousness, the Mercy, the Longsuffering, and Benignity of God, are the greatest Encouragement to Sinners, upon their Return to God, to expect his Pardon: And moreover he does, as it were, repent him of the Evil, or Punishment, he inflicts on Men; when, upon their Repentance, he is resolved to withdraw it.

VI. God is a God of that merciful and forgiving Nature, that He is inclin'd to pardon us, tho' we have never so highly offended him; and, tho' we have, as it were, been up in Arms, and in open Rebellion against him, by a notorious Violation of his Laws, which we ought to have obeyed; yet he still is ready to forgive us.

VII. O Lord, I beseech thee, do not chastise me with the Anger of an Enemy, but with the Moderation of a Merciful Judge; for I should be totally consumed, if thou should'st proceed with me according to Rigour, and as my Sins have deserved.

VIII. Repent of your Sins, and make your Peace with God, before Christ's Kingdom of Glory begins, which the universal Judgment is to precede; whither, if ye are summoned, with your Sins about you, unrepented of, you are undone for ever.

IX. I will (like the Prodigal Son, pressed down with the Guilt and Misery which my Sins have brought upon me) return to my heavenly Father, and acknowledge the Grievousness of my Offences, whereby I have deservedly forfeited that Relation which he bore to me.

X. O Lord do not call me to an Account for my Actions, with a too rigid Severity, or (as it is in the Original *Hebrew*) do not go to Law with me, or carry me before the Judgment-Seat; for if thou viewest all things through the rigour of thy Justice, the most innocent Man's Life cannot stand the Tryal; nay, every Man living must be beholding to thy Mercy to be acquitted.

XI. This Life being a State of so many Imperfections, that we are all liable to great Failures; to say we are in a State of Perfection, and that we live without Sin, is a most notorious Falshood, and is a thing unbecoming the Truth and Simplicity of our Religion: But if we acknowledge our Sins before God, and truly repent us of them, God, out of his Faithfulness and Justice, will, upon our performing those Conditions, make good his Promise to us on that behalf, in pardoning them: And will keep us clean, for the future, from any gross Sin, by granting us the Assistance of his Holy Spirit, which will confirm and establish us in every good work, *Rom. xvi. 20. 1 Thess. iii. 13. 1 Pet. v. 10.*

P A R A P H R A S E on the E X H O R T A T I O N.

I. My Dear Fellow Christians, the Holy Scriptures, (whose Authority you and all Faithful People profess the greatest Reverence for) not only in those several Passages which I have now read unto you, but in many other places, do exhort us, to confess unto God our innumerable Transgressions which we have committed against his Sacred Laws. Besides, it is the greatest Folly for us to hope to dissemble them, or to extenuate them, so as to deceive the All-searching Eye of God, who sees every thing nakedly as it is. Nor must we be guilty of such a vile Act of Hypocrisy, as, notwithstanding our many Sins, publicly in the Church, in the Presence of God and his Holy Angels, to stand upon our Justification. But if we would do as sincere Christians ought, we must perform these three Parts of true Repentance. First, With an humble and lowly Heart confess our Sins to God, with a Dejectedness and Confusion like that of the Publican, who stood afar off and would not lift up his Eyes to Heaven. Secondly, We must add to this, a true Penitent Sorrow of Mind, for having offended so good a God, and for having brought our selves into so great danger. And Lastly, We must, from these Considerations, take such a Disgust against our Sins, as to resolve to be obedient to God's Laws for the future. Now, if we pursue this Method in our Repenting of our Sins, we need not despair of God's forgiveness of them. But still we must not think that a Repentance so circumstantiated, will be any meritorious Cause, whereby we may claim from God an Impunity of our Sins; for that is owing only to the infinite Goodness and Mercy of God, reached out to us in the Mystery of our Redemption, and by the Suffering of our blessed Lord for us.

II. And though we ought at all times, or in those more frequent Courses of private Devotion (which we are by our Religion oblig'd to, *Eph. vi. 18. 1 Tim. vi. 8.*) to exercise this Duty of Confession, which is so eminent a part of Prayer; there is certainly a greater reason to make use thereof in the solemn Assembly of Christians in the Church, where they meet together to perform the four great parts of Religious Worship. 1. Thanksgiving for Mercies received. 2. Praise and Adoration of the Excellencies and Goodness of God. 3. Hearing God's Word read and preach'd. 4. Petition or Asking of God Spiritual and Temporal Blessings. But without a Confession of our Sins, and the other necessary parts of true Repentance, we cannot rightly perform any of these publick Duties. We cannot thank God as we ought, when we still continue to abuse his Mercies: We cannot praise and admire his Perfections, which, in an unregenerate State we have little sense of. We cannot be devout Hearers of God's Word with all our carnal Affections about

MORNING PRAYER.

Benefits that we have received at his hands, to set forth his most worthy Praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the Body as the Soul. III. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice unto the Throne of the Heavenly Grace, saying after me.

¶ A (a) general * Confession to be said of the † whole Congregation, ‡ after the Minister, all kneeling.

I. Almighty

us: Not can we hope for a Success of our Prayers, which by the Wickedness of our Lives are become an Abomination unto God.

III. Wherefore I earnestly desire of every one of you (as well Laity as Clergy) to address yourselves, with me, to God in devout Prayer; which I, as God's Minister, for myself and you, offer up to the Throne of God's Grace: which I do not so solitarily, by myself, as the Priest was to do under the Jewish Dispensation, (Exod. xxx. 7. Luke i. 10.) and as the Papists since have imitated, but I desire you, who have higher Privileges, by virtue of Christ's Covenant (Eph. ii. 14. 1 Pet. ii. 5.) to accompany me thither; repeating after me those Words which the Church has prescribed upon this occasion; Intreating you, that you would manifest in your Devotion, those Effects of a pure Heart, Sincerity, Attention, Gravity, and whatever else becomes the devout Worship of God; taking care that in all your Responses you avoid, as on the one side a loud clamorous Voice, so on the other side, an inarticulate Motion of the Lips, and that you make use of only a low and humble Voice, as may be suitable in this Solemnity.

VARIOUS READINGS.

* Brought in, in the 2 B. of Edw. VI.

† All that are present, Sc. Lit.

‡ After or with the Deacon or Presbyter, Sc. Lit.

NOTES.

(a) General Confession.] By the constant Tenor of the Holy Scriptures we are informed, that, without an Acknowledgment and Confession of our Sins, we cannot obtain a Remission of them. If we confess our sins, (says St. John) he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, 1 John i. 9. This was that which rendered the Publicans Devotion so acceptable to God when he cried, God be merciful unto me a sinner, Luke xviii. 13. Moreover, this was the practice of devout Penitents in the Jewish Church: As of David, Psal. li. 3. I acknowledge my transgressions, and my sin is ever before me. Against thee only have I sinned, and done this evil in thy sight, &c. And of Jeremy, and the sincere Penitents of his time; We lie down in our shame, and our confusion covereth us: for we have sinned against the Lord our God, we and our Fathers, from our youth unto this very day, and have not obeyed the voice of the Lord our God, Jer. iii. 25. And of Daniel; O Lord, to us belongeth confusion of face, because we have sinned against thee, &c. Dan. ix. 8, 9, 10. And so in the vicarious Sacrifices of the Levitical Law, the Priest was to confess over them, all the iniquities of the Children of Israel, Lev. xvi. 21.

But in some Cases, besides such general Confession of Sins, there was, by the Jewish Law, a particular Confession enjoined; as, for Instance, in the Case of Injury done, When a Man or Woman shall commit any Sin that Men commit, to do a Trespas against the Lord, and that Person be guilty, then shall they confess the sin which they have done, &c. Numb. v. 6, 7. This the Jews call a Confession upon a particular Sin; Vid. Fag. in locum: Which appears to have been the ordinary practice, especially in all Sins of great Enormity. Thus David confessed his two great Sins of Adultery and Murder to Nathan, 2 Sam. xii. 13. whereupon Nathan, by Authority from Almighty God, gave him Absolution: And Nathan said unto David, The Lord also hath put away thy sin. And referring to this, I take that of St. James, Confess your Faults one to another, &c. Jam. v. 16. where the τοῖς ἀλλήλοις is not to be understood of a mutual Confession of one Brother-Christian to another, but chiefly of one made to the Ministers of the Gospel; for in a like Passage, πάντες ἀλλήλοις ὑποτασσόμενοι, be ye all subject to one another, 1 Pet. v. 5. does not signify a mutual Subjection, but a Subjection of Inferiors to Superiors.

So that all which can plainly be deduced from Scriptural Doctrine, concerning Confession, is this: That in common or ordinary Sins, we are to acknowledge them before Almighty God, either particularly in our Private, or generally in our Publick Devotion; but as for some Sins of a more extraordinary kind, the heinousness whereof ordinary Christians may not be sufficiently apprized, or which may be attended with such nice Circumstances as perplex their Consciences, here resort is proper to be made to the Mini-

sters of the Church, who as Physicians of the Soul, are best able to advise the fittest Remedies, upon such uncommon Emergencies.

Now Matters of this kind stood within these Limits for a considerable time after the first propagating of Confession in the Gospel; but however, during the Piety of very the Primitive Times, another sort of Confession came in use, which was this. It having all along been the practice for Excommunicates, before their Reception into the Church, to make a solemn Confession of their Faults before the whole Congregation, some Persons who had fall'n into a great Sin, tho' they had never been censur'd for it, thought it a part of their Duty to take upon themselves a publick Shame for it, by discovering it to the whole Congregation they were Members of, and to desire their Prayers to God for their Pardon. Thus Irenæus, Lib. i. cap. 9. speaks of some Women who having been seduced by the Heretick Marcus, In manifesto faciebant Homologesim, plangentes & lamentantes corruptelam, made their Confession in publick, bewailing their Corruption. Thus Tertullian, speaking of those that were under this Exomologesis or Confession, says they did, Jejunis preces alere, ingemiscere, lachrymare, mugire dies noctesque ad Dominum Deum suum; Presbyteris ad volucaris Dei adgeniculari, fratribus legationes deprecationis sue injungere. Improved their Devotion by Fasting, they groaned, and wept, and sighed unto God, Day and Night, throwing themselves at the Feet of the Presbyters, they kneel'd down before the Saints, and begged of them to deprecate the Divine Punishment from them, Tert. de Pœn. And so we read of Natalis, being laps'd into Heresy, that he cloaths himself in sackcloth, sprinkles his head with Ashes, throws himself at the feet of the Clergy and Laity, with many Tears bewailing his Error, Euf. Eccl. Hist. lib. 5. c. 28.

Some Difficulties and Inconveniences arising from this Practice, about the Year 360, the Office of a Publick Penitentiary in the Greek Church began, who was to be (as Sozomen informs us) a Presbyter of good Conversation, prudent and ἐχέμενος, one who could keep a Secret; to whom those who were laps'd into any great Sin might confess it; and he, according to his Discretion, was to enjoin a Penance for it. But still there was no Command for all People to confess their Sins to this Presbyter, for then there must have been more of them; but the Historian says, there was but one Penitentiary in all Constantinople, in which there were sixty Presbyters. But in the Latin Church, the Practice of Publick Confession to the whole Congregation, continued 200 Years longer, viz. till the Time of Pope Leo, which was about the Year 450, who, by an Injunction of his, did abrogate it, Leon. Epist. 78. After some time, the Greek Church began to grow weary of this private Confession to a Penitentiary, and so laid it aside: for a certain Lady having confessed, that she had used unlawful Familiarity with a Deacon of the Church of Constantinople, (that being the occasion of a great deal of Talk and Scandal) Nestarius, Bishop of the place, deposed the Deacon, and abrogated the Office of a Penitentiary: Soz. Hist. Eccl. Lib. 7. cap. 16. Soer. Lib. 5. cap. 18. It ought further to be observ'd, that whilst private Confession to Ministers was practis'd, in some of the earlier Ages of the Church, recourse was had to them only as Spiritual Physicians and Counsellors, as appears by many Passages of Antiquity, Orig. in Psal. 37. Cyp. Sermon. de lapsis. Hier. in 16. Matt. Vid. Note in Visit. Sick. Hom. on Repentance Par. II.

In the Council at the Lateran, which was held in the Year 1215, every Person, of each Sex, was oblig'd once in a Year to confess to the Minister of his Parish, the Sins of which he had been guilty of, &c. Conc. Lat. cap. 21. Auricular Confession to the Priest being thus establish'd, some of the School-Divines of the Romish Church, carri'd it to further lengths, making it to be an Article of Faith; To be receiv'd by the Priest, not Ministerially, but Judicially and Authoritatively; That every single Sin must be discover'd to them, with all its aggravating Circumstances, &c. All which horrible Tyranny over Mens Consciences, and diving into the Secrets of Families and Governments, was confirm'd by the Council of Trent, Sess. 14. cap. 6.

The excellent Compilers of our Liturgy, being willing to settle things upon the Ancient Bottom, order'd only a General Confession of Sins to be pronounc'd by all Persons indifferently, not requiring any particular Confessions to be made; thereby coming much nearer to the Apostolical Practice than the Romish Liturgy can pretend to, in all which Service there is no Confession which the People share in; for their Confiteor tibi Domine, &c. in the Mass, relates to the Priest, and the Confiteor Deo omnipotenti, Beata Maria, &c. in the Breviary, is the Confession only of the Clergy.

MORNING PRAYER.

I. **A**lmighty, and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices, and desires of our own hearts. We have offended against thy holy Laws. We have left undone those things, which we ought to have done; And we have done those things, which we ought not to have done; And there is no health in us. II. But thou, O Lord, have mercy upon us, miserable Offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy Promises declared unto mankind in Christ Jesu our Lord. III. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober Life, † To the glory of thy holy Name. Amen.

¶ The (b) Absolution, * or Remission of sins, to be pronounced (c) by the † Priest alone, standing; the People still kneeling.

I. Almighty

PARAPHRASE on the General Confession.

I. O Lord, we address ourselves to thee, in consideration of those Attributes of thine, which most dispose thee to pardon Sinners: Thy Omnipotence, by which thou art endowed with a sufficient Power to help us; and thy Mercifulness, by which thou hast always a Will to do it: Having likewise a comfortable Expectation of Forgiveness from that Relation of Fatherhood, which thou art pleased to own, that thou dost bear towards us: We must, to our shame, confess, that we have, by our Sins of Surprise and Infirmitie, erred, and made smaller Steps out of the Path of our Duty; and, at other times, strayed, and made larger Excursions from those Ways which the Holy Religion thou hast revealed, has chalked out to us, to walk in; and this (to use our Saviour's Similitude) not unlike lost Sheep, that straggle from their Shepherd, and are thereby exposed to innumerable Dangers. We acknowledge that we have, too often, consented to those unlawful Desires, which we have been prompted to by our corrupt Nature, and original Depravation. We have added to these, many actual Offences against thy Holy Laws, which we are so strictly obliged to observe. Besides, we acknowledge ourselves to have been guilty of many several kinds of Actual Sins, being answerable for many Sins of Omission, by neglecting the several Duties commanded us: And many Sins of Commission, by a wilful doing what was forbidden us. So that there is no part of our Souls healthy, or free from Sin, but they being, as it were, under an universal Sickness, *Isaiah i. 6.* [Or, we can hope for no Health or Salvation from ourselves.] II. We fly therefore to thy Goodness, O God, for a Deliverance from this Burden of our Sins, and (like the Penitent Publican, *Luke xviii. 1.*) Beseech thee to be merciful to us miserable Sinners. Remit therefore, we pray thee, the Punishment which is due to our Sins, upon our Confession of them, and hearty Repentance for them. And, upon our being truly Penitent, restore us to thy Favour, which we have forfeited by our Disobedience; and *Gal. vi. 1.* let us enjoy the Benefits of thine Elect Saints, whose Privileges wicked impenitent Sinners are excluded from: As thou hast promised to us in the Charter of the Gospel, delivered to us by Jesus Christ. III. Therefore we beseech thee, O gracious God, not for the sake of any Saint or Angel, but for the sake of thy dear Son, in whose Name, when we ask any thing, thou hast promised to give it, *John xvi. 23.* to afford us such a powerful Assistance of the Grace of thy Holy Spirit, that, for the future, we may faithfully discharge all the parts of our Christian Duty: That we may live Godly, in paying a devout Worship to Almighty God; That we may live Righteously, in doing all Acts of Justice and Charity to our Neighbour: And Soberly, in performing all the Duties of Temperance, Chastity, and other Vertues which relate to ourselves. Nor do we desire this, to reflect any Honour upon ourselves, or to acquire any Merit by such a Religious Life; but only that the greater Glory may be ascribed to thy Goodness, by whose Grace we expect to have those Dispositions and Habits to be wrought in us.

VARIOUS READINGS.

‡ To the glory of thy holy Name, and the Salvation of our own Souls. *Sc. Lit.* Amen added, and at the end of all other Prayers in the last Review.

* Or remission of sins, added 1 King James.

† By the Presbyter alone, he standing up and turning himself to the People, still remaining upon their knees. *Sc. Lit.*

NOTES.

(b) The Absolution.] The Absolution, here enjoined to be pronounced by the Minister, does consist of three parts: First, the Absolving Form contain'd in these words, *The Almighty God pardoneth and absolveth all them that truly repent, and unfeignedly believe his*

Holy Gospel: Secondly, A Declaration both of the Forms of Authority, the Ministers of Christ are vested with for this purpose, and of the Conditions requir'd to make it take effect. And lastly, A Prayer to God for his Grace, thereby to attain to such of those Qualifications that we may be wanting in. As to the Form, we may take notice, that the Form used by the Romish Church is avoided, which was, *Ego absolvo te ab omnibus peccatis tuis in nomine Patris, Filii, & Spiritus Sancti, Amen. I absolve thee from all thy Sins, in the Name of the Father, Son, and Holy Ghost, Amen.* In Othobon's Injunctions, we find the Form to be, *Ego te a peccatis tuis autoritate qua fungor absolvo.* Which *Johannes de Athona* Glossing upon, explains, or rather gives the Form used in his Time, i. e. in the Reign of Edward I. A. D. 1290. *A peccatis istis mihi per te jam confessis, & aliis de quibus non recordaris, autoritate Dei Patris Omnipotentis & Apostolorum Petri & Pauli, ac Officii mihi commissi, te absolvo. I absolve thee from the Sins which thou hast confessed to me, and from all other which thou dost not remember, by the Authority of God the Almighty Father, and the Apostles Peter and Paul, and that of the Office entrusted to me.* In all which Forms you may observe, that the Priest pronounces the Absolution as from himself, judicially and authoritatively, in the first Person, *I absolve:* Which our Church has changed into, *Almighty God pardoneth.* Not that our Church absolutely condemns Forms of Absolution, which run in the first Person, the having enjoined one of that kind, in the Office for the Visitation of the Sick: but, as that is only at the desire of the Sick Persons, on a special Confession of their Sins, and upon a very extraordinary occasion, so she thinks the Declarative Form more proper for daily Use; as being less liable to the Exceptions of those, who would be apt from thence to accuse the Clergy, for aggrandizing their own Office, by so frequently repeating the Power which they are vested with, *Vid. Not. on the Visit. of the Sick.* Whereas the Popish Forms run in absolute Terms, without Conditions, our Absolution is pronounced as limited to such as truly Repent, i. e. who are under hearty Sorrow for Sin, and are fully resolv'd upon Amendment; and not such as are only attrite, in the Romish Phrase, i. e. have some faint Wishes to be good; which Persons, in the Romish Church, are allow'd the Benefit of Absolution, *Con. Trident. Sess. 4. cap. 4.* The words unfeignedly believe his Holy Gospel, are added, because Repentance and remission of Sins are preached only in Christ's Name, *Luke xxiv. 47.* Besides, the Wisdom of our Church is remarkable, in putting both these Qualifications together; one of which, being either omitted in the Absolution-Form used by some in other Reformed Churches; or Faith in its general Signification, being alone mention'd as a Qualification for it, has given occasion to the Papists to revile them for Solifidians. * *Calvini forma* (says *Bellarmin. de Pen. Lib. 3. cap. 2.*) est, *Remittuntur tibi peccata, si credis.* Besides the Form of Absolution, the Church here vouches the Authority and Command by which the Minister pronounces the Absolution, which is, that of God Almighty, made known to us in his Holy Word; and the place pointed at is principally that of St. John, *Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained,* *John xx. 23.* Whereby a Power of Absolution was for ever vested in the Apostles and the Ministers of the Gospel, who were to succeed after them.

(c) By the Priest.] That it might not be doubted by whom this Form of Absolution may be pronounced, the Rubrick does expressly inform us, that it is the Priest who officiates. By Priest, in Church-Language, is understood, a Person who is advanced in the Ecclesiastical Orders, to the Dignity of a Presbyter: And no Person in any Age of the Church, who was under this Degree, did ever pretend, as of Right, to pronounce Absolution. The Penitentiaries, in the ancient and more modern Ages of the Church were always of this Degree. 'Twas adopted into an Axiom in the Canon-Law, *Ejus est absolvere cujus est ligare:* No one could pronounce Absolution, but he who had Power to Excommunicate. In the Body of that Law, Absolutions

MORNING PRAYER.

I. Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a Sinner, but rather that he may turn from his wickedness and live; and hath given Power and Commandment to † his Ministers, to declare and pronounce to his People, being Penitent, the Absolution and Remission of their sins: He* pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. **II.** Wherefore let us beseech him, to grant us true repentance, and his Holy Spirit, † that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal Joy, through Jesus Christ our Lord.

¶ The People shall answer here, and at the end of all other Prayers, Amen.

¶ Then the Minister shall kneel, and say (d) the Lords Prayer with an audi-

lutions of all kinds are reserved either to Presbyters or Bishops; De-
cret. Lib. 5. De penit. & remiss. Tit. 28. And in our Provincial Consti-
tutions it is strictly enjoined, De Penitentia precipimus quod Diaconi
Penitentias dare non presumant; unless the Priest be away when a
Man is a dying, Lyndwood. Prov. Lib. 5. cap. 16. Upon which the
Learned Annotator Glosses, Est namque regulare, quod quilibet debet
confiteri Sacerdoti; nam solis Sacerdotibus dedit Dominus ligandi &
solvendi Potestatem, cum dixit, Joh. xx. Quorum remiseritis, &c. Our
Church, in the last Review of the Liturgy, has chosen to put in
the Word Priest, instead of Minister, (which was in K. Edward VI.
second Book, and in Q. Elizabeth's) to the End that no one might
pretend to pronounce this, but one in Priest's Orders; being sen-
sible that some bold Innovations had been made herein, by reason
of some Persons misunderstanding, or misapplying the Word Mi-
nister. But the first Compilers of the Common-Prayer understood
the same by Minister, as we do now by Priest; that being the ge-
neral acceptation of the Word at that time. Vid. Note on the Ab-
solutio in the Evening-Service. And we must note, That the Com-
pilers of the second Book of Edw. VI. (in which the Confession
and Absolution were first inserted) put into the Rubrick, to be said
by the Minister (or Priest) alone, to avoid the Imputation which the
Papists had charged some of the Reformed with, for permitting
Absolution to be pronounced by Persons not of this Order: For in
the Provincial Council of Sens (which was before that of Trent,
and ended twenty Years before the Compiling our Common-Prayer,
viz. A. D. 1528.) we find the Protestants found fault with for af-
firming, Laicos & mulierculas aequè ac Presbyteros posse absolvere:
That Laicks, and Women, among them might pronounce Absolu-
tion. Which indeed was Luther's Opinion, but only so (as Chem-
nitius explains it) that in case of extreme Necessity they might use
it; Which Doctrine he had from the Papists themselves.

But it may be said, That Priest here signifies not one who is in Priest's
Orders, but any Minister that officiates, whether Priest or Deacon; That
a Deacon is a Minister in the Common-Prayer-Book sense of the Word, and
may read not only the Common-Prayer, but also this Absolution.
But I answer, 1st, the Word Priest, neither here, nor any-where
else, in the Common-Prayer, signifies so; and the Compilers of that
Book were better Divines and Canonists, than to put that sense up-
on the Word. 2. the Word Minister in the Common-Prayer-Book
Rubricks, always signifies a Priest ministering or officiating. Vid. E-
vening Prayer. 3. That 'tis no part of the Deacon's Office to read
this or any part of the Common-Prayer, unless the Litany, in pub-
lick. His Office is to assist the Priest who ministrereth in Divine Service,
to read Scripture and Homily, and to preach when licensed; but to per-
form Divine Service is no part of the Office of a Deacon in the Church
of God, committed to him in his Ordination; Office of ordering Dea-
cons. Vid. Notes on the Rubrick after the Preface. 4. The Power
of Absolution delegated to Ministers by Jesus Christ, Joh. xx. 23.
is not given to Deacons, but to Priests. Now, with what face can
a Deacon say, That God having given Power and Commandment
to his Ministers, to pronounce Absolution to his Penitent People,
therefore he does accordingly pronounce it; when, at the same
time he knows he is not one of those Ministers to whom this
Power is granted? Indeed, for Deacons to perform Divine Service,
is an Intrusion of too long standing among us easily to be rectified;
but, for them to pronounce Absolution is a more novel Boldness,
which, if not check'd by Superiors, in time will proceed to greater
Extravagance. When this Form of Absolution was

Whence this Form of Absolution taken. added in the second Book of Edw. VI. it seems to
have been, in some measure, taken from the Absolu-
tio Pluralis in the old Ordo Romanus; for in that the
Scriptural Authority, upon which Absolution is
grounded, is included in a long Parenthesis, as it is in ours; and the
force of the first Word, which went before the Parenthesis, is implied
again in the Word Ipse, as it is, in ours, by the Word He. Dominus
Jesus Christus (qui dignatus est, Discipulis suis dicere quæcunque
ligaveritis super terram, erunt soluta & in cælo, &c.) ipse vos ab-
solvere dignetur. Ord. Rom. in Auctuario Bibl. Patrum. Le Bign. p. 59.

Note, That the Word alone here is of very comprehensive signi-
fication: For 1. It denotes, That no one must pronounce this but
a Priest. 2. It denotes, That whereas the Confession is ordered
to be said by the whole Congregation, saying after the Minister, here
the People must leave off speaking, and let the Priest pronounce
the Absolution alone by himself. 3. It implies, That the Priest
alone must stand, and the People kneel.

VARIOUS READINGS

† To the Presbyters of his Church, and Ministers of his Gospel
Scot. Lit.

* The same almighty God pardoneth. S. L.

‡ That we may receive from him Absolution from all our Sins
that — S. L.

¶ Here begins the Morning-Prayer in the first Book of Edw. VI.

¶ The Priest being in the Quire, shall begin with a loud Voice the
Lord's Prayer, called the Pater noster. 1 B. Edw. VI.

¶ Then shall the Minister begin the Lord's-Prayer with a loud Voice.
O. C. P.

¶ And in this, and in other Places of the Liturgy, where the last words,
for thine is the Kingdom, are expressed, the Presbyter shall read
them. But in all places where they are not expressed, he shall end
at these words, But deliver us from evil. Amen. Sc. Lit.

PARAPHRASE on the Absolution

I. The Almighty God (who stands possessed of the sole Power of
all things in Heaven and Earth, who is not willing that any Sinner
should everlastingly perish, Ezek. xviii. 28. but rather, that repenting
of his Sins, he should live in eternal Happiness; and, to this end,
hath given Authority and express Command to the Ministers of
the Gospel, Mat. xviii. 18. Joh. xx. 23. to declare remission of
Sins to Persons who are truly Penitent.) He, by the Mouth of his
Minister, pronounceth Pardon and Absolution to every one of you
that is endowed with the requisite Qualifications for it, i. e. a true
Repentance of his Sins, and a stedfast Belief of the Holy Gospel,
Mark i. 15. Acts xx. 21. II. Therefore that we may receive the
Benefit of this Holy Ordinance, let us pray to God, of whom cometh
every good and perfect gift, Jam. i. 17. to afford us the Grace of true
Repentance, and withal, the Assistance of his Holy Spirit; for, with-
out the Illumination of this blessed Spirit, which helps our Infirmi-
ties, Rom. viii. 26. our Devotion will not be well-pleasing to him,
Gal. iv. 6. which Holy Spirit is likewise necessary, that we may
not return to our Sins again, but that our Souls, which have for-
merly been polluted with many Vices, may shine with that Purity
and Holiness which the Gospel requires. So that when we come to
die, we may enter into the Joy of the Father, through the Merits of
Jesus Christ our blessed Redeemer.

NOTES

(d) The Lord's-Prayer.] This Prayer is called the
Lord's-Prayer, because it was dictated by our blessed The excellency
Lord to his Disciples, as a comprehensive Form, of the Lord's
comprehending all things necessary for them to pray Prayer.
for; and also to be used by them, and all those who
should embrace the Christian Faith, in their Devotions. For it was
a common practice among the Jewish Doctors, to deliver to their
Scholars a certain Form of Prayer, to be used together with the
established Form of Devotions; to the end that their School might
be distinguished from those of other Rabbi's, whereof several In-
stances are to be found in the Babylonish Gemara. Gem. Bab. Tract.
Berachoth. And to this Custom our Saviour's Disciples are suppo-
sed to refer, when they desired of him to teach them to pray, Lu. xi. 1.
And

MORNING PRAYER.

(e) audible voice; the People also (f) kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.

I. **O** Ur Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. II. Give us this day our daily bread. And forgive us our trespasses, as we forgive them, that trespass against us. And lead us not into temptation; But deliver us from evil: III. For thine is the Kingdom, the Power, and the Glory, For ever and ever. Amen.

¶ Then

And according to this Injunction the Primitive Christians constantly made use of it in their Publick Worship; therefore it is called, *Publica & communis oratio*: The publick and common Prayer, Cypr. de Orat. Dom. So Tertullian calls it the *Legitima Oratio*: The established or enjoined Form of Prayer. *Sed in legitima oratione, cum dicimus ad Patrem, & ne inducas nos in tentationem*: But in the Established Prayer when we say, lead us not into temptation, Tertul. lib. de fug. in Pers. To the same purpose St. Austin: *Moneo vos, charissimi, ut precem legitimam Patri & Deo offerendam ante discatis*. I advise you, my dearest Friends, that beforehand you learn the Established Prayer, to be offered up to God and the Father, Aug. Sermon. 126. de Temp. But of the use of this in the publick Prayers of the ancient Church, see Note A on the Preface. This Prayer they looked upon as a Compendium of all Matters proper to be asked for. Therefore St. Cyprian says, that it is, *in virtute spiritualiter copiosa, ut nihil omnino pretermittitur sit, quod non in precibus & orationibus nostris celestis doctrina compendio comprehendatur*: So copious in spiritual virtue, that there is nothing omitted in all our Prayers and Petitions, which is not comprehended in this Epitome of heavenly doctrine, Cypr. in Orat. Dom.

Besides this, the Ancients were of Opinion, That the making use of this Prayer was of special efficacy to incline God to pardon Sins of Infirmary, especially those committed through want of Fervour and sufficient Attention in our other Prayers: *De quotidianis autem levibusque peccatis, sine quibus hac vita non ducitur, quotidiana oratio satisfacet*. As for our daily and slight Sins, without which no one can live, the daily (i. e. the Lord's-Prayer, because it was said daily in the Devotions of the Church) will be accepted by God for pardon of them, Aug. Ench. ad Laur. cap. 7. For so it is explain'd by the Council of Toledo, by which it is enjoined, that *Presbyteri & ceteri Clerici Dominicam Orationem, quia quotidiana oratio est, quotidie dicere*. That Presbyters and other of the Clergy should say the Lord's-Prayer daily, because it is the daily Prayer, Conc. Tol. IV. can. 9. And gives the forementioned Reason for this Injunction. *Delet enim hac quotidiana oratio minima & quotidiana peccata*. For this daily Oration blots out the smaller and daily sins, Conc. IV. Tol. ib. But this Doctrine the Papists afterwards perverted, by their distinction of Sins into Venial and Mortal, and by the pure *opus operatum* of repeating the Lord's-Prayer; which Abuses are taken away by the wise Reformers of our Church.

(e) Audible Voice.] It was an ancient Custom of the Church for the Lord's-Prayer to be repeated with a loud Voice; Thus Amalarius Fortunatus, an ancient Ritualist, says, *Dominica Oratio in Missa sacro, non tacite sed excelsa voce dicenda est, ea ratione quod hac oratio publica & communis sit*. In the Communion Service, when the Lord's-Prayer is said, it must be said with a loud Voice, because it is a Prayer which is publick, and of the whole Congregation. Amal. Fort. de Offic. Eccl. cap. 29.

(f) Kneeling.] That Kneeling was a Posture of Religious Worship or Prayer to Almighty God, among the Jews, in the most ancient Times, is evident from several Passages in Scripture: For this was the Posture which Solomon used in his Prayer, at the Dedication of the Temple: *And it was so, that when Solomon had made an end of praying, all this Prayer and Supplication unto the Lord, he arose from before the Altar of the Lord, from kneeling on his knees*, 2 King. viii. 53. The same is recorded in the Book of Chronicles, that he *kneeled down upon his knees, before all the congregation of Israel*, 2 Chr. vi. 13. The same Posture Daniel used in his Devotions, *His Windows being open in his chamber towards Jerusalem, he kneeled upon his knees three times a day, and prayed*, Dan. vi. 10. So Isaiah expresses the Worship which ought to be paid to the one true God, from the Posture which usually attended it; *I have sworn by myself, that unto me every knee shall bow*, Isai. xlv. 23. The same Religious Posture of Praying was used by our blessed Lord himself, *And he was withdrawn from them about a stone cast, and kneeled down and prayed*, Luke xxii. 41: The same Posture was used in Prayer by the Apostles, and other Holy Persons among the first Christians: St. Paul, after his Sermon, *kneeled down and prayed with them all*, Acts xx. 26. And St. Stephen, at his Martyrdom, *kneeled down, and cried with a loud Voice, Lord, lay not this sin to their charge*, Acts vii. 60. When St. Peter raised Tabitha from the dead, he *kneel'd down and prayed*, Acts ix. 40.

Thus St. Paul expressing Prayer by the usual Posture which attended it, says, *For this cause I bow my knees unto the Father of our Lord Jesus Christ*, Eph. iii. 14. The same Practice was continued by the Christians of the first Ages. The Christian Soldiers, whilst they were praying for Rain in Aurelius's Army (and did thereby miraculously obtain it) were *προσκύβοντες ἐπὶ τῷ γῆνι καὶ τῷ δεικνύον ἡμῶν* *καὶ ἐκπνέοντες*. Kneeling upon the Ground, according to the peculiar Custom of us Christians, says Eusebius, Hist. Eccl. Lib. V. c. 5. This Tertullian calls, *Adoratio de geniculis*; Adoring God upon our knees, Tert. adv. Jud. cap. 10. And *geniculis positus, orationem commendare*, to commend our Prayers to God kneeling upon our knees, Adv. Marcion. cap. 18. And in another place, referring to the forementioned Story recorded in Eusebius, says, *Quando non geniculationibus & jejunationibus nostris, etiam siccitates sunt depulsa?* When doth it come to pass that Droughts are not driven away by our kneelings, i. e. Prayers, and our Fastings? Tert. ad Scap. cap. 4. Indeed this Kneeling at Publick Prayers was changed into Standing, during the Solemnity of the Paschal Festivity, or the time between Easter and Whitsuntide, and also upon every Sunday throughout the Year. Wherefore Tertullian says, *Die dominico jejunium nefas ducimus, vel de geniculis adorare*. Eadem immunitate à die Pasche in Pentecostem usque gaudemus. We esteem it a Crime to fast upon Sundays, or to say our Prayers upon our knees. The same Privilege we enjoy from Easter to Whitsuntide, De Cor. Mil. cap. 3. And when some were breaking in upon this ancient Usage, the Council of Nice inforces the same by a Canon, *Ἐπειδὴ ἱνὲς ἐστὶν ἐν τῇ κωστακῇ γὰρ καὶ κλινόμενοι, καὶ ἐν τοῖς τῆς Πεντηκοστῆς ἡμέραις ὡς τῇ πεντήκῃ ἐν πᾶσι παροικία ὁμοίως φυλάττειν, ἵνα ὡς ἐδὲ τῇ ἀγία Συνόδῳ τὰς ἐοχὰς ἀμειβόμενοι τῷ Θεῷ*. Forasmuch as there are (some who kneel at Church on Sundays, and within the Fifty Days, that there may be an Uniformity in every Diocese it has pleased the Holy Synod to enjoin, that at those times they pray standing, Conc. Nic. Canon. ult.

But bating the Exception, In Honour of these great Festivals, in which the Ancients thought Standing was more proper, as being a more joyful Posture, and fitter for a Feast than Kneeling; and having something symbolical in it, to denote the Resurrection, to the Honour of which these Festivals were dedicated, (συμβολὴν δὲ τῆς ἀναστάσεως, Author. Quæst. ad Orthod. Qu. CXV.): I say, bating this, at all other times they prayed kneeling, as thinking this the most humble Posture, and most likely to obtain of God an answer to their Prayers, Conc. Tar. III. Can. 37. The same Posture was used by the Primitive Christians in their Private Devotions; upon which account St. James the Just is reported, by the frequency of his Devotions, to have made his knees like those of Camels, Hier. de Jacobo: The like is reported of Asella, Hier. Ep. 15. ad Marcell.

PARAPHRASE on the Lord's-Prayer.

I. We address our selves to Thee, O God, who by thy Creation art the Father of us and all Mankind, but art the particular Father of us Christians by Adoption, Rom. viii. 15. Putting up our Petitions to Thee the great God, whose Throne and Place of especial Residence is the highest Heaven, Isa. lxvi. 1. Matt. xvi. 17. We do desire and will endeavour, that thy Name, Exod. xx. 7. and whatsoever belongs to thee, may be hallowed and kept free from any manner of Contempt, and also be honoured with distinguishing Marks of Esteem. We likewise earnestly desire and long for the time when thy Kingdom of Glory shall begin, which Flesh and Blood cannot inherit, 1 Cor. xv. 50. and which the Blessed of the Father are to enter into, Matt. xxv. 34. We pray farther, that we Christians here upon Earth may perform the Will of God, Mark iii. 35. Eph. v. 10. Rom. xii. 2. Manifested to us by the Preaching of the Gospel, with as much Readiness and Exactness, as the Angels in Heaven perform it, Psal. ciii. 21. Matt. xviii. 10. II. We enlarge our Petitions to beg a Sufficiency of Bread, 1 Tim. v. 8. i. e. Food, Raiment, and other Necessaries of Life, in such proportion as God is pleased to deal out to us: Beseeching thee to forgive our Sins great and small, both of which make us liable to God's eternal Vengeance, Matt. xii. 36. 1 Cor. vi. 9, 10. As we on our Part own, that we freely forgive all that have offended against us, knowing that God will Pardon our Sins upon no other Condition, Matt. vi. 15. Lastly, we desire of Thee, that thou wouldest be pleased to hinder any strong Temptation, which it is not likely we shall have Power to overcome, Mat. xxvi. 4. from being laid in our way, or if it be, give us such a powerful Assi-

MORNING PRAYER.

¶ Then likewise he shall say,

O Lord, open thou || our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God, make speed to * save us.

Answer.

O Lord, make haste to † help us.

¶ ∴ Here all (g) standing up, the Priest shall say,

(h) Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest.

(i) † Praise ye the Lord.

Answer.

The Lord's name be praised.

¶ ** Then shall be said, or (k) sung this Psalm following: †† Except on Easter day, upon which another Anthem is appointed: and on the Nineteenth day of every month it is not to be read here, but in the ordinary course of the Psalms.

Venite

Assistance of thy Grace, as may enable us to overcome it, 2 Cor. xii. 9. But deliver us from all Evil, as well that of Sin, Eph. ii. 1. Heb. x. 12. as that of Misfortune, Psal. cvii. 41. Acts vii. 10. as that arising from the Malice of evil Spirits, John i. 6, 8. Revel. xii. 8. III. And these Blessings we trust thou wilt grant us, thy adorable Perfections giving us encouragement to expect them from Thee: For thine is the Kingdom and sovereign Dominion over all things, and hast no one to controul Thee, 1 Chron. xxix. 11. Jude 25. thou art endowed with infinite Power, and hast nothing to withstand thee, Job xxxviii. 11. Psal. lxxv. 7. and thine own Glory is manifested in making us happy, Jude 25. Eph. i. 6.

VARIOUS READINGS.

|| My Lips: my Mouth. 1 B. Edw. VI.

* Save me: 1 B. Edw. VI.

† Help me: 1 B. Edw. VI.

∴ Then all of them standing up, the Presbyter shall say or sing. Scot. Lit.

‡ And from Easter to Trinity-Sunday, Hallelujah. 1 B. Edw. VI.

** Then shall be said or sung, without any Invitatory, this Psalm, Venite exultemus, In English, as followeth. 1 B. Edw. VI.

†† Added in the Review 1662, from the word following, to the end of this Rubrick.

NOTES.

(g) All standing up.] It was the Practice of the Primitive Church to perform those Parts of the Public Service, which were not celebrated kneeling, in the Posture of Standing; for this was another way of respectful worship paid to almighty God, in the Acts of Prayer and Thanksgiving, used anciently in the Jewish Church, and from thence derived to the Christian. And when we stand praying, forgive if we have ought against any, Mark xi. 25. The Pharisee and the Publican in the Parable are represented as standing and praying, Luk. xviii. 11, 12. The same Posture was used by the Primitive Christians in the earliest Ages, in those Parts and Times of Devotion, when they did not kneel. Quando stamus ad Orationem, says St. Cyprian: when we stand at our Prayers, Cypr. in Orat. Dom. This occasioned the meeting of the Primitive Christians, for performance of their Devotions, and other Spiritual Exercises, to be called Stationis, Standings. We find these frequently mentioned in Tertullian, and those Assemblies that were commonly called by this Name, were held upon Wednesdays and Fridays. Stationes dies suos habent quarta & sexta feria: They kept their Stations upon Wednesdays and Fridays. They met early in the Morning and continued in the Assembly (praying

and hearing the Word, read and expounded, and lastly receiving the Holy Sacrament) till Three of the Clock in the Afternoon; and then the Congregation broke up.

(h) Glory be.] The Gloria Patri was in use before Arius's Time, or a Hymn very like it, as appears from Clem. Alex. Pedagog. who wrote Anno Christi 190. Ἀὐτῶν τῶν μὲν πᾶσι καὶ ὁμῶς καὶ τῷ ἁγίῳ πνεύματι. Afterwards it became a Test upon the Arians, who altered it to, Glory be to the Father, by the Son, and in the Holy Ghost.

(i) Praise ye.] These Words are the English of the Hebrew Hallelujah, which was wont to be sung in the ancient Churches upon all solemn Occasions, and was never missed upon Sundays. Hallelujah diebus dominicis cantatur ubique.

(k) Sung this Psalm.] This Psalm is called in the Latin Service, The Invitatory Psalm. Some have mistaken, and taken the first Verse of it for the Invitatory Psalm. Of the Invitatory Psalm. for the Invitatorium was a select Text of Scripture, generally adapted to the Day, and used just before the Venite. The Morning-Service beginning with this Service, it was formerly sung with a very strong and loud Voice, to hasten People into Church, who were near about it, or who were in the Cemetery, waiting for the beginning of Prayers. And Durandus speaks of some lazy Christians, in his Time, A.D. 1286. who used to lie in their Beds till they heard the Venite sung in the Church, and then used to get up and come thither, Durand. de divinis Off. Lib. V. cap. 3. Certain it is that the Primitive Christians used to sing Psalms, all the time the Congregation was gathering together.

PARAPHRASE on the Versicles.

Priest. Do thou, O God, from whom proceedeth the Gift of Utterance, Exod. iv. 11. Prov. xvi. by thy Holy Spirit assist us in our Devotion.

Ans. And then we shall speak out thy Praise as we ought to do.

Priest. Give us the most Speedy Assistance in furthering us, in all things necessary to our Salvation.

Ans. And be not slack in affording us any thing, that may help us forward, in that most important Concern.

Priest. All Glory be ascribed to God the Father, God the Son, and God the Holy Ghost, the Three Persons of the ever-blessed Trinity.

Ans. As they have existed in glorious Felicity from all Eternity, and are Glorious still, and will be so for ever.

Priest. Sing to God Hallelujah.

Ans. Hallelujah.

VARI.

MORNING PRAYER.

Venite, exultemus Domino. Psal. xcv.

I. **O** Come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

II. Let us come before his presence with thanksgiving: and shew our selves glad in him with Psalms.

III. For the Lord is a great God: and a great King above all gods.

IV. In his hand are all the corners of the earth: and the strength of the hills is his also.

V. The sea is his, and he made it: and his hands prepared the dry land.

VI. O come, let us worship, and fall down: and kneel before the Lord our Maker.

VII. For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

VIII. To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the Wilderness.

IX. When your Fathers tempted me: proved me, and saw my works.

X. Forty years long was I grieved with this generation, and said: it is a people that do erre in their hearts, for they have not known my waies.

XI. Unto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the Son: and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

*¶ Then shall follow the Psalms in order as they be * appointed, || And at the end of every Psalm throughout the year, and likewise in the end of Benedicite, Benedictus, Magnificat, and Nunc dimittis, shall be repeated,*

† Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

*¶ ¶ Then shall be read distinctly with an audible voice the first Lesson, taken out of the Old Testament, as is appointed in the Kalendar, (except there be proper Lessons assigned for that day:) he that readeth so standing, and turning himself, as he may best be heard of all such as are present. ** And after that, shall be said, or sung in*

VARIOUS READINGS.

* Appointed in a Table made for that purpose, except there be proper Psalms appointed for that Day. 1 B. Edw. VI. O. C. P.

|| And at the end of the Venite, so also at the end of, &c. Sc. Lit.

† Every one standing up at the same. Sc. Lit.

¶ Then shall be read two Lessons distinctly with a loud Voice, that the People may hear: The first of the Old Testament, the second of the New, like as they be appointed in the Kalendar, except there be proper Lessons assigned for that Day: The Minister that readeth the Lesson standing, and turning himself so, as he may best be heard of all such as be present. And before every Lesson the Minister shall say thus; The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew, Mark, or other like, as is appointed in the Kalendar. And in the end of every Chapter he shall say, Here endeth such a Chapter, of such a Book. And (to the end the People may the better hear,) in such place where they do sing, there shall the Lessons be sung in a plain Tune, after the manner of distinct reading; and likewise the Epistle and Gospel. O. C. P.

** And after the first Lesson shall follow, Te Deum laudamus, in English, daily throughout the Year, except in Lent: all the which time, in the place of Te Deum, shall be used, Benedicite, omnia Opera Domini, Domino, in English, as followeth. 1 B. Edw. VI.

PARAPHRASE on the Venite,

I. Go to, let us sing Praises unto God: let us keep a Jubilee before our Lord Jehovah, our mighty Redeemer.

II. Let us appear before the Ark, the especial place of his presence, with giving of Thanks: and rejoice before him with Psalmody.

III. For our God Jehovah is not a vain fictitious Being, but the Real, the only and great God: a God, that is infinitely exceeding all the Heathen Idol-gods.

IV. He is a God by whose word were first made, and at whose

disposal now are, all the dark Corners and low Caverns of the Earth: and who has a Right and Sovereignty over the high and strong Mountains, those Mountains of Lassitude (as the Original calls them) that are so high, that they weary the Ascenders of them.

V. Ours is the same God, who by the like Vertue of Creation, has a Right to all the Sea and dry Land, wheresoever widely dispersed over the Globe of the Earth.

VI. Nay, for a further Motive for us to worship this only great and true God, let us consider him as the Maker of us Men; and upon that account, let us bow our knees in Adoration of our bountiful Creator.

VII. But for us the Seed of Abraham, we have still more particular Obligations to praise him; he having chosen us to be his peculiar People, taking care of us as a Shepherd does of his Flock.

VIII. But then we must not think, that God will be our God, and that we shall be his chosen People, if in this our Day we will not hear his Voice, Numb. xiv. 22. and obey his Laws, but provoke him by our stubborn Hearts and Disobedience, as our Forefathers did in their day at Massah and Meribah, Exod. xvii. 2, 7.

IX. When the ancient Jews your Predecessors had a Mind (as God Almighty speaks, Exod. xvii. 2.) to tempt me, and prove me how far my Almighty Power reached, and to put me to gratifie their unreasonable Curiosities upon unnecessary Miracles; tho' they could not but be abundantly satisfied of my omnipotent Arm, by the Works which they saw I did for their sakes in Egypt.

X. Full forty Years together, Numb. xiv. 23. was I vexed with the Crossness of this untoward Generation; which made me declare in these Words, *I the Lord have said, this is an evil Congregation*, Numb. xvi. 35. that have a Heart perfectly estranged from me, and that never considered those great Works which I did for them.

XI. Which Treatment of me, provoked me to so high a degree, that I declared upon my Oath, that they should not enter into the Land of Canaan, the place of their resting, after their wandering. This Oath you read, Numb. xiv. 23. *As I live, your Carcases shall fall in this Wilderness. Surely they shall not see the Land which I swear to their Forefathers.*

P A R A -

MORNING PRAYER.

in English the Hymn, called (1) Te Deum Laudamus, daily throughout the year: Note that before every Lesson the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter of such a Book: And after every Lesson, Here endeth the First, or the Second Lesson.

Te Deum Laudamus.

[I Doxology.]

I. **W**E praise thee, O God: we acknowledge thee to be the Lord.

II. All the earth doth worship thee: the Father everlasting.

III. To thee all Angels cry aloud: the Heavens, and all the Powers therein.

IV. To thee Cherubin, and Seraphin: continually do cry,

V. Holy, Holy, Holy: Lord God of Sabaoth.

VI. Heaven, and Earth are full of the Majesty: of thy Glory.

VII. The glorious company of the Apostles: praise thee.

VIII. The goodly Fellowship of the Prophets: praise thee.

IX. The noble army of Martyrs: praise thee.

X. The holy Church throughout all the world: doth acknowledge thee;

[II. Confession of Faith.]

XI. The Father: of an infinite Majesty;

XII. Thine honourable, true: and only Son;

XIII. Also

NOTES.

(1) *Te Deum.*] There is no doubt to be made, but that this Hymn was used in the Church about the Year 530, at which time St. Benet instituted his Order, and prescribed the singing of this Hymn, as one of his Rules, *Reg. cap. xi.* About the Year 560, in the Reign of Justin the Emperor, liv'd Dacius, Bishop of Milain, as St. Gregory writes, *Lib. III. Dial. cap. 4.* who wrote a Chronicle in the first Book whereof he writes thus; *A Beato Ambrosio, &c.* By the blessed Ambrose, all the faithful People of the City standing by and beholding, Austin was baptized and confirmed in the Name of the holy and individual Trinity, in which Fountain, as the Spirit gave them utterance, they singing first, gave Birth to the Hymn, *Te Deum laudamus*, which by the whole Catholick Church is, to this Day, entertained and religiously sung. Others tell the Story with more particularity: That Ambrose said the first Verse, *Te Deum laudamus*; Austin made answer, *Te dominum confitemur*; Ambrose again the next Verse, *Te aeternum Patrem*: Austin, *Tibi omnes Angeli*; and so alternately to the end of the Hymn, *Durandus de Off. Lib. V. cap. 3.* For the Truth of which Story, tho' I will not pretend to be a Voucher, yet thus much I think is from hence incontestably clear, That this Hymn was generally used by the Church in her Publick Devotion, before the middle of the Sixth Century. Nay, the Author thereof was probably St. Ambrose; for St. Ambrose was a Writer of Hymns; St. Austin, in his Confessions, commending the Hymn *Veni creator omnium*, As St. Ambrose's. St. Ambrose himself makes mention of his own Hymns, in his *Oration de Basil. non tradendis*, which his Adversaries the Arians pretended he had misguided the People by; one of which, 'tis probable, this present Hymn was, he mentioning therein the eternal Generation of the Son, *Thou art the everlasting Son of the Father.*

This Hymn in Latin is thus:

*Te Deum laudamus, te Dominum confitemur.
Te aeternum Patrem omnis terra veneratur.
Tibi omnes Angeli, tibi cœli & universæ potestates;
Tibi Cherubim & Seraphim incessabili voce proclamant;
Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth.
Plena sunt Cœli & Terra Majestatis Gloriæ tuæ.
Te gloriosus Apostolorum chorus,
Te Prophetarum laudabilis numerus,
Te Martyrum candidatus laudat exercitus.
Te per orbem terrarum sancta confitetur Ecclesia,
Patrem immensæ Majestatis,
Venerandum tuum verum & unicum Filium.
Sanctum quoque Paracletum Spiritum.
Tu Rex Gloriæ Christe:
Tu Patris sempiternus es filius. (rum.
Tu ad liberandum suscepturus hominem non horruisti Virginis utero.
Tu devicto mortis aculeo aperuisti credentibus regna cœlorum.
Tu ad dextram Dei sedes in gloria Patris,
Judex crederis esse venturus. (redemisti.
Te ergo quæsumus famulis tuis subveni, quos pretioso sanguine tuo
Æterna fac cum sanctis tuis in gloria numeremini.
Salvum fac populum tuum Domine, & benedic hereditati tuæ.
Et rege eos & extolle illos usque in æternum.
Per singulos dies benedicemus Te,*

Et laudamus nomen tuum in sæculum & in sæculum sæculi.

Dignare Domine die isto sine peccato nos custodire.

Miserere nostri Domine, miserere nostri.

(in Te.)

*Fiat misericordia tua Domine super nos, quemadmodum speravimus
In Te Domine speravi non confundar in æternum.*

PARAPHRASE on the Te Deum.

I. The Doxology.

I. We the Congregation of thy faithful People, now gathered together, do praise thee, O great God, and acknowledge thee to be the Lord and Maker of Heaven and Earth.

II. For surely we Christians are bound to praise thee, since every Nation in the World doth acknowledge thee to be the eternal Father and Maker of all things; and pay thee some kind of Worship or other, in the midst of their darrest Superstitions.

III. Nor is this Tribute of Praise given thee only by the Sons of Men, but all the Angelick Orders likewise pay their Worship to thee, in Songs of Admiration and Thanksgiving.

IV. The Cherubs and Seraphs, two of the Brightest and most Exalted of the Angelical Natures, continually, in their Adorations, do praise thee.

V. As 'tis recorded in that Prophetical Hymn, *Isa. vi. 3.* And one Seraphim cryed to another, and said, *Holy, Holy, Holy, is the Lord of Hosts,*

VI. *The whole Earth is full of his Glory.*

VII. Another Addition to thy Praise, in the Heavenly Quire, is from the Souls of the blessed Apostles; the most glorious Company of any thing that is Humane in Heaven, and next in Dignity after the Angels: Happy Souls! who, after having prosperously bestowed their Labours in Preaching the Gospel here, are now arrived in those Mansions of Bliss, to praise God for ever there.

VIII. Next after these come the Holy Prophets, which make a goodly Society among the Ranks of glorified Beings; they having been the Heralds and Harbingers to foretel, and to prepare the way of Christ's coming, are now arrived to a Share in his Glory, and do partake of a very honourable Place in his Kingdom; for ever praising thee there.

IX. Besides these, there is the noble Army of Martyrs, who having by their Blood gained the Victory over the World and the Devil, are now admitted to take a Share in the Quire of Heaven, for ever to sing Hallelujahs to the Honour of God.

X. Nor is thy praise confin'd only to the Celestial Regions, but even thy Church on Earth, wheresoever widely dispersed over the different Countries of the Universe, do with an Uniformity of Faith, acknowledge the mysterious Truths of thy Divine Nature which thou hast revealed to us.

II. Confession of Faith.

XI. Daily making the Confession of our Faith; That the first Person of thy Divine Nature, is God the Father of infinite Majesty, Power and Fecundity, by being the Fountain of the Divine Essence.

XII. Acknowledging likewise that the Second Person in this ever-blessed Trinity, is God the Son, not only thy Son by Adoption (as thou art pleased to make us) but thy true Son, who has the Honour to be produced by thee from all Eternity.

Q

XIII. And

MORNING PRAYER.

- XIII. Also the || Holy Ghost: the Comforter.
 XIV. Thou art the King of Glory: O Christ.
 XV. Thou art the everlasting Son: of the Father.
 XVI. When thou tookest upon thee to deliver man: thou didst not abhor the Virgins womb.
 XVII. When thou hadst overcome the sharpness of death: thou didst open the kingdom of heaven to all believers.
 XVIII. Thou fittest at the right hand of God: in the Glory of the Father.
 XIX. We believe, that thou shalt come: to be our Judge.
 [III. Supplication.]
 XX. We therefore pray thee, help thy servants: whom thou hast redeemed with thy precious blood.
 XXI. Make them to be numbred with thy Saints: in glory everlasting.
 XXII. O Lord, save thy people: and bless thine heritage.
 XXIII. Govern them: and lift them up for ever.
 XXIV. Day by day: we magnifie thee;
 XXV. And we worship thy Name: ever world without end.
 XXVI. Vouchsafe, O Lord: to keep us this day without sin:
 XXVII. O Lord have mercy upon us: have mercy upon us.
 XXVIII. O Lord, let thy mercy lighten upon us: as our trust is in thee.
 XXIX. O Lord, in thee have I trusted: let me never be confounded.

¶ Or this * Canticle, (m) Benedicite, omnia Opera Domini.

I. O

XIII. And lastly, thy Church declares her Belief in the ever-blessed Spirit, who is the Third Person of the Trinity, the Paraclete or Comforter, to whose kind Assurances and Inspiration, we owe all the Christian Graces we can hope for.

XIV. But we cannot but acknowledge of thee, O Christ, the Second Person of the blessed Trinity, whom some Persons, by reason of thy Abasement of thyself for our sakes, do ungratefully depreciate; that nevertheless thou art the very God, the Heavenly King, and of equal Glory with the Father.

XV. Thou art the Son of God the Father, from all Eternity begotten of him.

XVI. When thou, at the time of thy Stipulation with the Father in Prosecution of thy Mediatorship, didst undertake to deliver Man from the Wrath of God, which he was subject to, thou didst not abhor to veil thy Omnipotency with our frail Flesh, and to be born after the ordinary manner of us Men.

XVII. When thou by thy suffering for our Sins, hadst overcome the Sting of Death, and been Conqueror over the Grave, 1 Cor. xv. 56, 57. thou didst open the Gates of Heaven to all Believers on thee, as well Patriarchs and Prophets who expected thy Coming, as those who saw thee in the Flesh, and those who believe on thee afterward upon their Testimony, John xx. 29.

XVIII. And now after this Victory over Death, thou hast entered triumphantly into Heaven; and after thy Abasement here on Earth, art advanced to sit for ever on the Right Hand of God, being raised to the greatest Dignity and Glory that any Being is possessed of; making there Intercession for the Infirmities of thy poor Creatures, Heb. vii. 25.

XIX. And we believe, that at the end of the World, thou shalt come attended with innumerable Angels, Mark viii. 38. 2 Thess. i. 7. to judge the Quick and the Dead, 1 Tim. iv. 1.

III. The Supplication.

XX. We therefore pray thee, to assist us thy Servants with the Gift of thy Grace, pleading thy Merits for us, which upon our earnest Prayers, we trust thou wilt not fail to do, since thou hast redeemed us by thy precious Blood.

XXI. Make us to be reckoned among the Number of thine elect Saints, who are to inherit eternal Glory, Rev. vii. 4.

XXII. O Lord, preserve thy Servants of the Laity here present; and bless the Clergy thy peculiar Inheritance.

XXIII. Be thou to us all (both Priests and People) a tender Shepherd in governing us, and delivering us from Satan that Wolf who would devour us, 1 Pet. v. 8. and be pleased to draw us up after thee, John xii. 32. to that State of Immortality which thou art possessed of.

XXIV, XXV. Therefore in the words of the Psalmist let us say, Every day do we bless thee, and praise thy Name for ever and ever, Psal. cxlv. 2.

XXVI. Be pleased therefore to answer the Petitions of this day's Devotion, and to preserve us from Sin, till the course of our Public Exercise returns to morrow.

XXVII. Making use of the words of the blind Men and the Lepers, Matt. xv. 22. Luke xvii. 13. we cry, Jesu have Mercy on us.

XXVIII. Concluding our Hymn with the Words of the Psalmist, Let thy merciful Kindness, O Lord, be upon us, like as we do put our Trust in thee, Psalm xxxiii. 21.

XXIX. In thee have I put my Trust: Let me never be put to Confusion, Psal. xxxi. 1.

VARIOUS READINGS.

- ¶ The Holy Ghost also being the Comforter. S. L.
 * ¶ Or this Psalm, The Lord is my Shepherd. Sc. Lit. This is not in the Scotch Liturgy.

NOTES.

(m) Benedicite.] This was an ancient Hymn in the Jewish Church, and adapted into the Christian Worship in public Devotion, from the most early Times. Indeed our Church doth not accept it for Canonical Scripture, because it is not to be found in the Hebrew, nor was allowed in the Jewish Canon, as was observed long ago by St. Jerom, in his Preface before his Comment on the Book of Daniel. Which Criticism, his Adversary Rufinus bears hard upon him for, saying, That in stead of observing the Apostle's Advice, to beware of the Concision, he writes after their Copy. How (says he) shall the Church all the World over, as well those that are in the Body, as those who are gone to Christ, those Holy Confessors, and Holy Martyrs, and whosoever have sung the Hymn of the Three Children in the Church of God; have all these, falsa cecinerunt, sung a supposititious piece of Scripture? Ruff. in-vect. in Hier. From which words two things are plain, First, That Rufinus, and the generality of the Christians in his Time, took this Hymn to be a Portion of Holy Writ: And Secondly, That it was used as an Hymn in the Church long before Rufinus's Time, which was A.D. 390. But before him, St. Cyprian quotes this Hymn of the Three Children, calling the Scripture which contains it, Divine, Cypr. de Or. Dom. The same is cited by St. Chrysostom, Hom. 4. ad Pop. Theodoret explains it in his Commentary on the Book of Daniel: And so does St. Jerom himself, for all his Objections against it. But tho' it be not Canonical Scripture, nor an inspired Composition; however it is a pious Form of Praise, very ancient, and fit to excite Devotion in all good Christians. It seems to be a Paraphratical Exposition of the CXLVIII Psalm.

As to the Objection made by some, That in using this Hymn we pray to Angels and Heavens, Ice and Snow, &c. This is so weak, that

MORNING PRAYER.

- I. **O** All ye works of the Lord, blefs ye the Lord: * praise him, and magnifie him for ever.
- II. O ye angels of the Lord, blefs ye the Lord: praise him, and magnifie him for ever.
- III. O ye heavens, blefs ye the Lord: praise him, and magnifie him for ever.
- IV. O ye waters that be above the firmament, blefs ye the Lord: praise him, and magnifie him for ever.
- V. O All ye powers of the Lord, blefs ye the Lord: praise him, and magnifie him for ever.
- VI. O ye sun and moon, blefs ye the Lord: praise him, and magnifie him for ever.
- VII. O ye stars of heaven, blefs ye the Lord: praise him, and magnifie him for ever.
- VIII. O ye showers and dew, blefs ye the Lord: praise him, and magnifie him for ever.
- IX. O ye winds of God, blefs ye the Lord: praise him, and magnifie him for ever.
- X. O ye fire and heat, blefs ye the Lord: praise him, and magnifie him for ever.
- XI. O ye winter, and summer, blefs ye the Lord: praise him, and magnifie him for ever.
- XII. O ye dews, and frosts, blefs ye the Lord: praise him, and magnifie him for ever.
- XIII. O ye frost, and cold, blefs ye the Lord: praise him, and magnifie him for ever.
- XIV. O ye ice, and snow, blefs ye the Lord: praise him, and magnifie him for ever.
- XV. O ye nights, and days, blefs ye the Lord: praise him, and magnifie him for ever.
- XVI. O ye light, and darkness, blefs ye the Lord: praise him, and magnifie him for ever.
- XVII. O ye lightnings, and clouds, blefs ye the Lord: praise him, and magnifie him for ever.
- XVIII. O let the earth blefs the Lord: yea, let it praise him, and magnifie him for ever.

XIX. O ye

that any can answer who look but into their Bibles, where such Apostrophes frequently occur; and David may be as well accused of Idolatry and Angel-worship, as we may be for using this Hymn.

VARIOUS READINGS.

* Speak good of the Lord, and set him up for ever. In every Verse throughout the whole Hymn. 1 B. Edw. VI.

PARAPHRASE on the Benedicite.

- I. Let God be praised by all the numerous Works of his Creation, Let him be for ever honoured and extolled thereby.
- II. Let him be praised by all the Angelick Natures, the first and noblest Essay of his Creation; Let him be for ever honoured and extolled by them.
- III. Let God be praised on the Consideration of the wise and noble Fabrick of the Heavens, of those vast spacious Bodies that move with such Constancy therein; Let him be for ever honoured and extolled upon that account.
- IV. Let God be praised upon the account of the Waters which he has suspended in the Air; Let him be for ever honoured and extolled upon that account.
- V. Let God be praised by those Spiritual Powers of an Inferior Rank, which he makes use of in governing the Course of Nature; Let him be for ever honoured and extolled by them.
- VI. Let God be praised on account of the Sun and the Moon, those great Luminaries of Heaven, which afford so much Light and Comfort to the World; Let him be for ever honoured and extolled upon their account.
- VII. Let God be praised upon account of the Stars, those numerous and vast Bodies of Light, tho', by reason of their distance, they appear but small to us; Let him be for ever honoured and extolled upon their account.
- VIII. Let God be praised upon account of the Showers and Dews, which blefs the Earth with such a fattening Moisture; Let him be for ever honoured and extolled upon their account.
- IX. Let God be praised upon account of the strong Winds which clear the Air of noxious Vapours, and disperse the Clouds for an equal distribution of the Rain; Let him be for ever honoured and extolled upon their account.

X. Let God be praised upon the account of the Fire, and other kind Warmths, which are so useful to us, and so friendly to Nature; Let him be for ever honoured and extolled upon their account.

XI. Let God be praised upon account of the useful Vicissitudes of Winter and Summer, that thereby the Earth is not parched up by a constant Sun, nor benumbed with too much Cold; but by a Succession of both, the Fruits are kindly ripened for our use; Let God be for ever honoured and extolled upon their account.

XII. Let God be praised upon account of the Dew and Hoar-Frosts, which afford Moisture to the tender Plants, and enable them the better to withstand the strong Heat of the Sun at mid-day; Let him be for ever honoured and extolled upon that account.

XIII. Let God be praised upon account of the hard Frosts and Colds in the Winter-Season, whereby the Air is cleared of unwholesome Damps, and rid of the noxious Vapours which the Heat of the Summer-Sun had left therein; Let him be for ever honoured and extolled upon that account.

XIV. Let God be praised upon account of the Ice and Snow which cover the Ground in the time of Frost, and skreen the Herbage from the nipping of the Cold; Let him be for ever honoured and extolled upon this account.

XV. Let God be praised upon account of the Nights and the Days, by the vicissitudes whereof Animals have opportunity of recruiting themselves by Sleep, and returning to their Labour again, and also Plants to be refreshed; Let him be for ever honoured and extolled upon this account.

XVI. Let God be praised upon account of the Light and Darkness, one of which lets into our Eyes all the curious Scene of Nature; and the other, when we are weary of viewing it, closes our Eyes to rest; Let him be for ever honoured and extolled upon their account.

XVII. Let God be praised upon the account of the Lightning, which clears the Air by burning up the unwholesome Vapours, and on the account of the Clouds, which let down the Rain upon us, and skreen us from the Sun; Let him be for ever honoured and extolled upon their account.

XVIII. Let God be praised upon account of the Earth, which is the Planet we inhabit, and in whose Womb such a number of Vegetables, and other useful things are bred; Let God be for ever honoured and extolled on this account.

M O R N I N G P R A Y E R.

XIX. O ye mountains, and hills, bleſs ye the Lord: praife him, and magnifie him for ever.

XX. O all ye green things upon the earth, bleſs ye the Lord: praife him, and magnifie him for ever.

XXI. O ye Wells, bleſs ye the Lord: praife him, and magnifie him for ever.

XXII. O ye ſeas, and flouds, bleſs ye the Lord: praife him, and magnifie him for ever.

XXIII. O ye whales, and all that move in the waters, bleſs ye the Lord: praife him, and magnifie him for ever.

XXIV. O all ye fowls of the air, bleſs ye the Lord: praife him, and magnifie him for ever.

XXV. O all ye beaſts, and cattle, bleſs ye the Lord: praife him, and magnifie him for ever.

XXVI. O ye children of men, bleſs ye the Lord: praife him, and magnifie him for ever.

XXVII. O let Iſrael bleſs the Lord: praife him, and magnifie him for ever.

XXVIII. O ye prieſts of the Lord, bleſs ye the Lord: praife him and magnifie him for ever.

XXIX. O ye ſervants of the Lord, bleſs ye the Lord: praife him and magnifie him for ever.

XXX. O ye ſpirits and ſouls of the righteous, bleſs ye the Lord: praife him, and magnifie him for ever.

XXXI. O ye holy and humble men of heart, bleſs ye the Lord: praife him, and magnifie him for ever.

XXXII. O Ananias, Azarias, and Miſael, bleſs ye the Lord: praife him, and magnifie him for ever.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;
As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ Then ſhall be read in like manner the Second Leſſon, taken out of the New Teſtament.
And after that, the Hymn following; except when that ſhall happen to be read in the Chapter for the day, or for the Goſpel on St. John Baptiſts day.

(n) *Benedictus*, S. Luke i. 68.

I. Blessed

XIX. Let God be praized on account of the Mountains and Hills, which are the Limbeckes of Nature for receiving the Dewes and Rains, and by trickling down their Sides, to form them into Springs and Rivers; Let him be for ever honoured and extolled on their account.

XX. Let God be praized on account of the Herbage which adorns the Ground, and affords Food for ſuch a number of Animals; Let him be for ever honoured and extolled on their account.

XXI. Let God be praized on account of the Springs in the Grounds, which fill the Ciſterns in the hot Eaſtern Countries, and which are ſo uſeful and reſreſhing to the Inhabitants and Travelers; Let him be for ever honoured and extolled upon their account.

XXII. Let God be praized on account of the Sea, the great Repository of Water for the uſe of all the Earth; as alſo upon account of the Rivers, which are ſo uſeful to the Countries they flow through; Let God be for ever honoured and extolled on their account.

XXIII. Let God be praized on account of all the great and ſmall Fiſhes of the Sea, which diſcover ſo much of the Divine Wiſdom and Power, and are ſo uſeful for our Food; Let God be for ever honoured and extolled on their account.

XXIV. Let God be praized upon the account of the Fowls of the Air, which are ſo Beneficial for Food, and many of which entertain us with ſuch grateful Melody; Let him be for ever honoured and extolled upon their account.

XXV. Let God be praized on account of the Beaſts and Cattle of the Field, which either by their Strength aſſiſt us in our Labours, or nourish us by their Fleſh, or cloath us by their Skins; Let God be for ever honoured and extolled on their account.

XXVI. But as for all Mankind, do you yourſelves join in praizing your great Creator; Do you for ever honour and extol him.

XXVII. And eſpecially do you praife God, O ye People of the

Jews, whom God has choſen for his peculiar Nation; Do you for ever honour and extol him.

XXVIII. And yet in a more eſpecial manner do you Prieſts praife God, who is your Maſter, and you his peculiar Domeſticks; Do you for ever honour and extol him.

XXIX. And do you likewise praife God, who, tho' the Laity of that choſen Nation, are yet the Servants of the Great God; Do you for ever honour and extol him.

XXX. And let all the ſeparate Souls of good Men, who are gone to reſt in Abraham's Boſom, praife God likewise; Let them for ever honour and extol him.

XXXI. Let all Holy and good Proſelites, who own the true God, join likewise in praizing him; Let them for ever honour and extol him.

XXXII. And Ananias, Azarias, and Miſael will join with this univerſal Thankſgiving of Nature; and will for ever honour and extol him.

Glory be to the Father, &c.

V A R I O U S R E A D I N G S.

* And after the Second Leſſon ſhall be uſed and ſaid [throughout the whole Year, 1 B. Ed. VI.] *Benedictus* in Engliſh, as followeth. O.C.P.

N O T E S.

(n) *Benedictus*.] This Hymn (called *Benedictus* from the firſt Word which it begins with in Latin) was the Song which *Zacharias* ſung, by the Inſpiration of the Holy Ghoſt, at the Circumciſion of his Son *John*. The uſe of it is excepted againſt, as being compoſed upon a peculiar Occaſion, and ſo not adapted to common uſe; but this would deprive us of the uſe of the *Pſalms* likewise, which were all, or moſt of them, written upon particular Occaſions likewise.

P A R A.

M O R N I N G P R A Y E R.

- I. **B**lessed be the Lord God of Israel: for he hath visited, and redeemed his people;
 - II. And hath raised up a mighty Salvation for us: in the house of his servant David;
 - III. As he spake by the mouth of his holy Prophets: which have been since the World began;
 - IV. That we should be saved from our enemies: and from the hands of all that hate us;
 - V. To perform the mercy promised to our forefathers: and to remember his holy Covenant;
 - VI. To perform the Oath which he swore to our forefather Abraham: that he would give us;
 - VII. That we being delivered out of the hand of our enemies: might serve him without fear;
 - VIII. In holiness, and righteousness before him: all the days of our life.
 - IX. And thou, Child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;
 - X. To give knowledge of salvation unto his people: for the remission of their sins,
 - XI. Through the tender mercy of our God: whereby the Day-spring from on high hath visited us;
 - XII. To give light to them that sit in darkness, and in the shadow of death: and to guide our feet into the way of peace.
- Glory be to the Father, and to the Son: and to the holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Or this Psalm, * *Jubilate Deo.*

- I. **O** Be joyful in the Lord all ye lands: serve the Lord with gladness, and come before his presence with a song.
- II. Be ye sure, that the Lord he is God: it is he that hath made us, and not we ourselves, we are his people, and the sheep of his pasture.
- III. O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

IV. For

* *The Jubilate is omitted in the First Book of Edw. VI.*

P A R A P H R A S E on the Benedictus,

I. Blessed and praised be the great God of all the World, but who is particularly the God of the People of Israel, by reason of the rest of the Worlds lapsing into Idolatry, *Psalm lxxii. 18.* and *evii. 48.* who has visited (i. e. in the Hebrew or Hellenistical Phrase) kindly come to the relief of his People, *Exod. iii. 16.* and redeemed them from the Slavery of Sin.

II. And has raised us such a salutiferous Horn (i. e. a Royal Power, *Dan. vii. 24.* *Zach. i. 18.*) as will bring Salvation to us; and this out of the Family of holy David, from whence 'tis expected that the Messias should come.

III. Which coming of the Messias was predicted by a Succession of Prophecies from the beginning of the World: when 'twas foretold, that the Woman's Seed should bruise the Serpent's Head, *Gen. iii. 15.*

IV. The end of whose coming is, that we should be saved from our most grievous Enemies, the World, the Flesh, and the Devil.

V. That the merciful Promises made to our Forefathers, the Patriarchs, might be fulfilled, to whom God declared what Kindnesses he would do to their Posterity, *Gen. xii. 3.* and *xxv. 11.* *Exod. xx. 6.*

VI. And that he might perform the Oath, *Gen. xxii. 16.* by which he confirmed the Covenant which he made with Abraham, that he would grant us the following Blessings.

VII. That under the Dispensation of the Messias, being delivered from our great Enemy the Devil, we might serve God with greater Assurance and Satisfaction, and more without fear, than under the Mosaical Ordinances.

VIII. Not so much by legal Observances, as by Piety and Justice, and the like parts of a more spiritual Worship.

IX. And thou, O my little Child, here present, shall be that

Prophet predicted, *Isa. xl. 3.* who is to be forerunner of the Messias, and who is to prepare the way of the Lord.

X. And to give notice to the World, particularly to the Jews that Salvation was now coming to them, and that they might shortly expect a full Remission of their Sins.

XI. Which Remission of Sins, and other Benefits of the Messias, were granted by the tender Bowels of Compassion in the Divine Nature, which could not see us perish without a Redeemer, and has therefore sent that Day-spring the Messias to shine upon us.

XII. And like the Sun after a long Winter-night, to give a comfortable Light to those who have spent so many hours in Darkness, and have had nothing else to direct them, but the dusky Umbrages of the Mosaical Law, by the clear Light of the Gospel, guiding their Feet with certainty in the way to everlasting Happiness.

P A R A P H R A S E on the Jubilate Deo.

The Hebrew Title is, *A Psalm of Praise.* And the Jews say it was used to be sung at the Eucharistical Sacrifices, as the Priest was entering into the Temple.

I. O give Thanks unto God, all ye Heathen Nations; join with us in praising and adoring the only true God, and by appearing in his presence at his holy Temple.

II. Assuredly know ye, that the LORD our God Jehovah, is the only true God, for 'twas he that made us when we were not; the undoubted Mark of an omnipotent Power, which makes him to be the God of the whole World, by virtue of his Creation of it; but having chosen the seed of Abraham to be his Flock, and his peculiar People, we are his by Election, and he in a particular manner is our God.

III. Now being blessed with these wonderful Favours, O ye sacred Priests, whose Office entitles you to approach nigher to the Divine Presence, do you enter into the Temple-gates with Songs
of

M O R N I N G P R A Y E R.

IV. For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Glory be to the Father, and to the Son: and to the holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then shall be sung, or said the (O) Apostles Creed by the Minister, and the people standing. Except only such days as the Creed of St. Athanasius is appointed to be read.

I. I Believe in God the Father Almighty, Maker of heaven and earth:
II. And in Jesus Christ his only Son our Lord, Who was conceived by the holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; the third day he rose again from the dead, he ascended into Heaven, And sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

III. I believe in the holy Ghost; The holy Catholick Church; The Communion

of Thanksgiving: And do you, O People, to whom 'tis indulged to go no farther than the Courts, do you join in your turn in the common Praise.

IV. For what greater motives are there to praise, than the Goodness, the Mercy, and the Truth of God: His Goodness in Creating us; his Mercy in Sparing us; and his Truth revealed unto us, and for ever to remain among us.

V A R I O U S R E A D I N G S.

* Then shall be said [Sc. Lit. or sung] the Creed by the Priest and people standing O. C. P.

Then shall the Minister say the Creed and the Lord's-Prayer, in English, with standing. 1 B. Edw. VI.

N O T E S.

The Antiquity (O) The Apostles Creed.] It has been the received Opinion of the Church, since the Fourth Century, that this Creed was made by the Apostles, every one contributing an Article; but Rufinus was the first Author to be met with who declares this Opinion, who says, they Compiled it the same Year Christ died, a little after the descent of the Holy Ghost. *Ruff. de Symb.*

But tho' this Opinion be not so well grounded, as to all its Particulars, yet there has been a Form of Words not much unlike our vulgar Creed, used in all times of the Church, as appears by the Interrogatories in Baptism, which we find in the first Fathers. Which Faith, *Irenaeus* says, was deliver'd down from the Apostles, viz. Faith in One God, Father Almighty, &c. *Iren. adv. Her. Lib. I. cap. 2.* And *Tertullian* calls it the Rule of Faith descended from the Apostles, *Tert. de Praescript. adv. Her. Lib. I. cap. 13.*

Tho' it cannot be proved the Apostles made it, yet the Form seems older than any Christian Writing we have, and does very little vary in different Churches. *Damasus* is first said to have introduced the use of the Creed into the publick Offices, about the Year 370, and therefore still in the Roman Offices it is repeated with a low Voice, in remembrance of its Original, when they were afraid the Heathens should overhear it.

St. Ambrose advises the use of it every Morning, *Amb. ad Virg. Lib. III.* And *St. Austin*, Morning and Night, *Aug. de symb. ad Cat. Lib. I.* King *Canutus* ordered it to be used in our daily Devotions, *Spel. Con. Vol. I. p. 549.*

P A R A P H R A S E on the Apostles Creed.

I make this Confession of my Faith, relating to those Truths, which upon the Testimony of God himself are revealed unto me. I. (I believe) that there is one only (God) *Deut. iv. 35.* 1 *Cor. viii. 6.* That he is (Father) to all Men by Creation, *Mal. ii. 10.* Redemption, *Deut. xxxii. 6.* Adoption, 1 *John iii. 1.* but in a peculiar manner the Father of our blessed Lord by eternal Generation, *Heb. i. 1, 2.* *John vi. 57.* I believe farther, that this One God is (Almighty,) and is vested with an infinite power of doing all things, *Isa. xlv. 12.* *Rev. xix. 6.* and governing all things at his pleasure, 1 *Chron. xxix. 11.* *Jer. xiv. 6.* That he was the (Maker of heaven and earth,) i.e. the whole World, and

every thing contained therein, *Exod. xx. 11.* *John i. 10.* *Col. i. 16.*

II. I believe likewise in Jesus Christ, being verily persuaded, that he is what his Name (Jesus) signifies, the Saviour of the World, *Luke i. 31.* *Mat. i. 21.* *Acts xiii. 23.* That he is (Christ) of the Messias, which was so long before his coming promised under the Old Testament, *Gen. xxi. 12.* *Gen. xlix. 10.* *Mal. iii. 1.* That he is the (only Son) of God, begotten from all Eternity, partly as being said to come down from Heaven, *John vi. 38.* partly, because he is recorded in Scripture to have made the World, *Heb. i. 2.* *Col. i. 15.* partly by reason he is frequently called God, *John i. 1.* *Phil. ii. 6, 7.* 1 *Tim. iii. 16.* *Rom. ix. 5.* but chiefly because of the Divine Essence being communicated to him, *John xvi. 15.* *John v. 26.* 2 *Cor. iv. 4.* and that in a manner different from all created Beings, *Heb. i. 13.* Who is likewise (our Lord,) by being the true *Jehovah* or Lord, *Hos. i. 7.* *Mat. iii. 3.* by having all things put under his Dominion, *Psal. cx. 3.* by redeeming us from the Power of the Devil, who before had got the Mastery over us, *Heb. ii. 14.* *Col. ii. 15.* by purchasing us by his Blood, *Acts xx. 28.* *Eph. i. 7.* by our voluntary becoming his Servants and Scholars by Baptism, *Rom. vi. 6, 13.* We believe further, That tho' Christ was true Man, *Heb. iv. 14.* yet he was not produced after the ordinary manner of humane Conception, but by the overshadowing of the (Holy Ghost,) *Luke i. 35.* Was born of Mary a poor Maid of the Lineage of *David*, who continued a (Virgin,) notwithstanding that miraculous Birth, *Luke i. 27.* That he suffered an ignominious Death as was foretold, *Isa. liii. 9.* *Mark ix. 12.* and this at the time when (*Pontius Pilate*) was Governour under the Romans in *Judea*, *Matt. xxvii. 2.* was nailed to a Cross, a terrible and scandalous punishment, which the Romans used to put their wicked Slaves to Death by: That under this grievous Torture he became really dead, *Luke xxiii. 46.* *Mark xv. 37.* and after that by a kind Disciple was (buried,) *John xix. 38.* And (descended into Hell) or *Hades*, the Repository or Place of separate Souls, *Isa. v. 14.* *Psal. xvi. 10.* On the (third day) after his Crucifixion he rose again, *Matt. xvi. 21.* *Mark ix. 31.* as he had before foretold, *Matt. xxvii. 63.* After that, in the sight of a great many credible Witnesses, he in a most glorious manner ascended up into Heaven, *Luke xxiv. 50, 51.* *Acts i. 9, 10.* as the Prophets had long before predicted, *Psal. lxxviii. 18.* *Micah ii. 13.* And was shortly after advanced to a most especial Honour, which was never vouchsafed to any Person before, *Heb. i. 13.* to (sit on the right Hand of God,) *Luke xxii. 69.* 1 *Pet. iii. 22.* which is a Place of the greatest Dignity in Heaven, 1 *Kings ii. 19.* *Heb. viii. 1.* where he has begun his Spiritual Kingdom, and treads upon the Necks of the great Enemies of his Jurisdiction, Sin, *Rom. v. 14.* Satan, *Heb. ii. 14.* and Death, 1 *Cor. xv. 26.* Who, at the end of the World, shall come in a triumphant and glorious Procession, attended with the Angels, 2 *Thess. i. 7.* *Matt. xxv. 31.* and shall have all Power committed to him, *John v. 22, 27.* *Acts xvii. 31.* to (judge) those who shall then be alive, 1 *Thess. iv. 15.* 1 *Cor. xv. 51.* and those who shall be raised up from their Graves, *Mat. xxv. 32.*

III. I believe the Holy Ghost to be very God, and the third Person of the blessed Trinity; that he is not a Virtue or Grace, as some fondly imagine, but a Person, *Eph. iv. 30.* *Rom. viii. 26.* *Acts x. 19.* who is called frequently the Comforter, *John xiv. 26.* ---xv. 26. ---xvi. 7. and is expressly named God, *Acts v. 4.* I further believe, that there is a number of Men, sequestered from the rest of the World by Faith in Christ, and govern'd by his Laws, that have continu'd throughout all Ages from the Apostles time, and shall do so to the

MORNING PRAYER.

of Saints; The forgiveness of sins; The resurrection of the body, and the life everlasting. Amen.

* And after that, these Prayers following, all devoutly kneeling, the Minister first pronouncing with a loud voice,

I. † The Lord be with you. (p)

Answer.

II. And with thy Spirit. (q)

Minister.

III. Let us pray. (r)

IV. Lord have mercy upon us. (f)

Christ have mercy upon us.

Lord have mercy upon us.

¶ Then the Minister, Clerks, and people shall say the Lord's Prayer with a loud voice.

Our

the coming of Christ, which I call the (Catholick Church,) which is Holy, 2 Tim. ii. 19. by reason of the holy Profession which they are called to; tho' all the particular Members are not so, Matt. xiii. 24. It is likewise Catholick or Universal, because of it's Diffusiveness throughout the World, Matt. xxviii. 19. Luke xxiv. 47. I believe that there is a (Communion) of the Saints and Elect People of God, 1 Cor. vi. 11. Eph. i. 13. with God the Father, 1 John iii. with God the Son, John xvii. 20. 1 Cor. i. 9. with the Holy Ghost, Phil. ii. 1. Rom. viii. 9. and with all the Saints in all the Churches now upon Earth, 1 John i. 7. as also with all the Saints departed, Heb. xii. 22, 23. I believe further, that whereas by our Sins we are become Debtors to God's Justice, 1 John iii. 4. Matt. v. 22. so through the Blood of Christ, who has made Satisfaction for them, Matt. xx. 28. 2 Cor. v. 18. Rom. v. 10. Col. i. 10. we may obtain (Forgiveness) of them, not only in Baptism, Acts ii. 38. Acts xxii. 16. Eph. v. 26. but afterwards if we truly repent of them, 1 John ii. 1. 1 John ii. 4. I believe likewise the (Resurrection of the Body,) not only as a thing possible to be done by an Almighty Agent, Luke i. 37. Acts xxvi. 8. Matt. x. 29. but as a thing generally expected by the Jews, Job xix. 25. Dan. xii. 2. that this is clearly promised under the Gospel, Rom. xiv. 9. --- viii. 11. 1 Cor. xv. 21. and moreover, that the self-same Body shall rise again, 1 Cor. xv. 23. Rom. viii. 11. 2 Cor. v. 10. And lastly, That the Resurrection shall extend to bad as well as good Men, 1 Cor. xv. 22. John v. 28. Finally, I believe the (everlasting) Duration of all bad Men in Misery, Matt. xxv. 41, 46. --- x. 28. Luke iii. 17. Rev. xx. 10. and of all good Men in a State of Glory, which does arise from a vacancy from all Sorrow, Rev. xxi. 4. from the Vision of God, 1 Cor. xiii. 12. 1 John iii. 2. as also from unspeakable pleasures which they shall then partake of, 1 Cor. ii. 9. Amen.

VARIOUS READINGS.

* ¶ And after that these Prayers following, as well at Evening as at Morning Prayer, all devoutly kneeling, the Priest [Minister K. J. I.] first pronouncing with a loud Voice.

And here note, once for all, That in King James's Common-Prayer-Book, which was established by no Law, the word Priest was, in most places of the Book, altered to Minister.

† This Salutation and Answer are placed between the Versicles and the Collect for the Day, in 1 B. Edw. VI.

‡ By the 1 B. Edw. VI. the Quire was not to join in with the Minister at the last words. Then the Minister shall say the Credo and the Lord's prayer in English, with a loud Voice, &c. Answer. But deliver us from evil. Amen.

Deliver us from evil. S. L.

PARAPHRASE on the Versicles.

I. I now commend you, my good people, to God's Blessing, in a Form of Salutation among Holy People under the Old Law, Ruth xxix. 8. Psal. cxxix. 8.

II. And we, O sacred Pastor, pray in St. Paul's words, That the Lord Jesus may be with your Spirit, 2 Tim. iv. 22.

III. I now give the Signal to you, that after having heard the several Portions out of God's Word read to you, and having made Confession of your Faith, you now apply yourselves devoutly to prayer.

IV. Lord be merciful unto us, in the pardon of our Sins.

Christ be merciful to us, &c.

NOTES.

(p) The Lord be with you.] The use of this Versicle is very ancient in the Church: It was enjoined by the Council of Bracara, which was held A. D. 675; that this Form of Salutation to the People should be used by the Priest, before the Celebration of the Eucharist; and gives this reason for it, Sicut ab ipsis Apostolis traditum, sic omnis retinet oriens: Because all the Eastern Churches use it as an Apostolical Tradition. So that it is plain from thence, that it was a Form anciently receiv'd in the Church, long before the time of that Council. And both St. Chrysostom in Coloss. Hom. 3. and Epiphanius, Her. 475. derive this Form, from our Saviour's Form of Salutation to the Apostles after the Resurrection, Peace be unto you: And thus they are used in the Greek Liturgies, 'O Iesus. Eiegnv πᾶσι καὶ ἡ μετὰ πνεύματος οὐ.

(q) And with thy Spirit.] St. Chrysostom speaks frequently of this mutual praying of the Priest and the People, for each other: 'Εν φερμαῖς ἑαυτοῖς μυσταῖς, &c. In these venerable Mysteries, well does the Priest pray for the People, and the People for the Priest; for by this Expression, And with thy Spirit, nothing else is meant, &c. Chrys. Hom. 18. in 2 Epist. Cor. Vid. Hom. 36. in 1 Ep. Cor. Hom. 3. in Ep. ad Coloss. Isidore Pelusiot, in his 122 Epist. speaks of this Form likewise, and gives a Rationale of the use thereof; 'Εἰρήνην ὁ ἱερεὺς καὶ τὰ ὕψος καὶ καὶ δόξας τῇ ἐκκλησίᾳ ἀποφάγγεται, καὶ κύριον τὸ καὶ καὶ δόξας μυσταῖς, ἀναλαμβάνοντες, ἐκ τῆς οὐκείας ἀδριέντα καὶ διδόντα: τὸ δὲ καὶ τὰ πνεύματι σε ᾧ καὶ λαὸς ἀποκρινόμενον τὰ τοῦ ἀλλοῦ, εἰρήνην μὲν ἡμῖν παρέχας κύριος δυνάσται. The Bishop, from his Throne wishes Peace to the Church: Imitating therein our Lord himself, when he did formerly, as it were, take the Chair, and said unto his Disciples, Peace, be unto you. And as to that which is answered thereunto by the People, And with thy Spirit. The meaning of this is, Give us mutual Peace and Concord, O Lord.

(r) Let us pray.] This Expression was anciently used by the Minister in Divine Service, after Of the Orellions, or Psalmody, or any other part of the Litamus. ny which was not Petition. St. Austin, Epist. 106 ad Vitalem, speaks thus; Numquid ubi audieritis sacerdotem Dei ad ejus altare populum hortantem ad orandum, non respondetis, Amen? When you hear the Priest of God, at his Altar, exhorting the People to pray, do ye not answer, Amen? The like Excitation to Attention in Prayer we find in the Greek Church, 'Εὐχαριστεῖτε καὶ προσκυνεῖτε: Pray, O Catechumens. 'Εὐχαριστεῖτε καὶ προσκυνεῖτε: Pray, O possessed with Evil Spirits, Clem. Const. Lib. VIII. cap. 6. And δεινόμεν and δεινόμεν ἐν ἑνὶ καὶ; Let us pray, and let us pray earnestly, are common Expressions in the Greek Liturgies.

(f) Lord have mercy upon us.] This is a Translation of the ancient Versicle, Kyrie eleeson, which, Of the Kyrie tho' a Greek Expression, was constantly used untranslated in the Latin Church. I confess, some of the Latins and modern Greeks had a superstitious Notion, of a strange efficacy in these Words, and that several Miracles had been done by the reciting of them; Durand. de Div. Off. Lib. IV. cap. 12. Paul. Diac. Hist. Lib. XIV. Therefore our Reformers have acted with great Prudence and Moderation, to retain the ancient Form, but yet to translate the Words into the Vulgar Tongue; so that all imputation of a superstitious Fondness to the Original Words might be removed. That this Form was used in St. Austin's Time, is plain from that Passage of his, Ep. 278. Tandem accedente Episcopo vel Sacerdote ad dextram altaris partem, chorus concinendo subjungit, Κύριε ἐλέησον. When the Bishop or Priest comes to the right side of the Altar, all the Choir sings out, Lord have mercy upon us. And before him the Author of the Constitutions, 'Ερ' ἐκείνῳ ἵερωὶ ὧν ὁ δὲ δὲ

MORNING PRAYER.

O Ur Father which art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation : But deliver us from evil. Amen.

¶ Then the Priest standing up shall say,

I. O Lord, shew thy mercy upon us. (t)

Answer.

II. And grant us thy salvation.

Priest.

III. O Lord, save the Queen: (u)

Answer.

IV. And mercifully hear us when we call upon thee.

Priest.

V. Endue thy ministers with righteousness.

Answer.

VI. And make thy chosen people joyful.

Priest.

VII. O Lord, save thy people.

Answer.

VIII. And bless thine inheritance.

Priest.

IX. Give peace in our time, O Lord.

Answer.

X. Because there is none other that fighteth for us, but only thou, O God.

Priest.

XI. O God, make clean our hearts within us.

Answer.

XII. And take not thy holy Spirit from us.

¶ Then shall follow three Collects; The first for the day, which shall be the same that is appointed at the Communion; The second for Peace; The third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth; * all kneeling.

¶ The

ὁ διάκονος προσφωνεῖ, οὕτως λέγει ὁ λαός, κύριε ἐλέησον. After every Article of the Deacon's Proclamation, let the People answer, Lord have mercy upon us, Clem. Const. Lib. VIII. cap. 6. It is repeated three times, that thereby an Address may be made to every Person of the Trinity. It is further to be observed, That this short Form of Petition was thought to be of such Force in the Primitive Times, that the Heathens were willing to have it transcribed into their Worship. Which Arian, in his Comment upon Epiphanius advises, Τὸν θεὸν ἐπικαλούμενοι δεόμεθα αὐτὸν, κύριε ἐλέησον. When we call upon God, let us pray to him thus, Lord have mercy upon us.

(t) O Lord shew thy] These Versicles are most taken out of the Psalms, and used in the ancient Liturgies.

(u) O Lord save the Queen.] That it was usual, in the ancient Church, to pray for the Prince, in a short or Versicular Form, is plain from that of St. Athanasius's Apology to the Emperor Constantius,

Ἐυζόμεθα περὶ τῆ σωτηρίας τοῦ εὐσεβεστάτου Αυγούστου Κωνσταντίνου
Let us pray for the safety of the most Religious Emperor Constantius:

To which the whole Congregation answered,
Χεῖρὲ βοήθει Κωνσταντίνω.
Be propitious to Constantius, O Christ.

PARAPHRASE.

I. Min. In the Words of the Psalmist, we pray thee, O God, To shew thy Mercy upon us.

II. Peop. And to grant us thy Salvation, Psalm lxxxvii. 7. that our Souls may be everlastingly happy.

III. Min. O Lord, preserve our Sovereign Lady the Queen.

IV. Peop. And mercifully hear us when we call upon thee for her Preservation.

V. Min. Let thy Priests be clothed with Righteousness, 2 Chron. vi. 41.

VI. Peop. And let thy Priests rejoice and sing, ib.

VII. Min. O Lord, be gracious to the Laity here present.

VIII. Peop. And bless the Clergy, the Lot of thine Inheritance.

IX. Min. We desire thee, O God, (like the good Princes of old time, Solomon, Hezekiah, Josiah, 1 Chron. xxii. 9. Isa. xxxix. 8. 2 Kings xxii. 20.) to give Peace in our Time.

X. Peop. For we cannot procure it by our own Arm; but 'tis thou only, O Lord, (who fightest our Cause,) that canst make us to dwell in safety, Psalm iv. 5.

XI. Min. Let us pray with the holy Psalmist, to make us clean Hearts, Psalm li.

XII. Peop. And to renew a right Spirit within us, ib.

VARIOUS READINGS.

* These words were added in the Review 1662.

The Priest standing up and saying, Let us pray. And then the Collect for the Day. 1 B. Edw. VI.

VARI-

MORNING PRAYER.

¶ The second Collect for Peace.

O God, * who art the author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; defend us thy humble servants, in all assaults of our enemies, that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

¶ The third Collect for Grace.

O Lord our heavenly Father, Almighty and || everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power, † and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

¶ ∴ In † Quires and (x) Places where they sing, here followeth (y) the Anthem,

¶ Then

VARIOUS READINGS.

¶ Everliving God. 1 B. Edw. VI.

∴ Added in the last Review.

¶ After this Collect ended followeth the Letany. And if the Letany be not appointed to be said or sang that Morning, then shall next be said the Prayer for the King's Majesty, with the Prayer following at the end of the Letany, and the Benediction. Sc. Lit.

PARAPHRASE on the Collect for Peace.

O God from whose Gift proceedeth the Blessing of Peace, *I(a. xlv. 7. and who earnestly exhortest thy Servants to Unity and Concord, Rom. xv. 5. Phil. iv. 9. in knowledge of whom consisteth the everlasting peace of the beatifick Vision, John xvii. 3. 1 Cor. xiii. 12. and whose Service is the greatest freedom, 1 Cor. vii. 22. 1 John iv. 18. as the Oppression from our Adversaries is an uneasy Thralldom; we beseech thee to defend us thy poor Servants, who entirely commit ourselves to thy protection, from all the Attempts of our Temporal and Spiritual Adversaries, that we putting our whole Trust in thy Succour, may not fear the Power or Malice either of Men or Devils, being assisted by the mighty Aid of Jesus Christ, who hath spoiled the Powers of Darkness, Col. ii. 15. and is able to deliver us from every evil Work unto his heavenly Kingdom, 2 Tim. iv. 18. Amen.*

PARAPHRASE on the Collect for Grace.

O heavenly Father, who hast all the *Paternal Tenderneſs* to incline, and all the *Eternal Power* to enable thee to assist us; who, after many former Favours, hast given us a fresh Instance of thy Goodneſs, in securing us from the Dangers of the last Night, and hast preserved us in safety until this Morning; we beseech thee to continue thy Kindneſs to us this day, in defending us by thy omnipotent Power, that we be not overcome by any Temptation which may assault us, and that we be secured from all unhappy Accidents which may befall us: Begging of thee that thou would'ſt be pleased to direct all our Actions by thy infinite Foresight and Wisdom, and that all that we do may be agreeable to thy Will, and may be approved by thy unerring Judgment: All this we humbly pray, for the sake of Jesus Christ our Lord. *Amen.*

NOTES.

* This Prayer being taken out of the Sacramentary of Gregory the Great, is thus worded there:

Deus, auctor pacis & amator, quem nosse vivere: cui servire regnare est: protege ab omnibus impugnationibus supplices tuos, ut qui in defensione tua fidimus, nullius hostilitatis arma timeamus. Per Jesum Christum Dominum nostrum. Amen.

Greg. Lib. Sacr. Missa pro pace.

† The latter part of this Prayer does exactly agree with that in the Greek Liturgies: *Δωρήσαι ἡμῖν τὸ λοιπὸν τῆς παρουσίας ἡμετέρας, εἰρηνηκὸν καὶ ἀναμάρτητον, καὶ πάντα τὰ ῥέοντα ἐξ ὧν ἡμῶν. Euchol. Gr. Lucern. Orat. 2.*

Ancient use of singing in the Church.

(x) In places where they sing.] It is not to be doubted, but that the singing Praises to God is a great improvement of Devotion; since few people are of so hard a make, and have so rough an Ear, but that they feel within themselves their Affections raised, and their Love to God increased by Numbers and Musick. For this reason the ancient Church of God among the Jews did, by the

Divine permission, make this a part of the publick Service in the Temple of Jerusalem, 2 Sam. vi. 5. 1 Chron. xv. 16. 2 Chron. v. 12 2 Chron. xxix. 25. And when our Saviour did find fault with several Human Inventions, which the Jews had intermixed in their Worship, he did in no wise blame this Institution. Even Holy David himself, an inspired Person, composed several Hymns to be used in the publick Worship of the Temple. Nay, 'tis very probable, that the most ancient Christians took this Custom from the Jews, and adapted it to their publick Worship; for Pliny relates of the Christians in Trajan's Time, that they did, *Carmen Christo, quasi Deo, dicere secum invicem: Sing an Hymn alternately to Christ, as to their God. Plin. Ep. Lib. X. Ep. 97.*

(y) The Anthem.] This Word is derived from the Anthems, Greek Ἀνθῳον, which signifies (as Isidorus, Lib. VI. cap. 18. interprets it) *Vox reciproca; duobus (c. choris alternatim psallentibus, ordine commutato: One Voice succeeding another; that is, two Chorus's singing by turns. Socrates Hist. Eccl. Lib. VI. cap. 82 relates this to be the rise of Anthems, or the way of singing Psalms alternately or Anthemwise. Ignatius, the Third from the Apostles, and Bishop of Antioch, and who himself lived with the Apostles, saw a Vision of Angels praising the Holy Trinity, διὰ τῶν ἀνθῳων ὕμνων, by Hymns sung Anthemwise; and made report of his Vision to the Church of Antioch, from whom this Tradition was propagated, ἐν πάσαις ταῖς ἐκκλησίαις, to all Churches. So that whether or no there be Credit to be given to this Story, it is certain, that the singing Anthemwise was universally observed in Socrates's Time, viz. about the Year 440. Nay, almost a Century before him, we find this way of singing mentioned by St. Basil the Great; who, in his Epistle to the Clergy of Neocæsarea, writes thus, Epist. lxxiii. The People, rising before it is light, go to the House of Prayer, and in great agony of Soul, and incessant showers of Tears, make Confession of their sins to God; and then rising from their Prayers, Εἰς τὴν ψαλμωδίαν καὶ Σίσταλσαι, καὶ ὅν ἑκάστη διὰ τῆς διαμεμεμένης, ἀντιψάλλουσιν ἀλλήλοις, and then proceed to Psalmody, being divided into two Parts, and singing by turns. And I think it can hardly be denied, but that the more Eastern Christians had this way of singing in use among them, from the beginning of Christianity; for that passage of Pliny before-mentioned, does manifestly infer an Antiphonick way of singing; for dicere Carmen secum invicem, can hardly have any other sense put upon it; as I could prove by many passages out of ancient Writers, especially Virgil and Theocritus. There is no Question to be made, but that the Christians had this way of singing from the Jews. For 'tis plain, that several of the Psalms, which were composed for the publick Use of the Temple, were written in Amebick Verse, as the 24. 118. And I make no doubt, but that it is to this way of singing used in the Temple, that that Vision in Isaiah vi. alluded, when he saw the two Cherubins, and heard them singing, Holy, Holy, &c. For these words cannot be otherwise explain'd, than of their singing Anthemwise; for קָרָא וְקָרָא they called out This to That Cherubin, does properly relate to the singing in a Choire, one Voice on one side of the Choire, and a second on the other.*

But Church-Musick, especially the Organ, being used to go along with singing, it will not be improper, in this place, to speak something thereof. Wind-Musick, as it is the most simple, so it seems to be the most ancient. What the Poets write seems to be reasonable enough, in making it a Pastoral Invention; and that the Shepherds first made Pipes of Reeds, by the variety of the Notes whereof harmoniously suited together, they solaced themselves in their Solitude. Afterwards they made larger and more durable Pipes, of the Shanks of Cranes; whence came the Latin word *Tibia*. In process of Time, they joined several Pipes in

MORNING PRAYER.

¶ Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.

¶ (y) A Prayer for the * Queens Majesty.

† O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lady Queen ANNE, and so replenish her with the grace of thy holy Spirit, that she may alway incline to thy will, and walk in thy way: Endue her plenteously with heavenly gifts, grant her in health and wealth long to live, strengthen her that she may vanquish and overcome all her enemies; and finally after this life, she may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

¶ || A Prayer for **** † [the Princess Sophia and all the Royal Family.]

Almighty God, ∴ the fountain of all goodness, we humbly beseech thee to bless the Princess Sophia and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. Amen.

† A

in a row together with Wax, some larger and others smaller, under one another, as our Organ Pipes stand; leaving a Communication for the Wind to pass out of one into the other; this was called by the Greeks *Syrinx*. After this the *Syrinx* was improved by one *Ctesibius* who lived in the time of *Ptolemy Evergetes*, called otherwise *Physcon*; who invented (as *Pliny* writes *Lib. VII. c. 37.*) two large Instruments of Musick, called by the Ancients *Organs*; the one to make a sound by Wind and the other by Water: *Laudatus Ctesibius, Pneumatica ratione, & hydraulica Organis repertis.* The Wind Organ received no further Improvement till about the Time of the Council of *Nice*; about which time the Bellows were added to it; and then *Julian* the Apostate, who was afterwards Emperor, made a Poem or Epigram upon it, which begins, *Αλλ' οὐκ ἔστιν ὅταν, &c.* When they were brought into use in Churches, in the Eastern part of the World, is not easily known. It is certain they were not known in the West till about the Year of Christ 660, when *Constantinus Copronymus*, Emperor of *Constantinople*, sent a Present of an Organ to *Pepin* King of *France*, *Advent. de An. Boi. Platina in Vit. Pont.* But I conceive they were not of ordinary use in the Churches, till some hundred of Years after that. It is certain, the use of them was common enough near five hundred Years ago; for *Durandus*, who wrote in the Year 1286, mentions them several times in his Book, and gives no intimation of their Novelty in Divine Service.

VARIOUS READINGS.

* The Substance of this and the following Prayer, is drawn out of this Prayer in *St. Gregory's Sacramentary*: *Pater omnipotens, eterne Deus, qui es fons immarcescibilis Lucis & origo perpetue bonitatis, Regum consecrator, honorum omnium attributor, dignitatumque largitor, cujus ineffabilem clementiam votis omnibus exoramus, ut famulum tuum N. quem regalis dignitatis fastigio voluisti sublimari, sapientia, ceterarumque virtutum ornamentis facias decorari; & quia tui est muneris quod regnet, tua pietatis quod id feliciter agat; Quatenus in fundamento spei, fidei, charitatisque fundatus, peccatorum labe abstersus, de visibilibus & invisibilibus hostibus triumphator effectus: cum iugis prolis felici effectu letificatus, subiecto populi augmento, prosperitate & securitate exilaratus, cum iis mutua connexione connexus, & transitorii regni gubernacula inculpabiliter teneat, & ad aeterni infinita gaudia, Te miserante, perveniat per Christum, &c.*

† This Prayer was inserted first into Queen *Elizabeth's* Common-Prayer-Book, being wanting in the first and second Edition of *Edw. VI.* And this, and the two following Prayers were a part of the Litany before the last Review.

|| In the sealed Books the Title is only, A Prayer for ****: The rest is from time to time to be supplied by Order of the Privy-Council.

‡ Not in the first nor second Edition of King *Edw. the Sixth's* Book, nor Queen *Eliz.* Being put in first Anno 1 King *James.*

∴ Which hast promised to be a Father to thine Elect, and of their Seed, we humbly beseech thee to bless, &c. Anno 1 King *James I.*

PARAPHRASE on the Prayer for the Queens Majesty.

O Lord, who dost vouchsafe to suffer us to call thee Father, thou dwellest so much above us in the highest Heaven; thou who art King of kings and Lord of lords, 1 *Tim. vi. 15.* whose Providence doth take care of the meanest inhabitants of the Earth, *Luke xii. 7.* but does look with a more watchful Eye upon those, whom thou hast raised to that great and weighty Office of the Regal Dignity, *Ecc. x. 20. Isa. xlv. 48.* we earnestly beg of thee, that thou wouldest, in a more particular manner, extend thy watchful Care over the Person of ANNE our Queen; which blessing we are obliged to pray for, even upon a severe and persecuting Prince, but ought with more readiness and earnestness to call upon thee, to shower down thy Blessing upon so good and gracious a Sovereign. We beseech thee to fill her with thy holy Spirit, *Eph. v. 18.* that her Heart being in thy hand, *Prov. xxi. 1.* thou mayest dispose her to transact every thing in her high Station, as may be agreeable to thy heavenly Will, and consonant to that holy Law which thou hast prescribed. Endue her with the Spirit of Wisdom and Understanding, Counsel and Might, and all other Gifts and Graces which thou shalt judge requisite for her, either as a Prince or a Christian. Grant her length of days, *Psal. xci. 16.* with Health of Body, and Prosperity of Fortune. Be thou a saving strength to thine anointed, *Psal. xxviii. 8.* that by this she may be enabled to subdue her Enemies abroad by victorious Arms, and to defeat the wicked attempts of her Adversaries at home. And lastly, That after a Life spent with Holiness and Happiness in this World, she may be translated to the everlasting Joys of the other. And this we beg for the sake of Christ Jesus our Lord. Amen.

PARAPHRASE on the Prayer for the Royal Family.

O all-powerful God, who art the Well of Life, *Psal. xxxvi. 9.* and the inexhaustible Fountain of Goodness, from which all the Comforts of humane Life do proceed; we beseech thee to bless the Princess Sophia, and all the other Branches of the Royal Family, who by the Laws of the Land are entituled to a right of Succession, in their turns, when thou shalt think fit, to the Government of this Nation. Sanctify them by thy holy Spirit, 2 *Thess. ii. 3.* granting them the Riches of thy Grace, *Eph. i. 7.* and be pleased to conferr upon them the choicest of thy Blessings; to make up for them as great a Share of Happiness as this World can afford; and when thou art pleased to remove them to the next, let them receive a Crown of Glory, 1 *Pet. v. 4.* in the everlasting Kingdom of our God, 2 *Pet. i. 11.* Amen.

VARI.

MORNING PRAYER.

¶ * A Prayer for the † Clergy and People.

Almighty and everlasting God, who alone workest ∴ great marvels; send down upon our Bishops, † and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual due of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

¶ † A Prayer of Saint Chrysostom.

Almighty God, who hast given us grace at this time, with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer throughout the year.

THE

VARIOUS READINGS.

* This Prayer is framed from one in the Sacramentary of St. Gregory, which runs thus:

Omnipotens sempiterne Deus, qui facis mirabilia magna solus, pre-tende super famulum tuum Episc. N. & super cunctos illi commissos: & ut in veritate tibi complacent, perpetuum his rorem tue benedictionis infunde. Per Dominum nostrum Jesum Christum. Amen.

† Presbyter. Sc. Lit.

∴ great and marvellous things. Sc. Lit.

‡ Not in either of King Edward's Books; but in Queen Eliz. The Title in the Sc. Lit. is, A Prayer for the Holy Clergy.

† This Prayer is called the Prayer of St. Chrysostom, because it is taken out of his Liturgy, and is worded there after this manner:

Ὁ πάτερ κοινὰς πάντας, καὶ συμφέρωνς ἡμῶν χαρισάμενος, ὁ καὶ δού, καὶ πρῶτος, συμφωνῶν ἐπὶ τῷ ὀνόματι σου, καὶ αἰτήσεις παρέχειν ἐπαγγελίαμενος αὐτοῖς, καὶ νῦν ἡμεῖς δέλων σου τὰ αἰτήματα πρὸς τὸ συμφέρον πάντων σου, χορηγῶν ἡμῖν ἐν τῷ παρόντι αἰὶνι καὶ ἐπ' αἰῶνα τῆς ἀληθείας, καὶ ἐν τῷ μέλλοντι ζωὴν αἰώνιον χαρισάμενος. Ἀμήν.

thy Blessing, like the continual dropping of a kindly Dew upon the Grass, Prov. xix. 12. may give an Increase to what they plant and water, 1 Cor. iii. 5, 6. in the preaching of the Word, and other Exercises of the Ministerial Offices. And this we desire of thee to grant, for the Honour of Christ Jesus, whose Honour is highly advanced by the Increase of his Church, and the Salvation of Souls. *Amen.*

PARAPHRASE on the Prayer of St. Chrysostom.

All-powerful God, to whose Grace and Favour we owe it, that we have had this opportunity of addressing ourselves unto thee, in the publick Service of the Church; and who hast promised, in thy Holy Word, that when two or three are gathered together in thy Name, thou art in the midst of them, Matt. xviii. 19. and that what they agree on, shall be done for them in Heaven, ib. v. 18. Relying therefore upon thy gracious Promise, which thou hast been pleased to make to thy Church, we humbly put in our Plea at the Throne of Grace, to grant all that we have prayed for, so far forth (especially as to Temporal Blessings) as thou in thy heavenly Wisdom shalt judge expedient: Desiring thee however, of thy goodness, to grant us all necessary Knowledge in the Truths of Religion, whilst we live in this World, and when we shall pass to the other, that thou wouldest bestow upon us everlasting Life. *Amen.*

PARAPHRASE on the Blessing.

I now close, my Christian Brethren, this part of the Service with the Benediction used by St. Paul, 2 Cor. xiii. 14. committing both you and myself to the Care and Protection of the ever-blessed Trinity; beseeching the Great God, who is Three Persons in One Nature, That the Grace obtained for us by our blessed Lord Jesus in our Redemption may absolve us: That the Love of the Father, who is now reconciled to us through his Blood, may justify us: And lastly, That by partaking of the Communication of the Holy Ghost, we may be sanctified. *Amen.*

PARAPHRASE on the Prayer for the Clergy.

O all-powerful and eternal God, who alone art able to produce those wonderful effects in the Souls of Men, which are frequently visible in the Ministry of the Preachers of thy Word, through the Operation of thy Grace accompanying their Endeavours; we beseech thee to confer thy Grace which bringeth Salvation, Tit. ii. 11. upon all the Bishops and inferior Pastors of the Church, and likewise upon all the respective Congregations whose Souls they have the Charge of. And, that there may such a Fruit of their Labours arise, as may be pleasing unto thee, we beg of thee, that

THE ORDER FOR

Evening Prayer, Daily throughout the Year.

¶ At the beginning of Evening Prayer the Minister shall read with a loud voice some one, or more of these Sentences of the Scriptures, that follow. And then he shall say that which is written after the said Sentences.

I.



When the wicked man turneth away from his wickedness, that he hath committed, and doth that which is lawful and right, he shall save his soul alive. *Ezek. xviii. 27.*

II. I acknowledge my transgressions, and my sin is ever before me. *Psal. Li. 3.*

III. Hide thy face from my sins, and blot out mine iniquities. *Psal. Li. 9.*

IV. The Sacrifices of God are a broken spirit: a broken, and a contrite heart, O God, thou wilt not despise. *Psal. Li. 17.*

V. Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious, and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel ii. 13.*

VI. To

VARIOUS READINGS:

† The Order for Evensong throughout the year.

The Priest shall say, Our Father, &c.

Then likewise he shall say,

O God make speed to save me, &c. 1 B. Edw. VI.

An Order for Evening Prayer throughout the year.

The Priest shall say, Our Father, &c.

Then likewise he shall say,

O Lord open our Lips, &c. 2 B. Edw. VI.

PARAPHRASE on the SENTENCES.

I. At whatsoever time the Sinner, by his unfeigned Repentance, shall turn to God, he will be acceptable unto Him, altho' his former course of Life has been very vicious. For (as that whole Chapter of *Ezekiel*, from whence this Verse is taken, shews) as those who have formerly led an habitual good Life, if they fall into a sinful Course, shall forfeit God's Favour, and ruin their Souls, notwithstanding their former Goodness: So shall an Evil Man, if he amends his Life and turns to God, be restored to his Kindness, and shall deliver his Soul from those Miseries which attend a final Impenitence.

II. I do not extenuate my Guilt, or deny it; but do with Grief acknowledge it: letting it make that deep Impression upon me, as to be always present to my Mind, and, as it were, continually set before my Eyes.

III. O Lord, out of thy proneness to pardon Sin, do thou, as it were, overlook my Offences: And upon my true Repentance, which I beseech thee to grant me, blot out my Iniquities, and expunge them out of thy Book, where they stand recorded against me.

IV. God is better pleased with a Penitent Soul, which is truly sorry for, and is willing to forsake its former Sins, than with the most pompous Sacrifices which could be offered according to the Legal Institutions. For a broken Heart (i. e. a Heart cast down by extreme Grief, *Isa. lxi. 1.* and which does continually accompany true Repentance) is a Sacrifice which will be always accepted by God, and which he will not despise, as he does the formal Sacrifices of wicked Men.

V. Ye must take care to be heartily and unfeignedly sorry for your Sins, rather than to acquiesce in the theatrical Expression of Sorrow, by outward Signs and Gestures, such as the renting the Garments were, of which Custom we have many Instances in Scripture. *Gen. xxxvii. 34. Jos. vii. 6.* for the Graciousness, the Mercy, the Longsuffering, and Benignity of God, are the greatest Encouragement to Sinners, upon their Return to God, to expect his Pardon: And moreover he does, as it were, repent him of the Evil, or Punishment, he inflicts on Men; when, upon their Repentance, he is resolved to withdraw it.

VI. God

EVENING PRAYER.

VI. To the Lord our God belong mercies, and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his Laws, which he set before us. *Dan. ix. 9, 10.*

VII. O Lord correct me, but with Judgment; not in thine anger, lest thou bring me to nothing. *Fer. x. 24. Psal. vi. 1.*

VIII. Repent ye; for the Kingdom of Heaven is at hand. *S. Mat. iii. 2.*

IX. I will arise and go to my Father, and will say unto him; Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *S. Luke xv. 18, 19.*

X. Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psal. cxliii. 2.*

XI. If we say, that we have no sin, we deceive our selves, and the truth is not in us. But, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 S. John i. 8, 9.*

I. **D**early beloved brethren, the Scripture moveth us in sundry places, to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end, that we may obtain forgiveness of the same by his infinite Goodness and Mercy. II. And although we ought at all times humbly to acknowledge our Sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render Thanks for the great Benefits that we have received at his hands, to set forth his most worthy Praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the Body as the Soul. III. Wherefore I pray and beseech you, as many as are here

VI. God is a God of that merciful and forgiving Nature, that He is inclin'd to pardon us, tho' we have never so highly offended him; and, tho' we have, as it were, been up in Arms, and in open Rebellion against him, by a notorious Violation of his Laws, which we ought to have obeyed; yet he still is ready to forgive us.

VII. O Lord, I beseech thee, do not chastise me with the Anger of an Enemy, but with the Moderation of a Merciful Judge; for I should be totally consumed, if thou should'st proceed with me according to Rigour, and as my Sins have deserved.

VIII. Repent of your Sins, and make your Peace with God, before Christ's Kingdom of Glory begins, which the universal Judgment is to precede; whither, if ye are summoned, with your Sins about you, unrepented of, you are undone for ever.

IX. I will (like the Prodigal Son, pressed down with the Guilt and Misery which my Sins have brought upon me) return to my heavenly Father, and acknowledge the Grievousness of my Offences, whereby I have deservedly forfeited that Relation which he bore to me.

X. O Lord do not call me to an Account for my Actions, with a too rigid Severity, or (as it is in the Original *Hebrew*) do not go to Law with me, or carry me before the Judgment-Seat; for if thou viewest all things through the rigour of thy Justice, the most innocent Man's Life cannot stand the Tryal; nay, every Man living must be beholding to thy Mercy to be acquitted.

XI. This Life being a State of so many Imperfections, that we are all liable to great Failures; to say we are in a State of Perfection, and that we live without Sin, is a most notorious Falstity, and is a thing unbecoming the Truth and Simplicity of our Religion: But if we acknowledge our Sins before God, and truly repent us of them, God, out of his Faithfulness and Justice, will, upon our performing those Conditions, make good his Promise to us on that behalf, in pardoning them: And will keep us clean, for the future, from any gross Sin, by granting us the Assistance of his Holy Spirit, which will confirm and establish us in every good work, *Rom. xvi. 20. 1 Thess. iii. 13. 1 Pet. v. 10.*

PARAPHRASE on the EXHORTATION.

I. My Dear Fellow Christians, the Holy Scriptures, (whose Authority you and all Faithful People profess the greatest Reverence for) not only in those several Passages which I have now read unto you, but in many other places, do exhort us, to confess unto God our innumerable Transgressions which we have committed against his Sacred Laws. Besides, it is the greatest Folly for us to hope to dissemble them, or to extenuate them, so as to deceive the All-

searching Eye of God, who sees every thing nakedly as it is. Nor must we be guilty of such a vile Act of Hypocrisy, as, notwithstanding our many Sins, publicly in the Church, in the Presence of God and his Holy Angels, to stand upon our Justification. But if we would do as sincere Christians ought, we must perform these three Parts of true Repentance. First, With an humble and lowly Heart confess our Sins to God, with a Dejectedness and Confusion like that of the Publican, who stood afar off and would not lift up his Eyes to Heaven. Secondly, We must add to this, a true Penitent Sorrow of Mind, for having offended so good a God, and for having brought our selves into so great danger. And Lastly, We must, from these Considerations, take such a Disgust against our Sins, as to resolve to be obedient to God's Laws for the future. Now, if we pursue this Method in our Repenting of our Sins, we need not despair of God's forgiveness of them. But still we must not think that a Repentance so circumstantiated, will be any meritorious Cause, whereby we may claim from God an Impunity of our Sins; for that is owing only to the infinite Goodness and Mercy of God, reached out to us in the Mystery of our Redemption, and by the Suffering of our blessed Lord for us.

II. And though we ought at all times, or in those more frequent Courses of private Devotion (which we are by our Religion oblig'd to, *Eph. vi. 18. 1 Tim. vi. 8.*) to exercise this Duty of Confession, which is so eminent a part of Prayer; there is certainly a greater reason to make use thereof in the solemn Assembly of Christians in the Church, where they meet together to perform the four great parts of Religious Worship. 1. Thanksgiving for Mercies received. 2. Praise and Adoration of the Excellencies and Goodness of God. 3. Hearing God's Word read and preach'd. 4. Petition or Asking of God Spiritual and Temporal Blessings. But without a Confession of our Sins, and the other necessary parts of true Repentance, we cannot rightly perform any of these publick Duties. We cannot thank God as we ought, when we still continue to abuse his Mercies: We cannot praise and admire his Perfections, which, in an unregenerate State we have little sense of. We cannot be devout Hearers of God's Word with all our carnal Affections about us: Nor can we hope for a Success of our Prayers, which by the Wickedness of our Lives are become an Abomination unto God.

III. Wherefore I earnestly desire of every one of you (as well Laity as Clergy) to address yourselves, with me, to God in devout Prayer; which I, as God's Minister, for myself and you, offer up to the Throne of God's Grace: which I do not so solitarily, by myself, as the Priest was to do under the Jewish Dispensation, (*Exod. xxx. 7. Luke i. 10.*) and as the Papists since have imitated, but I desire you, who have higher Privileges, by virtue of Christ's

Covenant

EVENING PRAYER.

here present, to accompany me with a pure heart and humble voice unto the Throne of the Heavenly Grace, saying after me.

¶ *A general Confession to be said of the whole Congregation, after the Minister, all kneeling.*

- I. **A**lmighty, and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices, and desires of our own hearts. We have offended against thy holy Laws. We have left undone those things, which we ought to have done; And we have done those things, which we ought not to have done; and there is no health in us.
- II. But thou, O Lord, have mercy upon us, miserable Offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy Promises declared unto mankind in Christ Jesu our Lord.
- III. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober Life, to the Glory of thy Holy Name. Amen.

¶ *The Absolution, or Remission of sins, to be pronounced by the (a) Priest alone; standing; the People still kneeling.*

I. Almighty

Covenant (Eph. ii. 14. 1 Pet. ii. 5.) to accompany me thither; repeating after me those Words which the Church has prescribed upon this occasion; Intreating you, that you would manifest in your Devotion, those Effects of a pure Heart, Sincerity, Attention, Gravity, and whatever else becomes the devout Worship of God; taking care that in all your Responses you avoid, as on the one side, a loud clamorous Voice, so on the other side, an inarticulate Motion of the Lips, and that you make use of only such a low and humble Voice, as may be suitable in this Solemnity.

PARAPHRASE on the General Confession.

I. O Lord, we address ourselves to thee, in consideration of those Attributes of thine, which most dispose thee to pardon Sinners: Thy Omnipotence, by which thou art endowed with a sufficient Power to help us; and thy Mercifulness, by which thou hast always a Will to do it: Having likewise a comfortable Expectation of Forgiveness from that Relation of Fatherhood, which thou art pleased to own, that thou dost bear towards us. We must, to our shame, confess, that we have, by our Sins of Surprise and Infirmity, erred, and made smaller Steps out of the Path of our Duty; and, at other times, strayed, and made larger Excursions from those Ways which the Holy Religion thou hast revealed, has chalked out to us, to walk in; and this (to use our Saviour's Similitude) not unlike lost Sheep, that straggle from their Shepherd, and are thereby exposed to innumerable Dangers. We acknowledge that we have, too often, consented to those unlawful Desires, which we have been prompted to by our corrupt Nature, and original Depravation. We have added to these, many actual Offences against thy Holy Laws, which we are so strictly obliged to observe. Besides, we acknowledge ourselves to have been guilty of many several kinds of Actual Sins, being answerable for many Sins of Omission, by neglecting the several Duties commanded us: And many Sins of Commission, by a wilful doing what was forbidden us. So that there is no part of our Souls healthy, or free from Sin, but they being, as it were, under an universal Sickness, *Isaiah i. 6.* [Or, we can hope for no Health or Salvation from ourselves.]

II. We fly therefore to thy Goodness, O God, for a Deliverance from this Burden of our Sins, and (like the Penitent Publican, *Luke xviii. 13.*) Beseech thee to be merciful to us miserable Sinners. Remit therefore, we pray thee, the Punishment which is due to our Sins, upon our Confession of them, and hearty Repentance for them. And, upon our being truly Penitent, restore us to thy Favour, which we have forfeited by our Disobedience; and *Gal. vi. 1.* let us enjoy the Benefits of thine Elect Saints, whose Privileges wicked impenitent Sinners are excluded from: As thou hast promised to us in the Charter of the Gospel, delivered to us by Jesus Christ. III. Therefore we beseech thee, O gracious God, not for the sake of any Saint or Angel, but for the sake of thy dear Son, in whose Name, when we ask any thing, thou hast promised to give it, *John xvi. 23.* to afford us such a powerful Assistance of the Grace of thy Holy Spirit, that, for the future, we may faithfully discharge all the parts of our Christian Duty: That we may live Godly, in paying a devout Worship to Almighty God; That we may live Righteously, in doing all Acts of Justice and Charity to our Neighbour: And Soberly, in performing all the Duties of Tempe-

rance, Chastity, and other Vertues which relate to ourselves. Nor do we desire this, to reflect any Honour upon ourselves, or to acquire any Merit by such a Religious Life; but only that the greater Glory may be ascribed to thy Goodness, by whose Grace we expect to have those Dispositions and Habits to be wrought in us.

NOTES.

(a) Priest alone.] It may be a doubt, Why in the place of the word Priest, which stands now in the present Common-prayer-Book, the Compilers of King Edward's Second Common-prayer-Book, and of Queen Elizabeth's, put the word Minister? And whether by virtue of that word, a Person, not in Priest's Orders, might have read the Absolution, whilst that Rubrick stood? for it must be observed, That when the Absolution was introduced in the Second Book of Edward VI. it had this Rubrick before it; *The Absolution to be pronounced by the Minister alone:* And so in Queen Elizabeth's Book. Now whereas by the First Book of Edward VI. Martens was to be read by a Priest, (for in the first Rubrick thereof it is said, *The Priest being in the Quire shall begin with a loud Voice the Lord's-Prayer*, which was then the beginning of the Service:) In the Second Book of King Edward, when the Sentences, Exhortation, Confession, and Absolution were added, we hear no more of Priest, but all is turned into Minister: *The Minister shall read with a loud Voice the Sentences. A General Confession to be said by the whole Congregation, after the Minister, kneeling:* And so before the Absolution, *An Absolution to be pronounced by the Minister alone.* This has occasioned some Persons to think, that not only the Service, but the Absolution too might formerly have been read by one, that is only a Minister in the general sense of the Word, tho' he were not a Priest. But this will appear to be a Mistake, when we have considered, that in the Language of that Time, when the Common-Prayer-Book was compiled, Priest and Minister were synonymous Terms, and signified the same thing. And this is evident from that very Second Book of Edward VI. for tho' we have two or three times Minister in the Rubricks, at the beginning of Morning Prayer; yet the Evening Prayer begins with, *The Priest shall say*, (2 B. Edw. VI. Ev. Pr.) But what? *Our Father which*, &c. indeed follows after; but if we turn back to the Rubrick before Morning Prayer, it is thus directed, *At the beginning both of Morning and Evening Prayer, the Minister shall read with a loud Voice, some one of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences*, i. e. The Exhortation, Confession, and Absolution. So that since the Evening-Prayer is to be read by the Priest according to this Book, the Confession, Absolution, and other Parts of the Morning Service is to be read by a Priest, though Minister be only mentioned.

But this Matter will be yet clearer, if we consider the indetical use of the word Priest and Minister, even in the First Book of Edward VI. For the Priest, who by the first Rubrick of that Book is placed in the Quire, is obliged to turn towards the People when he reads the Lessons, and in that Rubrick he is called Minister; *The Minister that readeth the Lesson standing, and turning him so as he may best be heard of such as be present.* Presently after he is called Minister again, *Then the Minister shall say the Credo, and the Lord's-*

EVENING PRAYER.

I. Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a Sinner, but rather that he may turn from his Wickedness and live; and hath given Power and Commandment to his Ministers, to declare and pronounce to his People, being Penitent, the Absolution and Remission of their Sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. **II.** Wherefore let us beseech him, to grant us true Repentance, and his Holy Spirit, that those things may please him which we do at this present, and that the rest of our Life hereafter may be pure and holy, so that at the last we may come to his eternal Joy, through Jesus Christ our Lord.

¶ Then

Lord's-Prayer. But when he comes to the Versicles he is called Priest seven times together.

In the Rubricks before the Communion-Service in that Book, he is called three times Curate, and once Minister. In most places of this Office he is called Priest, but when he is to read the Epistle he is called Minister. In the disposal of the Elements before Consecration he is called the like; Then shall the Minister take so much Bread and Wine as shall suffice for the Persons appointed to receive. In the Rubrick for the Order of Reception, he is called both Priest and Minister, Then shall the Priest first receive the Communion in both kinds himself, and next deliver it to other Ministers, if any be there present (that they may be ready to help the chief Minister) and after to the People. And the Minister delivering the Sacrament of the Blood, &c.

In the Office of Baptism he is called about fourteen times Priest, and twenty times Minister.

In the Office of Matrimony the Words are used likewise promiscuously; The Priest shall say the Exhortation. The Priest shall say unto the Woman. The Minister shall say, Who giveth this Woman? The Minister receiving the Woman at her Father's hands. Then twice Priest, viz. The Priest taking the Ring. Then shall the Priest join their right hands. Then again twice Minister, viz. Then shall the Minister speak unto the People; And the Minister shall add this Blessing. And so sometimes Minister, and sometimes Priest to the end of this Office, and the other which follow. I shall only make one Remark more, and that is on the last of the common Offices, viz. that of the Communion; and there 'tis said, The Priest shall go into the Pulpit and say thus, Brethren, In the Primitive Church, &c. but the same Priest who is to say this in the Pulpit, is called Minister at least fourteen times afterwards. I think this makes it incontestably evident, That the words Priest and Minister are used promiscuously in the First Book of King Edward VI. And if we look into our other Common-Prayer-Books, we shall find very little Correction herein, and that the same Rule will hold in them likewise.

But that Minister did signify a Priest, when the Common-Prayer was compiled, we may learn from our Statutes, which were made about that time: In the Reign of Henry VIII. when Chantries and Free-Chapels were dissolved, the Incumbents of them were called Ministers, Priests, Wardens, Masters, Ministers, Governours, Rulers, or other Incumbents of them, 37 Hen. VIII. cap. 4. And so in the first of Edward VI. Minister of Free-Chapels is several times mentioned. In the Act of Uniformity of Edward VI. All and singular Ministers, in any Cathedral Church, &c. shall be bound to say Matens, Evensong, &c. Anno 2 Edw. VI. That if any Parson, Vicar, or other whatsoever Minister ——— to sing or say Common-Prayer. Any Parson, Vicar, or other Minister ——— to sing or say common or open Prayer, ib. All and singular Ministers, in any Cathedral, &c. 1 Eliz. cap. Any manner of Parson, Vicar, or whatsoever Minister, that should say or sing Common-Prayer, &c. ib. And so in a Statute of the 13th of that Queen, Every Person ——— which doth or shall pretend to be a Priest, or a Minister of God's Holy Word and Sacraments, by reason of any other Form, Institution, Consecration, shall subscribe to all the Articles of Religion. None shall be made a Minister, or admitted to preach and administer the Sacraments, being under the Age of four and twenty Years. This Clause has been the Rule of our Age for going into Priest's Orders, ever since the making of this Act. In the same Act, the Office of Deacon is contradistinguished to the Office of Ministry; None shall be admitted to the Office of Deacon or Ministry, unless he first subscribe the said Articles, ib. Innumerable are the Instances of the same signification of the word Minister, in the Writers who lived about those Times; as particularly in Fox and Whitgift. I find one very apposite place quoted ready to my hands, in Mr. Strype's History, out of the Answer to the Admonition, For as we give to the Minister place above the Deacon, to the Bishop above the Minister, &c.

If it be asked, How it happens that the word Minister came to be used at this time for one in Priest's Orders, or for the chief Pastor, or what we call now the Minister of the Parish, whereas formerly it was not generally so? I answer, That the Protestants brought this into the more common

use, it being a Name of Humility, and more proper, they thought, for the Reformed Clergy, than the word Priest; which word had been abused by the Papists, who understood by it, not so much a Presbyter of the Church, as one who was a Sacerdos, or Sacrificer, and whose Office it was to offer up the Sacrifice of the Mass. For this reason they chose to call their Clergy by the Name of Ministers; as may be seen not only in the Writings of Luther, Melancthon, Calvin, Bucer, the Confessions of the several Churches; but also by the Drawers up of the Interim, who were not Protestants. Vid. Interim cap. de Ministris Ecclesie.

Indeed the Papists are wont to scoff at our Protestant Clergy for calling ourselves by this Name, which they tell us is of no Antiquity in the Church, nor has any Authority but what the Parliament has given it. But I answer, There is no ground for this Calumny; for this Word was used in England before the Reformation, in the same sense it has been since; for so it is used by the Council at Lambeth, Ne quis à prædictis per ignorantiam se excuset, quæ tamen omnes Ministri Ecclesie scire tenentur, &c. Conc. Lamb. By which is meant Ministers of Parishes; for the Title of this Chapter is, De Informatione Parochianorum. And Lyndwood, in his Gloss upon these words, says, Ministri, Hoc intelligat de iis quibus regimen plebis est commissum. And afterwards, Vox Minister propriè refertur ad eos qui Officia Ecclesiastica administrant, Art. 81. di. oportet. cum similibus. ut sc. Minister sumatur pro Rectore vel Governatore Ecclesie; Lynd. Prov. Lib. I. Tit. I. And elsewhere he says, Minister ponitur pro Rectore vel Governatore; for which he quotes the Canon-Law, De offic. Ordinarii c. præsentis v. Ministri. Li. 6. Nor is this Title of Minister used only in the Canon and Statute-Law, but the Fathers also frequently give it to the Clergy; for so the Word is used by St. Austin, Si superbus fuerit Minister cum Diabolo comparatur, sed non contaminatur donum Christi: quod per illum fluit purum est. If a Minister be proud he is compared to the Devil; but however the Gift of Christ is not defiled: that which passes through his hands is pure, &c. viz. the Sacrament, Aug. Tract. 5. in Joh. So, before him, Tertullian, speaking of a Priest that had been twice married, Quomodo audebit orationem ducere ad Altare (as Rigaltius reads it) de qua erubescere, & ipse suffunditur sanctus Minister. How shall he dare to put up a shameful Prayer to the Altar, which he, the Holy Minister, himself blushes at? So St. Cyprian Non in Ministris fides integra. The Faith of some of the Clergy has not been entire, Cypr. de lapsis. Indeed this signification of the Word is not usual among the Greek Fathers, because Διάκονος, which answers to it, signifies the peculiar Order of a Deacon, in Church-Language. But however, St. Paul calls himself several times, Διάκονος, or Minister. Διά τὸ Εὐαγγέλιον, ἃ ἐγὼ ἐκυνόμην Διάκονος, By the Gospel, of which I was made, or am become a Minister, 1 Cor. iii. 7. And so, Coloss. i. 23. Whereof I Paul am, made a Minister. And 2 Cor. vi. 4. But in all things approving our selves, ὡς Θεοῦ Διάκονοι, as the Ministers of God. And in this sense some of the Greek Fathers will have that place of St. Paul to the Philippians, Phil. i. 1. to the Saints in Christ Jesus, which are at Philippi, with the Bishops, καὶ Διάκονοις, and Ministers. Upon which Passage, St. Chrysostom says, Τότε καὶ Ἰωάννης ἐκοινοῦν τοῖς ὀνόματι, καὶ Διάκονος ὁ ἐπίσκοπος ἐλέγξο. Then the Clergy were called by one common Name, and even the Bishop was called Διάκονος, or Minister, Chrys. Hom. I. in 1 cap. Ep. ad Phil. So Theophylact, who generally copies after St. Chrysostom, ἔπειτα καὶ ἡμεῖς διακονοῦμεν τὰ ὀνόματα, ἀλλὰ καὶ οἱ ἐπίσκοποι, Διάκονοι καὶ πρεσβύτεροι ἐκαλεῖντο. Then Titles were not distinguished, and Bishops were called both Presbyters, and Διάκονοι, or Ministers, Theophyl. in locum. This carries the use of the word Minister as high as can be desired, and does clearly shew the identical signification of the words Priest and Minister.

PARAPHRASE on the Absolution

I. The Almighty God (who stands possessed of the sole Power of all things in Heaven and Earth, who is not willing that any Sinner should everlastingly perish, Ezek. xviii. 28. but rather, that repenting of his Sins, he should live in eternal Happiness; and, to this end, hath

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¶ Then the Minister shall kneel, and say the Lord's-Prayer; the People also kneeling, and repeating it with him.

O Ur Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespases, as we forgive them, that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, the Power, and the Glory, For ever and ever. Amen.

¶ Then likewise he shall * say,

† O Lord, open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God, make speed to .: save us.

Answer.

O Lord, make haste to help us.

¶ Here all standing up, the Priest shall say,

** Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest.

†† Praise ye the Lord.

Answer.

The Lords name be praised.

¶ || Then shall be said or sung the Psalms in order as they be appointed. Then a Lesson of the Old Testament, as is appointed: And after that, Magnificat (or the Song of the blessed Virgin Mary) in English as followeth.

Magnificat. S. Luke. i. 46.

MY soul doth magnifie the Lord: and my spirit hath rejoyced in God my Saviour.
II. For he hath regarded: the † lowliness of his hand-maiden.

III. For

hath given Authority and expresse Command to the Ministers of the Gospel, Mat. xviii. 18. John xx. 23. to declare remission of Sins to Persons who are truly Penitent. He, by the Mouth of his Minister, pronounceth Pardon and Absolution to every one of you that is endowed with the requisite Qualifications for it, i. e. a true Repentance of his Sins, and a stedfast Belief of the Holy Gospel, Mark i. 15. Acts xx. 21. II. Therefore that we may receive the Benefit of this Holy Ordinance, let us pray to God, of whom cometh every good and perfect gift, Jam. i. 17. to afford us the Grace of true Repentance, and withal, the Assistance of his Holy Spirit; for, without the Illumination of this blessed Spirit, which helps our Infirmities, Rom. viii. 26. our Devotion will not be well-pleasing to him, Gal. iv. 6. which Holy Spirit is likewise necessary, that we may not return to our Sins again, but that our Souls, which have formerly been polluted with many Vices, may shine with that Purity and Holiness which the Gospel requires. So that when we come to die, we may enter into the Joy of the Father, through the Merits of Jesus Christ our blessed Redeemer.

appointed in the Morning-Prayer, the Presbyter shall say or sing, Our Father, &c. Sc. Lit.

* or sing. Sc. Lit.

† These two Versicles not in 1 B. Edw. VI.

.: Save me. 1 B. Edw. VI.

** All standing up as often as it is repeated. Sc. Lit.

†† The Lord's Name be praised. And from Easter to Trinity-Sunday, Hallelujah. 1 B. Edw. VI.

¶ || Then Psalms in order as they be appointed in the Table for Psalms, except there be proper Psalms appointed for that day. Then a Lesson of the Old Testament, as it is appointed likewise in the Kalendar, except there be proper Lessons appointed for that day. After that, Magnificat in English as followeth. O. C. P.

† Low estate. Sc. Lit.

VARIOUS READINGS.

Note, That the Evening-Prayer began here in the Old-Common-prayer-Books, the Sentences, Exhortation, Confession, &c. being to be supplied out of the Morning-prayer, they not being printed, as they are now, over again.

† ¶ After the Sentences, Exhortation, Confession, and Absolution, as is

PARAPHRASE on the Magnificat.

I. My Soul doth praise the Lord; and thankfully rejoice in God, who has protected me under my helpless Condition, and bestowed so great Benefits upon me.

II. For he has been pleased to shew the highest regard to his poor Maid-servant, when she lay under the meanest Estate and Condition.

III. For

EVENING PRAYER.

III. For behold, from henceforth: all generations shall call me blessed.

IV. For he that is mighty hath magnified me: and holy is his Name.

V. And his mercy is on them that fear him: throughout all generations.

VI. He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

VII. He hath put down the mighty from their seat: and hath exalted the humble and meek.

VIII. He hath filled the hungry with good things: and the rich he hath sent empty away.

IX. He remembering his mercy hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed for ever.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Or else this Psalm; ∴ Except it be on the nineteenth day of the month, when it is read in the ordinary course of the Psalms.*

Cantate Domino. *Psal.* xcvi.

I. **O** † Sing unto the Lord a new song: for he hath done marvellous things.

II. With his own right hand, and with his holy arm: hath he gotten himself the victory.

III. The Lord declared his Salvation: his righteousness hath he openly shewed in the sight of the heathen.

IV. He hath remembered his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

V. Shew your selves joyful unto the Lord, all ye lands: sing, rejoice and give thanks.

VI. Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

VII. With trumpets also and shawms: O shew your selves joyful before the Lord the King.

VIII. Let the sea make a noise, and all that therein is: the round world and they that dwell therein.

IX. Let

III. For after this gracious Indulgence of his, no one can upbraid me for the meanness of my Circumstances; but all future Generations shall look upon me to be the most happy of Mortals.

IV. For I am exalted to the greatest of Honours by the Almighty God himself; for which unaccountable Favour, I shall for ever glorify his holy Name.

V. Not only for this Honour conferred upon my self, but for his Mercy continued to his Faithful Servants, *Abraham, Isaac, &c.* many Generations after their death.

VI. He, by choosing a poor Maid to bring forth the Messiah into the World, has shewed what his omnipotent Arm or Power could do; and has quell'd the proud imaginations of their Hearts, who expected him to make his entrance upon Earth, in a more splendid manner.

VII. He has pulled down those great Persons in the World, who had assumed to themselves a place of Dignity above others, and frustrated the Expectations of all the illustrious Ladies of the Universe, who might have expected this Honour to be done to them; and has exalted to this unparallel'd Dignity, a poor and humble Virgin.

VIII. He having no respect of Persons, has considered Charity more than Magnificence; as one that chooses rather to Feast the Poor, than to Feed the Rich.

IX. And in this he has remembered his Mercy, i. e. sent Relief to his distressed People (vid. 2 *Chron.* vi. 42.) of the Jewish Nation; herein making good his everlasting Promise, which he made to *Abraham* and his Seed.

VARIOUS READINGS.

∴ These words were added in the last Review.

† This Psalm not in the 1 but in the 2 of Edw. VI.

PARAPHRASE on Cantate Domino.

This Psalm is thought to be a Prophetical Exultation, for the spreading of the Gospel.

I. O sing unto the Lord a new and extraordinary Song, for he hath done for the sake of his Church, things full of Amazement and Astonishment.

II. He, not by any mortal Hand, but by his own omnipotent Arm, has gain'd a Victory; and that not only over our Temporal but over our Spiritual Enemies.

III. He hath manifested his Salvation, universally extended, by the coming of the Messiah: He has manifested his Righteousness, in destroying the Kingdom of Darkness, to all the Heathen World.

IV. He hath remembered the Promise of the Messiah, made to the ancient Patriarchs of the Jews; and all the Heathen Nations have seen (that is, in the Prophetick Phrase, shall see) that Salvation or Blessing which they shall receive from *Abraham's* Seed, *Gen.* xii. 3.

V. Therefore, O all ye Heathen Countries, since you are to partake of this inestimable Blessing, do you, as a Mark of your Thankfulness to so gracious a God, join with us Jews in our Praises to the Lord.

VI. Do you praise the Lord together with us, upon the most tuneful Instrument; the Harp, and join to this a vocal Musick, singing sacred Songs, in Thankfulness to God, for so great a Blessing.

VII. Let there be added to the sacred Consort, the most melodious Wind-Musick in use among us, Trumpets and Pipes; to raise our Joy to the greatest height, when we appear in the Presence of the great *Jehovah*, who is King of Heaven and Earth.

VIII. Let the Waves of the Sea join their Murmurs, to make up the Harmony; Let all the whole Orb of the Earth, and all the Inhabitants of it, come in for their parts in the universal Chorus.

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IX. Let the flouds clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

X. With righteousness shall he judge the world: and the people with equity.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then a Lesson of the New Testament, || as it is appointed: And after that, (b) Nunc dimittis (or the song of Simeon) in English, as followeth.

Nunc dimittis. S. Luke ii. 29.

I. **L**ord now lettest thou thy servant depart in peace: according to thy word.

II. For mine eyes have seen: thy salvation,

III. Which thou hast prepared: before the face of all people;

IV. To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Or else this Psalm; * Except it be on the Twelfth day of the month.

Deus miseratur. Psal. lxxii.

I. **G**od be † merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us;

II. That thy way may be known upon earth: thy saving health among all nations.

III. Let the people praise thee, O God: yea, let all the people praise thee.

IV. O let the nations rejoice and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

V. Let

IX. Let the dashing of the Waters in the Rivers imitate the clapping of Hands, in this general Dance and rejoicing of Nature: Let the Hills, by a pleasant Verdure, seem to smile and sing; since the Great God himself makes his appearance upon Earth, to govern Men by his Laws.

X. He shall then govern Mankind, not by the imperfect Dictates of Nature's dim Light, nor by Ceremonial Precepts; but by New and Divine Laws, full of Equity and Goodness.

NOTES.

Of Simeon (b) *Nunc dimittis.* Simeon, the Author of this Hymn, is by Scultetus Lightfoot, and Altingius, thought to be the famous Rabbi Simeon Ben Hillel, who opposed the Temporal Kingdom of the Messias, and chief Governour of the Sanhedrim. His Age agrees to the time of Christ, by the words of a Jewish Writer: *Jesus of Nazareth, born in Bethlehem Juda, a mile and a half distant from Jerusalem, the Year of the Creation 3761, which is the 42d of Augustus; and according to this Computation it falls on the days of Rab. Simeon, the Son of Hillel. Ganfius in Gemach. David. Part II. ad An. 3761.* But it is probable our Simeon was not so great a Man; for such a strange Prophecy of so noted a Man, must needs have made a mighty noise in the Herodian Court; and besides, when the Scriptures mention a considerable Man, a Profelyte to Christianity, or a favourer of it, they give him a great Elogium, as of Nicodemus, John iii. 1. a Ruler of the Jews. And Luke viii. 41. *Fairus, a Ruler of the Synagogue.* Luke xxi. 50. *Joseph a Counsellor, a good man and just.* Acts xiii. 7. *Sergius Paulus, the Procuratorian, an understanding man.* Besides, this Simeon Ben Hillel was Father to Gamaliel, a strict Pharisee and Enemy to the Christians; whose Father, if he had thus embraced Christ in his Arms, had by him been instructed with such Principles as would have made him, if not a Disciple, yet more favourable to Christ and his Followers.

PARAPHRASE on Nunc dimittis

I. Lord, thou mayst now, if it be thy heavenly Pleasure, suffer me thy Servant to go down to the Grave in Peace, thou having now discharged thy self of thy Promise made to me, That I should not see Death before I had seen the Lord's Christ, Luk. ii. 26.

II. For now to my greatest Comfort, I have been so happy as to see, not with the Eye of Faith only, as the Patriarchs and o-

ther good People before did, but with these, my very own fleshy Eyes, I have seen the Saviour of the World.

III. Whom thou hast ordained, to purchase Salvation, not only for the Jews, but for all People and Nations in the World, and whom all of them, with joint expectations wait for.

IV. That he should be, as it were, a Light hung out to the Gentiles, who were surrounded by darkness of Idolatry and Superstition, to direct them into the way of true Religion; and likewise, That he should procure great Glory and Honour to the Jews; That he, whom all Nations expected, should be born among them; That the Gospel should be first preached in their Country; and That their Countrymen should be the chief Instruments of conveying Salvation to so many distant Countries of the Universe.

VARIOUS READINGS.

|| The words, as it is appointed, and the Song of Simeon, added in the last Review.

* These words were added in the last Review.

† This Psalm not in the first, but in the second of Edward VI.

PARAPHRASE on Deus Misereatur.

This Psalm, tho' it bears the name of David in the Greek and Latin Version, was probably written after the Captivity by Esdras, or some other inspired Person, and is a Prophecy of the propagation of the Gospel.

I. We pray that God with his Mercy and Kindness would continually bless and protect our Nation; that he would not look upon us, as formerly in his Anger, as it were out of a Cloud; but that he would view us with a serene and pleasant Countenance, and as it were with the Sun-shine of his Favour.

II. That thy true Religion may be propagated all over the World; and that every Nation may receive the glad Tidings of their Salvation:

III. Let not the Praise and Worship of thee, the true God, be confined only to Judea, but let the Inhabitants of every Nation come in with us to adore thee.

IV. May the Heathen Nations have for their Part the greatest reason to exult and triumph, and to praise the Goodness of God; for he is coming to govern them by righteous and good Laws, who were before under the Government of Satan, and had nothing to guide them, but some few Laws or Tendencies of Nature, or some Precepts of an old Tradition, which are now almost obliterated.

V. Let

EVENING PRAYER.

V. Let the people praise thee, O God: yea, let all the people praise thee.

VI. Then shall the Earth bring forth her increase: and God, even our own God, shall give us his blessing.

VII. God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ * Then shall be said or sung the Apostles Creed by the Minister and the people, standing.

I. **I** Believe in God the Father Almighty, Maker of heaven and earth:
II. And in Jesus Christ his only Son our Lord, Who was conceived by the holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; the third day he rose again from the dead, he ascended into Heaven, And sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

III. I believe in the holy Ghost; The holy Catholick Church; The Communion of Saints; The forgiveness of sins; The resurrection of the body, and the life everlasting. Amen.

¶ And

V. Let therefore all the Heathen Nations, to whom thou art reaching out so great a Benefit, sing to thy Praise. Let every Infidel People testify their Joy and Gratitude in Thanksgivings to thee.

VI. Nay, we seem to see the happy time of the Messia's Reign: The Earth hath brought forth her Increase (as the Hebrews read it); fruitful Seasons, and prosperous Years attend that glorious time: And God who is our peculiar God, shall distinguish us by a particular Mark of his Favour, some time or other under this great and holy Government.

VII. God shall favour us with most signal Blessings: And all the Nations of the World shall worship him by the Exercise of the true Religion.

VARIOUS READINGS.

* ¶ Then shall follow the Creed, with other Prayers, as is before appointed at Morning Prayer, after Benedictus, and with three Collects: First of the day, Second for Peace, Third for aid against all perils, as hereafter followeth; which two last Collects shall be daily said at Evening Prayer, without alteration. O. C. P.

PARAPHRASE on the Apostles Creed.

I make this Confession of my Faith, relating to those Truths, which upon the Testimony of God himself are revealed unto me. I. (I believe) that there is one only (God) Deut. iv. 35. 1 Cor. viii. 6. That he is (Father) to all Men by Creation, Mal. ii. 10. Redemption, Deut. xxxii. 6. Adoption, 1 John iii. 1. but in a peculiar manner the Father of our blessed Lord by eternal Generation, Heb. i. 1, 2. John vi. 57. I believe farther, that this One God is (Almighty,) and is vested with an infinite power of doing all things, Isa. xlv. 12. Rev. xix. 6. and governing all things at his pleasure, 1 Chron. xxix. 11. Jer. xvi. 6. That he was the (Maker of heaven and earth,) i.e. the whole World, and every thing contained therein, Exod. xx. 11. John i. 10. Col. i. 16.

II. I believe likewise in Jesus Christ, being verily persuaded, that he is what his Name (Jesus) signifies, the Saviour of the World, Luke i. 31. Mat. i. 21. Acts xiii. 23. That he is (Christ) or the Messias, which was so long before his coming promised under the Old Testament, Gen. xxi. 12. Gen. xlix. 10. Mal. iii. 1. That he is the (only Son) of God, begotten from all Eternity, partly as being said to come down from Heaven, John vi. 38. partly, because he is recorded in Scripture to have made the World, Heb. i. 2. Col. i. 15. partly by reason he is frequently called God, John i. 1. Phil. ii. 6, 7. 1 Tim. iii. 16. Rom. ix. 5. but chiefly because of the Divine Essence being communicated to him, John xvi. 15. John v. 26. 2 Cor. iv. 4. and that in a manner different from all created Beings, Heb. i. 13. Who is likewise (our Lord,) by being the true Jehovah or Lord, Hos. i. 7. Mat. iii. 3. by having all things put under his Dominion, Psal. cx. 5. by redeeming us from the Power of the Devil, who before had got the Mastery over us, Heb. ii. 14. Col. ii. 15. by purchasing us by his Blood, Acts xx. 28. Eph. i. 7. by our voluntary becoming his Servants and Scholars by Baptism, Rom. vi. 6, 13. We believe further, That tho' Christ was true Man, Heb. iv. 15. yet he was not pro-

duced after the ordinary manner of humane Conception, but by the overshadowing of the (Holy Ghost,) Luke i. 35. Was born of Mary a poor Maid of the Lineage of David, who continued a (Virgin,) notwithstanding that miraculous Birth, Luke i. 27. That he suffered an ignominious Death as was foretold, Isa. liii. 9. Mark ix. 12. and this at the time when (Pontius Pilate) was Governour under the Romans in Judea, Matt. xxvii. 2. was nailed to a Cross, a terrible and scandalous punishment, which the Romans used to put their wicked Slaves to Death by: That under this grievous Torture he became really dead, Luke xxiii. 46. Mark xv. 37. and after that by a kind Disciple was (buried,) John xix. 38. And (descended into Hell) or Hades, the Repository or Place of separate Souls, Isa. v. 14. Psal. xvi. 10. On the (third day) after his Crucifixion he rose again, Matt. xvi. 21. Mark ix. 31. as he had before foretold, Matt. xxvii. 63. After that, in the sight of a great many credible Witnesses, he in a most glorious manner ascended up into Heaven, Luke xxiv. 50, 51. Acts i. 9, 10. as the Prophets had long before predicted, Psal. lxxviii. 18. Micah ii. 13. And was shortly after advanced to a most especial Honour, which was never vouchsafed to any Person before, Heb. i. 13. to (sit on the right Hand of God,) Luke xxii. 69. 1 Pet. iii. 22. which is a Place of the greatest Dignity in Heaven, 1 Kings ii. 19. Heb. viii. 1. where he has begun his Spiritual Kingdom, and treads upon the Necks of the great Enemies of his Jurisdiction, Sin, Rom. v. 14. Satan, Heb. ii. 14. and Death, 1 Cor. xv. 26. Who, at the end of the World, shall come in a triumphant and glorious Procession, attended with the Angels, 2 Thess. i. 7. Matt. xxv. 31. and shall have all Power committed to him, John v. 22, 27. Acts xvii. 31. to (judge) those who shall then be alive, 1 Thess. iv. 15. 1 Cor. xv. 51. and those who shall be raised up from their Graves, Mat. xxv. 32.

III. I believe the Holy Ghost to be very God, and the third Person of the blessed Trinity; that he is not a Virtue or Grace, as some fondly imagine, but a Person, Eph. iv. 30. Rom. viii. 26. Acts x. 19. who is called frequently the Comforter, John xiv. 26. --- xv. 26. --- xvi. 7. and is expressly named God, Acts v. 4. I further believe, that there is a number of Men, sequestered from the rest of the World by Faith in Christ, and govern'd by his Laws, that have continu'd throughout all Ages from the Apostles time, and shall do so to the coming of Christ, which I call the (Catholick Church,) which is Holy, 2 Tim. ii. 19. by reason of the holy Profession which they are called to; tho' all the particular Members are not so, Matt. xiii. 24. It is likewise Catholick or Universal, because of it's Diffusiveness throughout the World, Matt. xxviii. 19. Luke xxiv. 47. I believe that there is a (Communion) of the Saints and Elect People of God, 1 Cor. vi. 11. Eph. i. 13. with God the Father, 1 John iii. with God the Son, John xvii. 20. 1 Cor. i. 9. with the Holy Ghost, Phil. ii. 1. Rom. viii. 9. and with all the Saints in all the Churches now upon Earth, 1 John i. 7. as also with all the Saints departed, Heb. xii. 22, 23. I believe further, that whereas by our Sins we are become Debtors to God's Justice, 1 John iii. 4. Matt. v. 22. so through the Blood of Christ, who has made Satisfaction for them, Matt. xx. 28. 2 Cor. v. 18. Rom. v. 10. Col. i. 10. we may obtain (Forgiveness) of them, not only in Baptism, Acts ii. 38. Acts xxii. 16. Eph. v. 26. but afterwards if we truly repent of them, 1 John ii. 1. 1 John ii. 4. I believe likewise the (Resurrection of the Body,) not only as a thing possible to be done by an Almighty Agent, Luke i. 37. Acts xxvi. 8. Matt. x. 29. but as a thing generally

EVENING PRAYER.

¶ And after that, these Prayers following, all devoutly kneeling, the Minister first pronouncing with a loud voice,

The Lord be with you.

Answer.

And with thy spirit.

Minister

¶ Let us pray.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

¶ Then the Minister, Clerks, and People shall say the Lord's Prayer with a loud voice.

Our Father which art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. Amen.

¶ * Then the Priest standing up shall say,

I. O Lord, shew thy mercy upon us.

Answer.

II. And grant us thy Salvation.

Priest.

III. O Lord, save the Queen.

Answer.

IV. And mercifully hear us when we call upon thee.

Priest.

V. Endue thy Ministers with righteousness.

Answer.

VI. And make thy chosen people joyful.

Priest.

VII. O Lord, save thy people.

Answer.

VIII. And bless thine inheritance.

Priest.

IX. Give peace in our time, O Lord.

Answer.

X. Because there is none other that fighteth for us, but only thou, O God.

Priest.

generally expected by the Jews, Job xix. 25. Dan. xii. 2. that this is clearly promised under the Gospel, Rom. xiv. 9. -- viii. 11. 1 Cor. xv. 21. and moreover, that the self-same Body shall rise again, 1 Cor. xv. 23. Rom. viii. 11. 2 Cor. v. 10. And lastly, That the Resurrection shall extend to bad as well as good Men, 1 Cor. xv. 22. John v. 28. Finally, I believe the (everlasting) Duration of all bad Men in Misery, Matt. xxv. 41, 46. -- x. 28. Luke iii. 17. Rev. xx. 10. and of all good Men in a State of Glory, which does arise from a vacancy from all Sorrow, Rev. xxi. 4. from the Vision of God, 1 Cor. xiii. 12. 1 John iii. 2. as also from unspeakable pleasures which they shall then partake of, 1 Cor. ii. 9. Amen.

VARIOUS READINGS.

* The Suffrages before assigned at Martins, the Clerks kneeling likewise, with three Collects. 1 B. Edw. VI.

PARAPHRASE.

I. Min. In the words of the Psalmist, we pray to thee, O God, To shew thy Mercy upon us.

II. Peop. And to grant us thy Salvation, Psal. lxxxvii. 7. that our Souls may be everlastingly happy.

III. Min. O Lord preserve our Sovereign Lady the Queen.

IV. Peop. And mercifully hear us when we call upon thee for her Preservation.

V. Min. Let thy Priests be clothed with Righteousness, 2 Chro. vi. 41.

VI. Peop. And let thy Priests rejoice and sing, ib.

VII. Min. O Lord, be gracious to thy Laity here present.

VIII. Peop. And bless the Clergy, the Lot of thine Inheritance.

IX. Min. We desire of thee, O God, (like the good Princes of old time, Solomon, Hezekiah, Josiah, 1 Chron. xxii. 9. Isa. xxxix. 8. 2 Kings xxii. 20.) to give Peace in our Time.

X. Peop. For we cannot procure it by our own Arm; but 'tis thou alone, O Lord, (who fightest our Cause) that canst make us to dwell in safety, Psalm iv. 5.

XI. Min.

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Priest.

XI. O God, make clean our hearts within us.

Answer.

XII. And take not thy holy Spirit from us.

¶ Then shall follow three Collects; The first of the day; The second for Peace; The third for aid against all perils, as hereafter followeth: Which two last Collects shall be daily said at Evening Prayer without alteration.

¶ The second Collect at Evening Prayer.

(c) O God, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give, that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. Amen.

¶ The third Collect for aid against all perils.

(d) L ighten our darkness, we beseech thee, O Lord, and by thy great mercy defend us, from all perils and dangers of this night, for the love of thy only Son our Saviour Jesus Christ. Amen.

¶ In Quires and Places where they sing, here followeth the Anthem.

¶ A Prayer for the * Queens Majesty.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; most heartily we beseech thee, with thy favour to behold our most gracious Sovereign Lady Queen ANNE, and so replenish her with the grace of thy holy

XI. Min. Let us pray with the holy Psalmist, to make us clean Hearts, Psal. Li.

XII. Peop. And to renew a right Spirit within us. ib.

VARIOUS READINGS.

* ¶ Then shall follow the Prayer for the K. Majesty, with the rest of the Prayers at the end of the Letany, to the Benediction. S. L.

NOTES.

(c) This Prayer being taken out of the Sacramentary of Gregory the Great, is thus worded therein;

Deus, a quo sancta desideria, recta concilia, et iusta sunt opera, da servis tuis illam, quam mundus dare non potest, pacem, ut et corda nostra mandatis tuis dedita, et hostium subacta formidine, tempora sint tua protectione tranquilla. Per dominum nostrum Jesum Christum. Amen. Greg. Lib. Sac. Missa pro Pace.

(d) Φατίσθαι τοῖς ὀφθαλμοῖς ἡμῶν, μήποτε ἀνῶσωμεν ἐν ἀμαρτίαις εἰς θάνατον ἀπὸ πάντων ἐχθρῶν καὶ ὁρῶν ἡμῶν. Ἄλειλου ἡμῶν τὸν τῆς δικαιοσύνης σὺ ἥλιον. Lighten the eyes of our understandings, that we sleep not in our sins unto death: drive away all darkness from our hearts, and grant us the Sun of thy righteousness. Euchol. Græc. in Offic. Laud. Or. 3.

PARAPHRASE on the second Collect.

O God, from whose grace doth proceed all that is good and virtuous, for without thee, we cannot have a holy desire, being not sufficient to think any think as of our selves, 1 Cor. iii. 5. We are beholding to thee to prepare our Hearts, Prov. xvi. 1. when we are determined by any prudent Counsel, and come to any holy Purpose or Resolution; and if we do any good Action, we must depend upon thy Assistance, who workest in us both to will and to do,

Phil. ii. 13. We beseech thee to give unto us that Blessing, which our gracious Lord hath bequeathed unto his faithful Servants, in these words, My Peace I leave unto you; not such as the World giveth, give I unto you, John xiv. 27. Oh, grant us this blessed Peace of Conscience, here promised, which only can be obtained in doing our Duty, and obeying thy Commandments, There being no Peace to the Wicked, Isa. xlviii. 12. Beseeching thee, if it be thy good Pleasure, to afford us likewise outward Peace, and to place us in a State of Safety and Freedom from any fear of our Enemies; that we may pass over this short Life in a State of Tranquillity, and be more at leisure to prepare ourselves for a better. And this we beg for the sake of Christ's Merits and Satisfaction. Amen.

PARAPHRASE on the third Collect.

We implore thy Goodness, O Lord, in the words of the holy Psalmist, To enlighten our Darkness, Psal. xviii. 28. and whereas the black Shades of the Night are now coming towards us, let the Light of thy Countenance shine upon us, which will be more comfortable to us, than that of the Sun: and we beseech thee, out of thy tender mercy to all thy Creatures, and especially to thy faithful Servants, that thou wouldst be pleased to defend us from all the Dangers which the Night brings along with it; from Fire and Thieves; from Diseases and sudden Death; from all unchast Thoughts and frightful Dreams; and that thou wouldst preserve us, in Health and Safety, to the next morning. And this we beg of thee, for the Love which thou bearest to thy only Son, who intercedes for us. Amen.

PARAPHRASE on the Prayer for the Queens Majesty.

O Lord, who dost vouchsafe to suffer us to call thee Father, tho' thou dwellest so much above us in the highest Heaven; thou who art King of kings and Lord of lords, 1 Tim. vi. 15. whose Providence doth take care of the meanest inhabitants of the Earth, Luke xii. 7. but does look with a more watchful Eye upon those, whom thou hast raised to that great and weighty Office of the Regal Dignity, Eccl. x. 20. Isa. xlv. 48. we earnestly beg of thee, that thou wouldst, in a more particular manner, extend thy watchful

Care

EVENING PRAYER.

holy Spirit, that she may alway incline to thy will, and walk in thy way: Endue her plenteously with heavenly gifts, grant her in health and wealth long to live, strengthen her that she may vanquish and overcome all her enemies; and finally after this life, she may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for **** [the Princess Sophia and all the Royal Family.]*

Almighty God, the fountain of all goodness, we humbly beseech thee to bless the Princess *Sophia* and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

Almighty and everlasting God, who alone workest great marvels; send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

¶ *A Prayer of Saint Chrysostom.*

Almighty God, who hast given us grace at this time, with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer throughout the year.

¶ *Upon*

Care over the Person of *ANNE* our Queen; which blessing we are obliged to pray for, even upon a severe and persecuting Prince, but ought with more readiness and earnestness to call upon thee, to shower down thy Blessing upon so good and gracious a Sovereign. We beseech thee to fill her with thy holy Spirit, Eph. v. 18. that her Heart being in thy hand, Prov. xxi. 1. thou mayest dispose her to transact every thing in her high Station, as may be agreeable to thy heavenly Will, and consonant to that holy Law which thou hast prescribed. Endue her with the Spirit of Wisdom and Understanding, Counsel and Might, and all other Gifts and Graces which thou shalt judge requisite for her, either as a Prince or a Christian. Grant her length of days, Psal. xci. 16. with Health of Body, and Prosperity of Fortune. Be thou a saving strength to thine anointed, Psal. xxviii. 8. that by this she may be enabled to subdue her Enemies abroad by victorious Arms, and to defeat the wicked attempts of her Adversaries at home. And lastly, That after a Life spent with Holiness and Happiness in this World, she may be translated to the everlasting Joys of the other. And this we beg for the sake of Christ Jesus our Lord. *Amen.*

PARAPHRASE on the Prayer for the Royal Family.

O all-powerful God, who art the Well of Life, Psal. xxxvi. 9. and the inexhaustible Fountain of Goodness, from which all the Comforts of humane Life do proceed; we beseech thee to bless the Princess *Sophia*; and all the other Branches of the Royal Family, who by the Laws of the Land are entituled to a right of Succession, in their turns, when thou shalt think fit, to the Government of this Nation. Sanctifie them by thy holy Spirit, 2 Thess. ii. 3. granting them the Riches of thy Grace, Eph. i. 7. and be pleased to confer upon them the choicest of thy Blessings; to make up for them as great a Share of Happiness as this World can afford; and when thou art pleased to remove them to the next, let them receive a Crown of Glory, 1 Pet. v. 4. in the everlasting Kingdom of our God, 2 Pet. i. 11. *Amen.*

PARAPHRASE on the Prayer for the Clergy.

O all-powerful and eternal God, who alone art able to produce those wonderful effects in the Souls of Men, which are frequently visible in the Ministry of the Preachers of thy Word, through the Operation of thy Grace accompanying their Endeavours; we be-

seech thee to confer thy Grace which bringeth Salvation, Tit. ii. 11. upon all the Bishops and inferior Pastors of the Church, and likewise upon all the respective Congregations whose Souls they have the Charge of. And, that there may such a Fruit of their Labours arise, as may be pleasing unto thee, we beg of thee, that thy Blessing, like the continual dropping of a kindly Dew upon the Grass, Prov. xix. 12. may give an Increase to what they plant and water, 1 Cor. iii. 5, 6. in the preaching of the Word, and other Exercises of the Ministerial Offices. And this we desire of thee to grant, for the Honour of Christ Jesus, whose Honour is highly advanced by the Increase of his Church, and the Salvation of Souls. *Amen.*

PARAPHRASE on the Prayer of St. Chrysostom.

All-powerful God, to whose Grace and Favour we owe it, that we have had this opportunity of addressing ourselves unto thee, in the publick Service of the Church; and who hast promised, in thy Holy Word, that when two or three are gathered together in thy Name, thou art in the midst of them, Matt. xviii. 19. and that what they agree on, shall be done for them in Heaven, ib. v. 18. Relying therefore upon thy gracious Promise, which thou hast been pleased to make to thy Church, we humbly put in our Plea at the Throne of Grace, to grant all that we have prayed for, so far forth (especially as to Temporal Blessings) as thou in thy heavenly Wisdom shalt judge expedient: Desiring thee however, of thy goodness, to grant us all necessary Knowledge in the Truths of Religion, whilst we live in this World, and when we shall pass to the other, that thou wouldest bestow upon us everlasting Life. *Amen.*

PARAPHRASE on the Blessing.

I now close, my Christian Brethren, this part of the Service with the Benediction used by St. Paul, 2 Cor. xiii. 14. committing both you and myself to the Care and Protection of the ever-blessed Trinity; beseeching the Great God, who is Three Persons in One Nature, That the Grace obtained for us by our blessed Lord Jesus in our Redemption may absolve us: That the Love of the Father, who is now reconciled to us through his Blood, may justify us: And lastly, That by partaking of the Communication of the Holy Ghost, we may be sanctified. *Amen.*

VARI.

At MORNING PRAYER.

¶ Upon * these Feasts; Christmas-day, the Epiphany, Saint Matthias, Easter-day, Ascension-day, Whitsun-day, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Saint Jude, Saint Andrew, and upon Trinity Sunday, shall be sung or said at Morning Prayer, instead of the Apostles Creed, (d) this Confession of our Christian Faith, † commonly called The Creed of Saint Athanasius, by the Minister and People standing.

Quicumque vult.

I. **W**hosoever || will be saved: before all things it is necessary that he hold the Catholick Faith.

II. Which Faith, except every one do keep ∴ whole and undefiled: without doubt he shall perish everlastingly.

III. And the Catholick Faith is this: that we worship one God in Trinity, and Trinity in Unity;

IV. Neither confounding the persons: nor dividing the substance.

V. For there is one Person of the Father, another of the Son: and another of the Holy Ghost.

VI. But the Godhead of the Father, of the Son: and of the Holy Ghost is all one: the Glory equal, the Majesty co-eternal.

VII. Such as the Father is, such is the Son: and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

VIII. And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is almighty, the Son almighty: and the Holy Ghost almighty.

And yet they are not three almighties: but one almighty.

† So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

So

VARIOUS READINGS.

* ¶ In the Feasts of Christmas, the Epiphany, Easter, Ascension, Pentecost, and upon Trinity-Sunday, shall be sung or said, immediately after Benedictus, this Confession of our Christian Faith.

1 B. Edw. VI.

For Easter, Pasch. Sc. Lit.

For Whitsunday, Pentecost. O. C. P.

† These words which follow after Christian Faith, were added in the last Review.

The Presbyter and People all standing. Sc. Lit.

|| would be saved. Sc. Lit.

∴ Holy and undefiled. O. C. P. whole. Sc. Lit.

NOTES.

The time of composing the Athanasian Creed. (d) This Confession.] This Creed has, by many, been attributed to St. Athanasius, because Marcellus and he are said to have left Confessions of their Faith with Julius Bishop of Rome; and that Athanasius gave in this Creed as his Confession. But 'tis plain, That Athanasius was not the Author of it; because it does not appear to have been known to any till the Sixth Century. Besides, this Creed opposes the Nestorians, Eutychians, and Monotholites, all which Hereticks sprang up after Athanasius's Time. But however 'tis very ancient; for some Passages out of it are quoted in the Council of Toledo, held A. D. 633. And 'tis cited by Radulphus and other Authors who wrote about the same time. It is an excellent Epitome of the Doctrine establish'd by the Four first General Councils concerning the Holy Trinity.

PARAPHRASE on Quicumque vult.

I. Since the Gospel is to be preach'd to every Creature, Mar. xvi. 15. who are to be baptized in the Name of the Father, and of the Son, and of the Holy Ghost, Luke xxviii. 19. it is necessary, in order to every Man's Salvation, that he believe in these Three Persons of the Holy Trinity, into the Names of which he is baptized.

II. And since the Apostle commands to hold fast the form of sound words, 2 Tim. i. 7. and we are exhorted to contend earnestly for the faith once delivered to the Saints, Jude iii. since the Heresies which oppose this Doctrine are called damnable Heresies, 2 Pet. ii. 1. and those who do not believe these Fundamentals of Christianity, which are the necessary Qualifications for Baptism, shall be damned, Mark xvi. 16. we conceive it not any Breach of Christianity to say, That they who destroy this Faith by Heretical Innovations, without doubt shall everlastingly perish.

III. Now this Catholick Faith, which was once delivered to the Saints, is this: That we worship the Three Persons, Father, Son, and Holy Ghost, in an Unity of Essence.

IV. Neither must we, by confounding the Persons, make them only one Person under a different Consideration; nor, by dividing the Essence, make them Three Gods.

V. For, Father, Son, and Holy Ghost, have each of them their peculiar Personality.

VI. But there is but one Godhead belonging to these Three Persons, having all the same equal Glory, and eternal Majesty.

VII. And all the essential Attributes of the Deity, as Uncreatedness, Incomprehensibility, Eternity, and Omnipotence, do belong to every Person:

VIII. Yet not in such a distant manner, as to imply three different Uncreated, Incomprehensible and Eternal Beings.

‡ The like is to be said of the Godship, and Lordship over the Creatures.

IX. The

At MORNING PRAYER.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord;
And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every
Person by himself to be God and Lord;

So are we forbidden by the Catholick Religion: to say, There be three Gods,
or three Lords.

IX. The Father is made of none: neither created, nor begotten.

X. The Son is of the Father alone: not made, nor created, but begotten.

XI. The Holy Ghost is of the Father: and of the Son: neither made, nor
created, nor begotten, but proceeding.

XII. So there is one Father, not three Fathers: one Son, not three Sons:
one Holy Ghost, not three Holy Ghosts.

XIII. And in this Trinity none is afore, or after other: none is * greater, or
less than another;

XIV. But the whole three persons are co-eternal together: and co-equal.

XV. So that in all things, as is afore said: the Unity in Trinity, and the Trinity
in Unity is to be worshipped.

XVI. He therefore, † that will be saved: must thus think of the Trinity.

XVII. Furthermore, it is necessary to everlasting salvation: that he also believe
rightly ‡ the Incarnation of our Lord Jesus Christ.

XVIII. For the right Faith is, that we believe and confess: that our Lord Jesus
Christ, the Son of God, is God, and Man;

XIX. God of the substance of the Father, begotten before the worlds: and
Man of the substance of his Mother, born in the world;

XX. Perfect God, and perfect Man: of a reasonable soul, and humane flesh
subsisting;

XXI. Equal to the Father, as touching his Godhead: and inferior to the
Father, as touching his Manhood.

XXII. Who although he be God, and Man: yet he is not two, but one Christ;

XXIII. One; not by conversion of the Godhead into flesh: but by taking of
the Manhood into God;

XXIV. One altogether; not by confusion of substance: but by unity of person.

XXV. For as the reasonable soul and flesh is one man: || so God and man is
one Christ.

XXVI. Who suffered for our salvation: descended into hell, rose again the
third day from the dead.

XXVII. He

VARIOUS READINGS.

* greater or less than other. *O. C. P.*

† that would be saved. *Sc. Lit.*

‡ in the Incarnation. *O. C. P.*

|| so he that is God and Man. *Sc. Lit.*

IX. The Father is Self-existent, having his Being communica-
ted by none; not created, as Men and Angels; nor begotten,
like the Son.

X. The Son receives his Being from the Father, not made as a
Creature, but from all Eternity in an ineffable manner, derived
from the Father who is the Fountain of the Deity; which Orig-
ination, in Scripture-Language, is called *Begetting*.

XI. The Holy Ghost derives his Essence, both from the Father
and the Son; which, in Holy Scripture, is called *going out* or *pro-
ceeding*.

XII. So that one of these Persons only is Father, one only is Son,
and another only is Holy Ghost; none of the personal Attributes
being communicable to the other two.

XIII. Neither is there priority of Dignity, or superiority of
Power, in these three Persons.

XIV. All of them have the like Eternity and Equality.

XV. So that in all our Addresses to them, when we pay our
Adoration to one Person, we worship all Three.

XVI. And to think thus of the Trinity, is the true Christian
saving Faith.

XVII. Moreover, to attain the same True Faith, it is necessary
to believe rightly concerning Christ's Incarnation.

XVIII. For we ought to believe, that our blessed Lord is both
God and Man.

XIX. As he is God, he derived his Divine Nature from the Fa-
ther, by a Generation before all time: As he is Man, he was made
of the bodily substance of his Mother; and born in time.

XX. Not being only, as the *Arians* pretend, a very highly ex-
alted Creature, but true and perfect God: Nor, as the *Apollinarians*
imagine, having his Humanity swallowed up by his Divinity, but
perfect Man likewise; which Manhood of Christ does consist in the
Union of a Rational Soul with an Human Body.

XXI. Enjoying an Equality with the Father in respect of his
being God; but far inferior to him as he is Man.

XXII. But however, tho' our blessed Saviour be both God and
Man; yet he is not, according to the Fancy of the Nestorians,
two Persons; but, by Union of the Deity with the Humanity, he
becomes that one single Person which we call Christ.

XXIII. One, not by turning the Divine Nature into Humane
Body; but by assuming the Humane Nature into a strict Union
with the Divine.

XXIV. And this by a very close and entire Union, yet not such
as to confound the two Natures of the Divinity and Humanity, and
to make Christ have but one Will, (which was the Heresie of the
Eutychians and *Monothelites*;) but only by such a personal Unity, as
we perceive in our own Nature.

XXV. For as the Rational Soul and Humane Body constitute one
Man, by a parity of Reason God and Man is one Christ.

XXVI. This blessed Person of our Lord, we believe to have suf-
fered

The LITANY.

XXVII. He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

XXVIII. At whose coming all men shall rise again with their bodies: and shall give account † for their own works.

XXIX. And they that have done good, shall go into life everlasting: and they that have done evil into everlasting fire.

XXX. This is the Catholick Faith: which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Here followeth the (e) Litany, or General * Supplication, to be sung or said after Morning Prayer, upon Sundays, Wednesdays, and Fridays, and at other times, when it shall be commanded by the Ordinary.

I. O God

fered for our sakes, to obtain Salvation for us; to have descended into Hades; and to have risen again the third day from the Dead.

XXVII. That he hath ascended up into Heaven, and sitteth in glorious manner at God's right Hand; and shall hereafter come from thence to judge the World.

XXVIII. Before whose Judgment-seat, when he shall come, all Men must appear; that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad, 2 Cor. v. 10.

XXIX. And bad Men shall go away into everlasting Punishment; but the Righteous into Life eternal, Matt. xxv. 46.

XXX. This is the Catholick Faith which our Saviour and his Apostles have taught, the Heretical opposers whereof, cannot, by God's ordinary Mercy, expect Salvation, till they recant their wicked Errors, and Heretical Pravity.

Thus, when the Trojans thronged about Priam, to hinder him from going out of the City Gates, to beg his Son Hector's Body of Ulysses, Homer says of him,

Πάντας δ' ἐλπίσάνευσεν κυλινδρῶν κατὰ κύπερον
Ἐξορμαζήσθην Hom. Il. Lib. XXII.

Throwing himself i'th' Dirt, most humbly did intreat
Them all, by Name, to let him go

And in the same place, says how well he begs his Son's Body,

Ἀίσσομαι ἀνέκα τέτον ἀπείδαλον
I humbly will address the cruel Man

Thus, when Achilles supplicated to the Winds, to blow, to burn Patroclus's Body, λιτᾶναι ἐλθεῖν, Il. 23. In short, the most earnest Supplications which were made to the Heathen Deities, were called by the Name of Λιτανείαι. So in a time of Danger, Dionysius Halicarnassensis says, Λιτανείας ποιεῖν περὶ ἑδῶν Θεῶν καὶ βωμῶν. Supplications were made at the Temples and Altars of the Gods. Therefore, after Christianity had prevailed in the Grecian Countries, they could not find a properer Word to express their most intense and earnest Devotions, which they put up to God to deprecate his Judgments, than Λιτανεία.

Thus we find several of these Deprecatory Forms Litanical in very ancient Writers of the Church. It is to these Prayers, that Tertullian refers, when he says, Quando Geniculat-ionibus & jejunationibus nostris depulsa non sunt siccitates? When are not the Droughts abated by our Prayers and Fastings? Tertul. ad Scap. They are the ancient Church Litanies, which St. Cyprian means, when he says, Pro arcendis hostibus, & imbris impetrandis, & vel auferendis, vel temperandis adversis, rogamus semper & preces fundimus. We put up our Prayers and Rogations, for repelling the common Enemies, for Rain or for fair Weather, or [for moderating Persecutions, or] making our Calamities supportable, Cypr. ad Dem. Nor do very early Writers fail to give us an account of the Intercessionary part of the ancient Litanies, as well as the Deprecatory; and that almost in the very words of our present Litany: Ὡς ὁ ἁγίος καὶ ἡ καθολικὴ ἐκκλησία, ΔΕΗΘΟΜΕΝ. For the Holy Catholick Church, Let us supplicate. Ὡς πάσης Ἐπισκοπῆς καὶ Πρεσβυτέρων ὑμῶν, καὶ πάσης Διακονίας, ΔΕΗΘΟΜΕΝ. For all Bishops, Priests, and Deacons, Let us Supplicate. Ὡς βασιλέων καὶ ἡν ἐν ὑπεροχῇ, ΔΕΗΘΟΜΕΝ. For Kings, and all in Authority, Let us, &c. Ὡς πλείοντων καὶ ὁδοιπορούντων, ΔΕΗΘΟΜΕΝ. For all that Travel by Land or by Water, Let us, &c. Ὡς ἐν μεταλλοῖς, καὶ ἐξοείας καὶ φυλακαῖς καὶ δεσμοῖς, διὰ τὸ ὄνομα τοῦ κυρίου, ΔΕΗΘΟΜΕΝ. For all that are in the Mines, and Banishment, and Bonds, for the Lord's sake, Let us, &c. Ὡς τῶν δυνάμεων ἡμᾶς, ὡς ἡν ἐξ ὧν τῶν καὶ πειρασμένων, ὡς χηρῶν καὶ ὀρφανῶν, ΔΕΗΘΟΜΕΝ. For those that persecute us, for those that have erred and are deceived, for Widows and Orphans, Let us, &c. Ὡς τῶν ἐν κρατίαις καὶ ἀέρας καὶ πελοφροσύνας καὶ καρπῶν. ΔΕΗΘΟΜΕΝ. For a kindly Temperament of the Air, so that we may receive the Fruits of the Earth in due season, Let us, &c. Const. Apost. Lib. VIII. cap. 10.

Such like Litanies were used in the Church till about the Year 570, when there happening great Formal Troubles in the Empire, by the Inroad of the Goths, Litanies, and other barbarous Nations, together with several

VARIOUS READINGS.

† Of their own works. 1 B. Edw. VI.

Thus endeth the Order of Morning and Evening Prayer, [Mattens and Evensong. 1 B. Edw. VI.] throughout the whole Year. O. C. P.

* The words, or general Supplication, and after Morning Prayer, added in the last Review.

And without omission of any part of the other daily Service of the Church on those days. Sc. Lit.

After the third Collect for Morning-Prayer, called the Collect for Grace. Ib.

The Title in the first Book of Edward VI. is, the Letany and Suffrages.

In the first Book of Edward VI. the Letany is placed immediately after the Communion Service.

NOTES.

The meaning (e) The Litany, or general Supplication.] Our of Litany, and Church here explains what a Litany is, by the ancient use of same Definition, or one very like to that, which is the word in the given of it by the Greek Church, who were best Greek Tongue. qualified to understand the import of words in their own Language. Λιτανεία δὲ ἔστι παράκλησις πρὸς τὸν Θεόν, ἐν ἱκεσίᾳ κοινῇ δι' ὁρῶν ὑποφωτισμένην. A Litany is an Address to God in common Supplication to deprecate his Wrath, Sim. Thefl. Opusc. de Her. And it is to be observed, that the most ancient Greek Authors use this Word, and others of the same Root, for the most earnest degree of Supplication, and most absolute Submission. So Homer of Chryses, suing for his Daughter,

ἑλίσσῃσι πάντας Ἀχαιοὺς. Hom. Il. Lib. I.
He all the Greeks most humbly did beseech.

And when Ulysses declares how he appeased the Infernal Deities and Manes, he says,

Τὸς δ' ἐπὶ ἐυχολῆσι λίσσῃσι θεῶν τε νεκρῶν
Ἑλλισσάμην Hom. Odyf. Lib. II.
With Prayers and Vows, to th' Nations of Dead
When I had supplicated

The LITANY.

I.

The Invo-
cation.

I. **O** God the Father of heaven: have mercy upon us miserable sinners.
O God the Father of heaven: have mercy upon us miserable sinners.

II. **O** God the Son, redeemer of the world: have mercy upon us miserable sinners.

O God the Son, redeemer of the world: have mercy upon us miserable sinners.

III. **O** God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son: have mercy upon us miserable sinners.

IV. **O** holy, blessed and glorious Trinity, three persons and one God: have mercy upon us miserable sinners.

O holy, blessed and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

II.

The De-
precation.

V. **R**emember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sins: spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us good Lord.

VI. From all evil and mischief, from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

VII. From all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

VIII. From

great Pestilences and Famine, a Custom began of saying the Litanies by way of Procession, and going round about the Cities, accompanied with severe Fastings; which was first taken up by Mamercus, Bishop of Vienna; seconded by Sidonius, Bishop of Clermont in France; and at last grew into fashion in most parts of the West. The Litanies, said after this fashion, obtained the Name of Rogations in the Western Church; and were, at last, ordered to be annually observed by a Canon of the Council of Orleans. *Rogationes ante Ascensionem, &c.* It has pleased us, that the Rogations be observed before the Ascension of our Lord, so that there be a three days Fast kept before the Ascension, Conc. Aurel. cap. 29. In the next Century Gregory the Great, gathering together all the ancient Litanies, made a new one, by collecting the choicest Supplications out of each; the Form of which is not much unlike our present Litany. This was called the *Litania Major*, and brought into use by him in the time of a great Plague, which happened in his Time; and, by some Alterations for the worse, as the Popish Superstition increased, continued till the time of the Reformation, when it was first amended (the superstitious Additions being thrown out) by Hermannus Archbishop of Colen, and afterwards improved by the Reformers of our Church. It is to be noted, That Hermannus's Consultation, wherein the reformed Litany is extant, was translated into English by a Judicious Hand, and published a Year before the Common-Prayer came out: Herein most of the Prayers relating to a state of Persecution are left out; and the Prayer, *O God, from whom all holy Desires, &c.* being inserted, those words, *all good Counsels, &c.* (which our Adversaries have unjustly excepted against as Popish) are, however, otherwise translated, viz. *all good Purposes and righteous Works do proceed.*

PARAPHRASE on the Litany.

I. The Invocation.

I. **O** heavenly Father, the original Source of the Deity, and of all created Beings, the first Person of the ever-blessed Trinity; shew thy pity upon us, in pardoning our Sins, and removing the Punishment entailed upon them, which already has made us miserable, and unless prevented by our Repentance, will hereafter make us more wretched.

II. **O** God the Son, who didst before thy coming among us, by a Stipulation with the Father, transact the Redemption of the World, as well as by thy being born into it, and dying for it; Shew thy Pity upon us, &c.

III. **O** God the Holy Ghost, the third Person of the Trinity, who by an eternal Emanation of Essence, proceedest or goest out from the Father and the Son, John xiv. 16.--- xv. 26.--- xvi. 7. Shew thy Pity upon us, &c.

IV. **O** thou trin-une Deity, thou Trinity of Persons in one God-head, infinitely holy and happy and glorious; Shew thy Pity upon us, &c.

II. PARAPHRASE on the Deprecation.

V. Remember not Lord (to speak in the Psalmist's words, Psalm lxxix. 8.) *our Iniquities, nor the Iniquities of our Forefathers*, whose Offences thou dost often punish in the Children, Exod. xx. 5. Spare us therefore, merciful God, [and excuse from Punishment thy faithful People,] whom thou hast redeemed by the precious Blood of Christ, 1 Pet. i. 19. and be not (as holy David speaks) *angry with us for ever*, Psal. lxxix. 5. Do not let thy Punishment lye too long upon us in this World; or however we beseech thee, to deliver us from thy *Eternal Wrath* in the next.

VI. We beseech thee to deliver us from all *Evil and Mischief*, i. e. From all Moral and Natural Evil, [the several particulars whereof we shall presently specify:] From all the several kinds of Sin which we may fall into: From all the *Crafts of the Devil*, whereby he ensnares us into Sin: From all his *Assaults*, whereby he overpowers us by Temptations: From thy *Wrath*, which by our Transgressions we provoke; and from *everlasting Damnation*, which by our Sins we deserve. From all these, *O gracious God*, we beseech thee to deliver us.

VII. From *blindness of Heart*, which may render us insensible under Sin, and unapprehensive of our Duty: From *Pride*, whereby we reflect too great a Glory upon our selves, and condemn others: From *Vain Glory*, whereby we ostentatiously vaunt our selves of any Perfections we may be possessed of: And from *Hypocrisy*, whereby we pretend to those we have not: From *Envy* of any Man's Happiness; From *Hatred* of their Persons: From any *Malicious Designs* upon them, and any *Uncharitableness* towards them: *O gracious God*, we beseech thee to deliver us.

VIII. From

The LITANY.

VIII. From fornication, and all other deadly sin; and from all the deceits of world, the flesh, and the devil,

Good Lord, deliver us.

IX. From lightening, and tempest; from plague, pestilence, and famine; from battle, and murder, and from sudden death,

Good Lord, deliver us.

X. From all sedition, privy conspiracy, and † rebellion; from all false doctrine, heresie, and schism; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

III.

The Obsecration. XI. **B**Y the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

XII. By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

XIII. .. In all time of our tribulation; in all time of our * wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

IV.

The Intercession. XIV. **W**E sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy (a) † holy Church universal in the right way;

We beseech thee to hear us, good Lord.

XV. That

VARIOUS READINGS.

* The words Rebellion and Schism, added in the last Review. From the Tyranny of the Bishop of Rome, and all his detestable Enormities. 1 & 2 B. Edw. VI.

.. In all time of our Adversity. *St. Lit.* * Prosperity. *S. Lit.*

† Holy Church universally. *Sc. Lit.*

VIII. From Fornication, which is a grievous and deadly Sin, and does exclude Men from the Kingdom of God, 1 Cor. vi. 10. From every other deadly Sin of the like unclean Nature: From all the Bairs and Snares, which may be laid in our way by the Vanity of the World, by the Lusts of our Flesh, or by the Subtily of the Devil. O gracious God, we beseech thee to deliver us.

IX. Nor do we only pray against Spiritual Evil, which may injure our Souls, but we likewise beseech thee to defend us against Temporal ones, which may hurt our Bodies: Therefore, from the terrible Destructions which are made by Lightning and Tempest, both by Land and at Sea: From the dreadful Devastations which are occasioned by sweeping Pestilences and Famines: From the Miseries and Desolations of War, and from the Grief of private Massacres: And lastly, From the unexpected Strokes of sudden Death: O gracious God, we beseech thee to deliver us.

X. From the Unquietness and Distractions of Faction and Sedition: From the Dangers of Secret Plots and Conspiracies, and from the Miseries of Civil War and Rebellion: From all Ecclesiastical Troubles which may arise by the maintaining False Doctrine, by the propagating Heretical Opinions, or by Schism and unreasonable Separation: From Hardness of Heart, which when we are under, God's Chastisements do not amend us, nor the Force of his Revelations reach us, nor the Motives of Reward and Punishment which he affords us, do at all affect us: From all Contempt of thy Sacred Word, occasioned by prophane Jest on Scripture, and the undervaluing the Ministerial Functions, and the publick Service in the Church: From despising the Sacred Laws of God, by trampling upon his holy Precepts, and by making a Mock of Sin: O gracious God, we beseech thee to deliver us.

III. PARAPHRASE on the Obsecration.

XI. And these things we earnestly beg of thee, for the sake of every one of our blessed Saviour's Merits; For the sake of that great Mystery of Godliness, whereby God is manifest to us in the Flesh, 1 Tim. 3. 16. and the second Person of the ever-blessed Tri-

nity has veiled his Godhead, by taking upon him a Body of our Flesh; By his extreme Humility in being born of a poor Virgin, in such a mean and despicable Place; By his Circumcision, whereby he fulfilled himself, and for our sakes hath cancelled the troublesome Rites of the ancient Ceremonial Law: By his Sacred Baptism, whereby he did transcribe that holy Rite into his Religion; For the sake of his unparallel'd Example, in long and devout Fasting; And his suffering himself to be tempted, to teach us how to overcome the Assaults of the Devil. O gracious God, we beseech thee to deliver us.

XII. O blessed Saviour, for the sake of thy Agony in the Garden, and thy sweating drops of Blood, Luke xxii. 44. when thou hadst the weight of all our Sins upon thee; By thy suffering for our sakes the ignominious Punishment of the Cross, and the intolerable Pains of it; By thy yielding up to Death thy precious unspotted Life; By thy suffering thy Body to lie, for our sakes, in a cold and darksome Grave; By thy arising again from thy Sepulchre, to give us Demonstration of our Resurrection after Death; And by thy ascending up into Heaven, to intercede for us at the Right-hand of God, and to prepare a Place for us in those glorious Mansions: And lastly, By the favour of sending the Holy Ghost to comfort us, and to inspire us with Christian Graces and all Spiritual Assistances: O gracious God, we beseech thee to deliver us.

XIII. Now we pray thee, upon the account of all these parts of thy Mediatorship, and for the sake of all these meritorious Actions of thine, That thou wouldst succour us whenever we are disconsolate under our Affliction, or elated or grown negligent under our Prosperity; That thou wouldst support us under the Terrors of Death, and acquit us in the Day of Judgment: O gracious God, we beseech thee to deliver us.

IV. PARAPHRASE on the Intercession.

XIV. And since thou dost vouchsafe to hear the Prayers of Repenting Sinners, we, who by reason of our manifold Transgressions, dare not assume to ourselves a greater Title, beseech thee to protect thy Holy Church, and enable it to maintain, in exact purity, all the Parts of the Christian Faith; and that it be not over-run by Infidelity, or poisoned by Heresy. Which Petition, O gracious God, we beg of thee to grant us.

NOTE.

(a) Pro universa Ecclesia Catholica qua hic & universum orbem diffusa est, precamur Te. Resp. Domine miserere. Offic. Ambr.

The LITANY.

XV. That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy (b) servant ANNE, our most gracious Queen and Governour;

We beseech thee to hear us, good Lord.

XVI. That it may please thee to rule her heart in thy faith, fear, and love, and that she may evermore have affiance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good Lord.

XVII. That it may please thee to be her defender and keeper, giving her the victory over all her enemies;

We beseech thee to hear us, good Lord.

XVIII. That * it may please thee to bless and preserve [the Princess Sophia and all the Royal Family;]

We beseech thee to hear us, good Lord.

XIX. That it may please thee to illuminate (c) all * Bishops, Priests and Deacons, with true knowledge and understanding of thy Word, and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech thee to hear us, good Lord.

XX. That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom and understanding;

We beseech thee to hear us, good Lord.

XXI. That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

XXII. That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

XXIII. That it may please thee to give to (d) all nations unity, peace, and concord;

We beseech thee to hear us, good Lord.

XXIV. That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

XXV. That

VARIOUS READINGS.

.. giving Victory. *Sc. Lit.*

† the rest of the Royal Issue. *Sc. Lit.*

* Bishops, Pastors, and Ministers. *O. C. P.*

Bishops, Presbyters, &c. *Sc. Lit.*

‡ Added in the first of King James, out of Henry VIII's Primer.

XV. That out of thy Goodness, thou would'st be pleas'd to preserve and confirm, in the Exercise of the true Religion, thy Servant ANNE, our gracious Queen, whom thy especial Providence has set over us; That she may act with Righteousness in all the publick Administrations of her High Office; and with Holiness in all the particular Obligations of Christian Life. *Which Petition, O gracious God, we beg of thee to grant us.*

XVI. That thou, in whose Hand the Hearts of Princes are, Pro. xxi. would'st vouchsafe so to direct her's, that she may always continue in a steady Faith of all thy Revelations and Promises; in a just Fear of thy Supreme Authority; and in a Love of thy Commands; that her Trust and Affiance may be more grounded upon thy Protection and good Providence, than upon the Secular Arm: And that, in all her Actions, she may study, not so much to aggrandize her own Glory, as to promote thine. *Which Petition, O gracious God, we beg of thee to grant us.*

XVII. That it would please thy Goodness to defend her Person from all the Dangers she is expos'd to; And whenever she is engaged in War for the sake of her Country's Liberties or Religion, make her Victorious over all her Enemies who oppose her. *Which Petition, O gracious God, we beg of thee to grant us.*

XVIII. That thou would'st be pleas'd to afford thy Blessing and Protection to the Princess Sophia, and all other Branches of the Royal Family, which, by our Laws, are capable of succeeding in the Throne of this Nation. *Which Petition, O gracious God, we beg of thee to grant us.*

XIX. That thou would'st be pleas'd to illuminate, with the Gifts of thy Grace, those whom thou hast ordered to be Lights to the World, Matt. v. 14. The three Orders of the Clergy, Bishops, Priests, and Deacons; That, by thy Blessing upon their Studies, they may have a sufficient Understanding of thy Word, the Holy

Scriptures; And that they may recommend the Doctrine of thy Holy Religion, as well by the good Examples of their Lives, as by the Excellence of their Preaching. *Which Petition, O gracious God, we beg of thee to grant us.*

XX. That thou would'st be pleas'd to confer upon the Lords of the Privy-Council, (on whose wise Determinations the Welfare of the Nation does in great measure depend) and upon the rest of the Nobility (to whose Judgments the last recourse of Justice is made) the Spirit of Wisdom, to understand what is just and fitting, and Grace to advise, or adjudge it. *Which Petition, O gracious God, we beg of thee to grant us.*

XXI. That thou would'st be pleas'd to afford thy Blessing and Protection, to all the other Magistrates of the Nation, Judges, Justices, &c. giving them such a Portion of thy Grace, as may secure them from Prejudice or Corruption, and enable them to execute Justice indifferently to all Men, and to maintain the Truth and Honour of Religion and the Laws. *Which Petition, O gracious God, we beg of thee to grant us.*

XXII. That thou would'st be pleas'd to extend thy Favour and Protection, to all the Subjects of this Kingdom, who are become thy People, by embracing the true Reformed Religion. *Which Petition, O gracious God, we beg of thee to grant us.*

XXIII. Desiring thee to reach out thy Goodness further, even to all Foreign Nations, by making them to live in Peace and Unity with their Neighbouring Princes and States, and in Concord among their own People. *Which Petition, O gracious God, we beg of thee to grant us.*

XXIV. That thou would'st be pleas'd to incline the Hearts of thy Servants, the Church and People of this Nation, to a sincere Love and just Fear of thee, and a diligent Obedience of thy Commands. *Which Petition, O gracious God, we beg of thee to grant us.*

NOTES.

(b) Pro famulo tuo N. Imperatore & famulâ tuâ N. Imperatrice, &c. Resp. Domine miserere. Offic. Ambr.

(c) Pro Pontifice nostro N. & omni Clero, eorumque omnibus Sacerdotibus & ministris, precamur Te. Resp. Domine miserere. Offic. Amb.

(d) Pro pace Ecclesiarum, vocatione gentium, & quæ te populum, precamur Te. Resp. Domine miserere. Offic. Ambr.

XXV. That

The LITANY.

XXV. That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ;

We beseech thee to hear us, good Lord.

XXVI. That it may please thee to bring into the way of truth all such as have erred and are deceived ;

We beseech thee to hear us, good Lord.

XXVII. That it may please thee to strengthen such as do stand, and to comfort, and help the weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet ;

We beseech thee to hear us, good Lord.

XXVIII. That it may please thee (e) to succour, help, and comfort all that are in danger, necessity and tribulation ;

We beseech thee to hear us, good Lord.

XXIX. That it may please thee to preserve all that (f) travel by land or by water, all women labouring of child, all sick persons and young children, and to shew thy pity upon all prisoners and captives ;

We beseech thee to hear us, good Lord.

XXX. That it may please thee to (g) defend and provide for the fatherless children and widows, and all that are desolate and oppressed ;

We beseech thee to hear us, good Lord.

XXXI. That it may please thee to have mercy upon all men ;

We beseech thee to hear us, good Lord.

XXXII. That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts ;

We beseech thee to hear us, good Lord.

XXXIII. **T**hat it may please thee to (h) give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them ;

We beseech thee to hear us, good Lord.

XXXIV. That

NOTES.

(e) *Pro iis qui diversis infirmitatibus detinentur, &c.*
Resp. Domine miserere. Offic. Ambr.

(f) *Pro navigantibus, iter agentibus, in carceribus, in vinculis, in metallis, in exiliis constitutis, precamur.*

Resp. Domine miserere. Offic. Ambr.

(g) *Pro virginibus, orphanis, viduis, captivis & penitentibus.*

Resp. Domine miserere. Offic. Ambr.

(h) *Pro aeris temperie & fructuum, & facunditate terrarum, precamur te.*

Resp. Domine miserere. Offic. Ambr.

XXV. That thou wouldest be pleased to enable them, every day more and more, to increase in Grace, and to make continual Improvements upon what they have already received ; that they may with Humility and due Attention hearken to the pious Instructions of their Pastors, that they may not hear them with Prejudice, or a Prepossession of stiff, resolved Opinions, but with pure and disinterested Thoughts, as becomes a meek Disciple of Jesus Christ ; and that they may bring forth the Fruits of the Spirit, Love, Joy, Peace, Long-suffering, &c. Gal. v. 22, 23. Which Petition, O gracious God, we beg of thee to grant us.

XXVI. Next we address ourselves to thee, for those who are without the Church ; and that thou wouldest be pleased to reduce into the Catholick Faith, and to bring into the Bosom of the Church, all who by Heretical Opinions, or by unjust Separations, have departed from it. Which Petition, O gracious God, we beg of thee to grant us.

XXVII. That thou wouldest be pleased to confirm and strengthen all the more perfect Christians, in the Faith which they profess, and the good Resolutions they have made ; that they be not perverted by any bad Opinions, nor fall into any foul Sin : To give Help and Comfort to the weak-hearted Christians, whose tender Consciences are afflicted by Doubts and Scruples, and Suspicions

of offending God by innocent Actions : To give true Repentance to those who fall into any heinous Sin, that they may rise again into a State of Piety : And lastly, to make such a Spirit of Goodness to obtain among us, that all Vice being banished, we may obtain a compleat Victory over the Devil. Which Petition, &c.

XXVIII. That thou wouldest be pleased to afford Succour and Assistance to all Persons in Danger, Relief to all in Necessity, and Comfort to all in Adversity or Tribulation. Which Petition, &c.

XXIX. And since many Persons cannot join with us in the publick Congregation to pray to God, we put up our Petitions in their behalf, That thou wouldest be pleased to defend all Travellers by Land, from Robbers and unlucky Accidents ; all Mariners and Passengers at Sea, from Rocks and Pirates, Storms and Tempests : All Women under the Pains of Child-birth : All Persons whatsoever who are under any dangerous Pain or Sickness : All young Children who are apt unwarily to run into danger : And all that are detained in Prison or Captivity, especially those who are so for the sake of Religion. Which Petition, &c.

XXX. That thou wouldest be pleased to protect, and take care for the Widows and Orphans, to whom thou art like to be the safest Friend ; and to afford the like Assistance to all others, who are destitute of Comfort. Which Petition, O gracious God, we beg of thee to grant us.

XXXI. And lest our enumeration should not reach all Particulars, of Persons who need thy help, we beseech thee to extend thy Mercy to all Men, who in some kind or other want it. Which Petition, O gracious God, we beg of thee to grant us.

XXXII. And in obedience to thy Commands, Matt. v. 24. we pray to thee to forgive all that are Enemies to us ; All that are breathing out Persecution against us ; And all that raise malicious Reports upon us. Which Petition, O gracious God, we beg of thee to grant us.

V. PARAPHRASE on the Supplication.

XXXIII. That thou wouldest be pleased to preserve the Fruits of

The LITANY.

XXXIV. That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy holy spirit, to amend our lives according to thy holy word;

We beseech thee to hear us, good Lord.

XXXV. Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

XXXVI. O Lamb of God: that taketh away the sins of the world;

XXXVII. Grant us thy peace.

O Lamb of God: that takest away the sins of the world;

Have mercy upon us.

XXXVIII. O Christ hear us.

O Christ hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

XXXIX. Lord, have mercy upon us.

Lord, have mercy upon us.

¶ Then * *shall the Priest, and the people with him, say the Lord's Prayer.*

O Ur Father which art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. Amen.

Priest.

XL. O Lord, deal not with us after our sins.

Answer.

Neither reward us after our iniquities.

XLI. ¶ *Let us pray.*

O God merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

XLII. O Lord, arise, help us, and deliver us for thy Names sake.

XLIII. O

* *This Rubrick added in the last Review.*

of the Earth from all Blights, Mildews, and other Accidents which may hinder their growth; and so kindly to ripen them, that when in their proper Season they are come to perfection, we may, through thy Favour, enjoy them. Which Petition, O gracious God, we beg of thee to grant us.

XXXIV. But above all things we beg of thee, that thou wouldest be pleased to grant the Grace of true Repentance for all that we have done amiss; To forgive us all our deliberate Acts of sin; All our sins of Negligence or Infirmary; And all our Sins of Ignorance; And, that thou wouldest assist us with sufficient Grace, to subdue all ill Habits which we have indulged our selves in; To rectify every evil Tendency and Affection in us, and to amend our Lives according to that most exact Pattern, which the Gospel has set us. Which Petition, O gracious God, we beg of thee to grant us.

XXXV. O thou eternal Son of God, our Mediator and Intercessor, hear these our Prayers, and present them to the Father.

XXXVI. O thou Lamb of God, who thou wert veiled with our flesh, yet thou knewest no Sin, but wert the Pattern of perfect Innocency, thou who wentest as a Lamb to the Slaughter to expiate our Guilt;

XXXVII. Afford us that Peace which was purchased by thy precious Blood.

XXXVIII. O Christ, thou true Messias and Saviour of the World, hearken unto our Prayers.

XXXIX. O thou who art our Lord by Purchase and Redemption, have Mercy upon us, and pardon our Sins.

XL. O Lord, we beseech thee, (in the Psalmists words, *Psal. ciii. 16.*) Deal not with us, &c. i. e. Do not punish us as our Sins have deserved.

XLI. Let us unite our Devotions now in one common Prayer.

O God, whose fatherly Mercy is ready to succour all thy poor Creatures in distress, thou who despisest not a broken and contrite Heart, *Psal. li. 17.* and from whom our Groanings are not hid, *Psal. xxxviii. 9.* we beseech thee to assist and quicken, by the help of thy holy Spirit, our Prayers which we pour out before thee in the time of our Afflictions: and be pleased so far graciously to hear our Prayers, that all the ill Designs, which are contrived against thy Church by Devils and wicked Men, may by thy good Providence be so defeated and brought to nothing, that, all Persecution being banished out of the World, the Church may be settled in a perfect State of Tranquillity, for evermore to praise thee. Which we beg for Jesus Christ's sake. Amen.

XLII. O Lord, be no longer a patient beholder of our Sufferings, but rise up with haste to assist us, and deliver us, for the sake

The LITANY.

XLIII. **O** God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didst in their days, and in the old time before them.

XLIV. *O Lord, arise, help us, and deliver us for thine honour.*

XLV. *Glory be to the Father, and to the Son: and to the Holy Ghost;*

Answer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

XLVI. From our enemies defend us, O Christ.

Graciously look upon our afflictions.

XLVII. Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

XLVIII. Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

XLIX. Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest.

L. O Lord, let thy mercy be shewed upon us.

Answer.

As we do put our trust in thee.

LI. Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediator and advocate, Jesus Christ our Lord. *Amen.*

fake of thy Name by which we are called, and for the sake of the true Religion which we profess.

XLIII. The Sacred Annals record what mighty things thou hast done for the sake of thy Church in former times.

XLIV. O Lord, arise up and shew the same Deliverance in our time, and thereby vindicate thy own honour, in succouring thy Servants.

XLV. All Glory be ascribed to God the Father, God the Son, and God the Holy Ghost, the three Persons of the ever-blessed Trinity.

As they have existed in glorious Felicity from all Eternity, and are glorious still, and will be so for ever.

XLVI. From all our Enemies both Spiritual and Temporal defend us, O our dear Saviour; and graciously regard us in our disconsolate Condition, pressed down under the weight of so much Sin, and the fear of so much Punishment.

XLVII. We beseech thee to look down with Compassion upon the sorrows we sustain, for having offended so good and powerful a God; and forgive the sins of us, who indeed, by outward Profession, have intitled our selves to be thy people, tho' by our heinous offences we have most grievously provoked thee.

XLVIII. **XLIX.** But we fly for Relief to thee, O Christ, who art our blessed Lord and Redeemer; O do thou hear our Prayers; do thou intercede for us to thy eternal Father, and present our Petitions before him.

L. O Lord, extend thy Mercy to us, not in such measure as we deserve, for then we should totally despair of it; but according to the earnestness of our desires, and our Sincerity, that we do not trust, for our Deliverance or Pardon for our Sins, in any other besides Thee.

LI. After this Responsory Devotion, let us address ourselves to God in joint and continued Prayers.

We do with the most humble Prostration of Mind and Body, beseech thee, kind and indulgent Father, out of thy great Mercy which thou bearest to all thy Creatures, to look down with a compassionate Sense upon our Infirmities and Frailties, by which we have been led to those sins we have provoked thee by, and to divert that Punishment from us, which we have so justly merited; beseeching thee to grant, that in all the Troubles, which befall us by reason of our Sins; (if thou in thy unsearchable Wisdom shalt think fit to continue them upon us,) that we may not trust in our own Arm, nor in the Assistance (as some do) of Saints and Angels, but that we may put our whole Confidence in thy Mercy; and notwithstanding thy Hand may lie severe upon us, yet give us Grace and Pervivance to serve thee by an holy and unblameable Life, which may tend to thy Honour and Glory. And this we beg for the sake of Jesus Christ, who is the only Mediator and Advocate whom God has accepted for us, 1 Tim. ii. 5. *Amen.*

P A R A.

The ALTAR.

A Prayer of Saint Chrysostom.

Almighty God, who hast given us grace at this time, with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

As it was in the beginning, is now, and ever shall be: world without end. Amen.

** 2 Cor. xiii.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore. *Amen.*

Here endeth the Litany.

Prayers

VARIOUS READINGS.

** Not in the 1 Book of Edward VI.*

Wisdom shalt judge expedient: Desiring thee however, of thy goodness, to grant us all necessary Knowledge in the Truths of Religion, whilst we live in this World, and when we shall pass to the other, that thou wouldst bestow upon us everlasting Life, *Amen.*

PARAPHRASE on the Prayer of St. Chrysostom.

All-powerful God, to whose Grace and Favour we owe it, that we have had this opportunity of addressing ourselves unto thee, in the publick Service of the Church; and who hast promised, in thy Holy Word, that when two or three are gathered together in thy Name, thou art in the midst of them, Matt. xviii. 19. and that what they agree on, shall be done for them in Heaven, ib. v. 18. Relying therefore upon thy gracious Promise, which thou hast been pleased to make to thy Church, we humbly put in our Plea at the Throne of Grace, to grant all that we have prayed for, so far forth (especially as to Temporal Blessings) as thou in thy heavenly

PARAPHRASE on the Blessing.

I now close, my Christian Brethren, this part of the Service with the Benediction used by St. Paul, 2 Cor. xiii. 14. committing both you and myself to the Care and Protection of the ever-blessed Trinity; beseeching the Great God, who is Three Persons in One Nature, That the Grace obtained for us by our blessed Lord Jesus in our Redemption, may absolve us: That the Love of the Father, who is now reconciled to us through his Blood, may justify us: And lastly, That by partaking of the Communion of the Holy Ghost, we may be sanctified. *Amen.*

VARI.

PRAYERS.

Prayers and Thanksgivings

UPON

SEVERAL OCCASIONS:

To be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

¶ (a) For * Rain.

O God heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy Kingdom and the Righteousness thereof, all things necessary to their bodily Sustenance; Send us, we beseech thee, in this our Necessity, such moderate Rain and Showers, that we may receive the Fruits of the Earth to our Comfort, and thy Honour, through Jesus Christ our Lord. Amen.

¶ For

VARIOUS READINGS:

* If the time require. O. C. P.

O God, heavenly Father, whose Gift it is that the Rain doth fall, the Earth is fruitful, Beasts increase, and Fishes do multiply, send us, we beseech thee, in this our Necessity, such moderate Rain and Showers, that we may receive the Fruits of the Earth to our Comfort, and to thy Honour, through Jesus Christ our Lord. Amen. S. L.

NOTES.

(a) For Rain.] We have before shewn, That the ancient Church was wont to pray their Litanies in a most solemn and earnest manner, whilst they were under any severe Judgment of God; and therefore our Church has adapted these Prayers to be annexed to the Litany, whenever the Nation is afflicted with any of those particular Calamities which these Collects are suited for. Now we learn, that the Primitive Christians, in the most early Times, put up their solemn Prayers to God in their Publick Devotions, when the Droughts were so excessive, as that they were like to hinder the ordinary produce of the Earth. For this we read in Tertullian, who addresses himself to the Heathen in this manner: Denique cum ab imbris aestivo & hyberno suspendunt, & annus in cura est, vos quidem quotidie pasti, statimque pransuri balneis, & cauponis & lupanaribus operati, Aquilicia Jovi immolatis, nudipedalia populo denunciatis, cælum apud Capitolium queritis, nubila de laquearibus expectatis, aversi ab ipso Deo & solo. Nos vero jejuni aridi, & omni continentia expressi, ab omni vita fruge delati, in sacco & cinere volutantes, invidia cælum tundimus, Deum tangimus: & cum misericordiam obtinuerimus, Jupiter honoratur. Lastly, When no rain falls either in the Summer or the Winter-time, and Men are in great concern for the Year, you every day eat your Bellies full, and before your Meals go to the Taverns or the Stews, you offer the Aquilicia, or Sacrifices to supplicate for Rain, you proclaim that the Nudipedalia (or the Solemnities wherein the Votaries go in Procession with naked Feet) be celebrated; you address to Heaven at the Capitol, you look up to the Roof of the Temple for Rain to descend, but never turn yourselves to the true and only God. But we dry with Fasting and Abstinence, and forbearing all sort of Nourishment, rolling in Sackcloth and Ashes, are spoken ill of for knocking at Heaven's Gate, and when we have obtained Mercy, your Jupiter has Honours paid him, Tertul. Apol. cap. 40. Tertullian here alludes to the Names which were given to Jupiter upon these occasions, Ζεύς ὀμβρίης, ὕμνος, Jupiter Pluvius. He is called in Athenaus, ἀρχηγός ὀμβρων,

The Dispenser or Ruler of the Showers. Lib. 13. It is to these publick Prayers of the Church that he elsewhere refers, when he says: Quando non geniculationibus & jejunationibus nostris etiam siccitates sunt depulsa? When is it that by our Kneelings and Fastings the Droughts are not driven away? Tertul. ad Scap. cap. 4. St. Basil, in his Oration upon the Drought, bewails the fruitlessness of the Publick Prayers; ὁρῶν ἀνανδούντων ἐκτὴν βοῇ, καὶ περὶ τὸν κῆρον διακοινοῦντων. The Voice of them that say the Litanies does in vain cry out, and is dispersed into the Air. In the Greek Liturgies there are several very excellent Prayers upon this occasion, whereof this is one; Κύριε ὁ Θεὸς ὁ πανκράτωρ, &c. O Lord God, the Governour of all things, who bringest the Clouds from the uttermost parts of the Earth, who hast made the Lightning and the Rain, and bringest Winds out of thy Treasures, who callest the Water of the Seas, and pourest it out upon the face of all the Earth, we confessing our Sins, and beseeching thy abundant Mercy, beg of thee to command the Clouds to flow with Showers, have mercy upon all thy Creatures upon the Earth; shew thy Bowels of Compassion to the Aged and to the Young, and to Children that suck at the Breast, all thy Servants and thy Handmaidens, and to all the Beasts of the Field, raise up Bread for our Food, and the green Herb for the Cattle. Receive the Supplications of all thy People, do not reject the Supplications of all thy People, nor slight the Sighs of the Poor: Do not rebuke us in thine Anger, nor chasten us in thy heavy displeasure: Do not suffer thy People to perish with hunger and thirst. The Eyes of all wait upon thee, and thou givest them their Meat in due Season. We put our trust in thee, we acknowledge no other Deliverer but thee, and we expect abundant Mercies from thee; for thou art a gracious God, and a lover of Mankind: so shall we praise thee, the Father, Son, and Holy Ghost, now and ever. Amen.

PARAPHRASE on the Prayer for Rain.

O Lord our Father, who dwellest in Heaven, and who by thy Son Jesus Christ our Lord, hast promised to those that seek the Kingdom of Heaven, and the Righteousness thereof, that all outward things shall be added unto them, Mat. vi. 33. We beseech thee to send us, in this our great Necessity, now the Ground is parched up for lack of Moisture, such a moderate Rain as may refresh the dry Earth by its fatning Moisture; so that it may yield forth its accustomed Fruits, to the Comfort of us thy poor Creatures, who must expect our Sustenance therefrom; That thereby we may be enabled to use them to thy Honour and Glory. Which we beg for the sake of Jesus Christ our Saviour. Amen.

PRAYERS.

¶ For fair Weather.

O Almighty Lord God, who for the Sin of Man didst once drown all the World, except eight Persons, and afterward of thy great Mercy didst promise never to destroy it so again: We humbly beseech thee, that although we for our Iniquities have worthily deserved a Plague of Rain and Waters, yet upon our true Repentance thou wilt send us such Weather, as that we may receive the Fruits of the Earth in due season, and learn both by thy Punishment to amend our Lives, and for thy Clemency to give thee Praise and Glory, through Jesus Christ our Lord. *Amen.*

¶ In * the time of dearth and famine.

O God heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth (which we now most justly suffer for our iniquity) may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord; to whom with thee, and the holy Ghost be all honour and glory, now and for ever. *Amen.*

¶ Or this.

O God merciful Father, who in the time of *Elisba* the prophet didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. *Amen.*

VARIOUS READINGS.

* These following Prayers were wanting in the first Book of Edw. VI.

¶ O God, merciful Father, which in the time of *Eliseus* the Prophet, didst turn in Samaria, great Scarcity and Dearth into Plenty and Cheapness, &c. *Qu. Eliz.*

¶ This Prayer being omitted in the Old Common-Prayer-Book, was restor'd out of the second Book of Edw. VI.

PARAPHRASE on the Prayer for fair Weather.

O Almighty God, who upon seeing that all Flesh had corrupted his way upon the Earth, Gen. vi. 12. didst destroy all the World, excepting eight Persons of the Family of *Noah*; and afterwards didst plant thy Rainbow in the Heavens, in token that the Waters should no more become a Flood to destroy all Flesh, Gen. ix. 15. We humbly beg of thee, that, altho' we, for our Sins, have very well deserved as great a Plague of Waters, as thou in thy Justice couldst inflict upon us, Thou wouldest vouchsafe to befriend us with such seasonable Weather, that upon our Repentance, the kindly heat of the Sun ripening the Fruits of the Earth, we may gather them for our use in the proper time: And that hereby we reflecting upon thy Chastisement, may learn to live more holily for the future, and considering thy Mercy which has spared us after so many Provocations, we may have a new occasion of praising and adoring thy Goodness, which is thy most glorious Attribute. And this we beg for the sake of Jesus Christ our Saviour. *Amen.*

PARAPHRASE on the first Prayer in time of Dearth and Famine.

O God, our gracious Parent, whose Seat is in the highest Heaven, who, at thy good pleasure, does send gracious Rains upon the

Earth, and dost refresh it when it is weary, Psal. lxxviii. 4. who dost bountifully provide Fodder for the Cattle, and green Herbs for the service of men, Psal. civ. 14. who, when thou didst give Man dominion over the Fish of the Sea, and over the Fowls of the Air, and over the Cattle, didst give these a Blessing to be fruitful and to multiply, Gen. i. 28. We beseech thee to look down with a merciful Eye upon this heavy Judgment, which the People of this Nation now lies under; and, if it be thy heavenly pleasure, let us no longer suffer under the present Scarcity of Provisions (which, however, we cannot but own, is a just Punishment for our Sins) and that thou wouldest be graciously pleased to let us enjoy again a plenty of thy good things, which thou wast formerly wont to afford us. Which we beg for the Love which thou bearest to thy dear Son Christ Jesus, to whom, with Thee and the Holy Ghost, eternal Honour be ascribed. *Amen.*

PARAPHRASE on the second Prayer in time of Dearth and Famine.

O God, whose infinite Mercy and Fatherly Kindness to thy poor Creatures, disposes Thee to relieve them in all their Wants, Luke xi. 2. and who in that great Famine in *Samaria*, recorded 2 Kings vi. which one day was so severe, that a Woman ate her own Child, but thou didst so bring it about, that the next Day a large Measure of fine Flower was sold for a small Price: We beseech thee, O Lord, to manifest the same Mercy to us, who now suffer under a Judgment of the same kind; and to be pleas'd to afford such a Blessing to the Fruits that are now growing upon the Earth, that they may multiply and ripen into a joyful Plenty; which when we receive from thy bountiful Hand, we promise not to lavish away to gratify our wanton Lusts, but only to use for our comfortable Support, and for the Relief of the Poor. And this we beg, for our Lord and Saviour Christ Jesus his sake. *Amen.*

P R A Y E R S.

¶ *In the time of War and Tumults.*

Almighty God, King of all kings, and Governour of all things, whose Power no Creature is able to resist, to whom it belongeth justly to punish Sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the Hands of our Enemies; abate their Pride, assuage their Malice, and confound their Devices, that we being armed with thy Defence, may be preserved evermore from all Perils, to glorifie thee, who art the only Giver of all Victory, through the merits of thy only Son Jesus Christ our Lord. *Amen.*

¶ *In the time of any common Plague or Sickness.*

O Almighty God, who in thy wrath didst send a plague upon thine own people in the Wilderness, for their obstinate rebellion against Moses and Aaron, and also in the time of King David didst slay with the plague of pestilence three score and ten thousand, and yet remembering thy mercy didst save the rest; have pity upon us miserable sinners, who now are visited with great sickness and mortality, that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing; so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. *Amen.*

In the Ember-Weeks, to be said every day, for those that are to be admitted into Holy Orders.

Almighty God our heavenly Father, who hast purchased to thy self an universal Church, by the precious Blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the Minds of thy servants the Bishops and Pastors of thy Flock, that they may lay Hands suddenly on no man, but faithfully and wisely make choice of fit Persons to serve in the sacred Ministry of thy Church. And to those which shall be ordained to any holy Function, give thy Grace and heavenly Benediction, that both by their Life and Doctrine they may set forth thy Glory, and set forward the Salvation of all Men, through Jesus Christ our Lord, *Amen.*

¶ *Or*

PARAPHRASE on the Prayer in time of War, &c.

O Almighty God, King of kings, 1 Tim. vi. 15. and whose Kingdom ruleth over all, Psal. ciii. 19. whose Will and Power no one is able to resist, Acts xi. 17. whose sole Property it is to punish Offenders with exact Justice, and to shew thy Mercy by sparing those who truly repent them of their Sins: Therefore we beseech thee to save and deliver us out of our Enemies hands; Quell their Pride, by which they have so haughtily despised our Force, and invaded our Rights; Assuage their Malice by which they persecute us with so much Eageriness and Fury; And defeat all their Devices and Stratagems which they advance against us; So that we being guarded by thy Defence, which is the best Armour, we may be saved from all Perils and Dangers which attend this War, and if thou art pleased, by thy gracious Providence, to determine the Victory on our side, we may ascribe it to thee the only Giver of it. And this we earnestly desire, for the Merits of thy only Son Jesus Christ. *Amen.*

PARAPHRASE on the Prayer in the time of any Plague or Sickness.

O thou who art a God of infinite Power, and didst punish thy chosen People the Jews, to whom thou didst bear such a particular Favour, for their joining with Corah in his Rebellion against Moses and Aaron, Numb. xvi. by sending among them a great Plague, which, in a short time, destroyed Fourteen thousand and seven hundred: And, when David sinned against God in numbering the People, 2 Sam. xxiv. Three score and ten thousand died of

the Plague; and yet thou, in thy Goodness, was pleased to put a stop to thy avenging Hand, and to continue the remaining part of the Nation in their usual Health: We beseech thee, O Lord, to have Mercy upon us, in pardoning our Sins, and in removing this dreadful Punishment, which lies so heavy upon us, and sweeps away such a number of our People; that, as formerly Aaron the High-Priest, prayed for the People, and offered Incense and God was appeased, Numb. xvi. 47, 48. and David offered his own Life for the preservation of the People, and God was pleased to say to the destroying Angel, *It is enough, stay now thy hand,* 2 Sam. xxiv. 16. So now we humbly beg of thee, to remove from us this grievous Contagion, which makes such a terrible Devastation among us; and this for the sake of our Lord Christ Jesus. *Amen.*

PARAPHRASE on the Prayer in Ember-week.

All-powerful God, and our gracious Father, who dwellest in the highest Heavens, and hast purchased to thy self a Church, by the Blood of thy own dear Son, Acts xx. 28. Eph. v. 25. We beseech thee, that thou wouldest by thy especial Providence, look down upon the same; And, by thy heavenly Direction, guide the Minds of the Bishops and their assisting Presbyters, in the Office of Ordination; so that following the Apostles Advice, 1 Tim. i. 22. *They may lay hands suddenly on no Man,* but that they may with Wisdom and Fidelity choose out Persons well-qualified by their Learning and Piety to be admitted into the Offices of the Ministry. And we beseech thee further, as for those who shall be taken into any of the Ecclesiastical Orders at this time, that thou

PRAYERS.

Almighty God, the giver of all good gifts, who of thy divine Providence hast appointed divers orders in thy Church; Give thy grace, we humbly beseech thee, to all those, who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and indue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. *Amen.*

¶ *A Prayer that may be said after any of the former.*

* **O** God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our Mediator and Advocate. *Amen.*

¶ *A Prayer for the High Court of Parliament, to be read during their Session.*

Most gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious Queen at this time assembled: That thou wouldest be pleased to direct and prosper all their Consultations to the Advancement of thy Glory, the Good of thy Church, the Safety, Honour and Welfare of our Sovereign and her Kingdoms; that all things may be so ordered and settled by their endeavours upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for all generations. These and all other necessities for them, for us, and thy whole Church, we humbly beg in the Name and mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

thou wouldest afford them such large Portions of thy Grace and Blessing, that by the Piety of their Lives, and the Soundness of their Doctrine, they may adorn the Holy Profession they are engaged in, and that they may set forth thy Glory, by promoting the Salvation of Souls. Through Jesus Christ our Lord. *Amen.*

† This and the two following Prayers, with the General Thanksgiving, were added in the last Review.

PARAPHRASE.

O God, who in thy holy Word hast revealed as much of thy Nature and Divine Attributes, as is requisite for us Mortals to be let into, and hast particularly declared one of them to be thy readiness to have Mercy upon Sinners, and to forgive them upon their Repentance, *Psal. cxxxvi. 1. Exod. xxxiv. 6.* We beseech thee favourably to receive these our Petitions, which we offer up to thee with a deep and humble Sense of our Unworthiness: And though our Sins have got such a Dominion over us, that we are become Slaves to them, and lie as it were fetter'd with their Chains, yet as by thy all-powerful Grace thou canst, so we beg of thee, that of thy great Pity and Mercy, thou wouldest free us from the same. And this we pray thee to grant, for the Honour of Jesus Christ, who is our Mediator, and intercedes for us at thy right Hand. *Amen.*

PARAPHRASE on the second Prayer in Ember-Week.

O all-powerful and bountiful God, who, in thy Holy Word, hast informed us, that every good Gift is from above, and cometh down from the Father of Lights, *Jam. i. 17.* who, for the Propagation of thy Holy Religion, didst give some Apostles, some Prophets, some Evangelists, some Pastors and Teachers, *Eph. iv. 7.* we beseech thee to afford the Grace of thy Holy Spirit to every one who shall at this Season be admitted to the Office of a Priest, or the Administration of a Deacon; and be thou pleased so to illuminate their Minds, by giving them a knowledge and understanding of the Gospel-Truths; but, above all, Grace to adorn those intellectual Qualifications, by a holy and unblameable Life; that they may officiate in the Sacred Offices, with the Peoples Benefit and God's Honour. And this we beg for our dear Saviour Christ Jesus his sake. *Amen.*

PARAPHRASE on the Prayer for the Parliament.

O God, who art graciously pleased to hear us, upon whatever occasion we address ourselves to thee, we beseech thee to bestow thy Blessing upon this whole Nation, but more particularly upon the Parliament now convened, under the Queen's Majesty; That thou wouldest be pleased by thy Holy Spirit, so to govern their Debates and Resolutions, as may best tend to promote God's Glory, the Churches Good, the Safety of the Queen's Person, the Reputation and Welfare of Her and the Kingdoms which she governs; That all things that are wanting in our Constitution, or perverted therein by the Craft of Designing Men, may by their Wisdom be rectified and amended, so that such wholesome Laws may be enacted by them, that Peace, Justice and Piety, may be secured among us by a perpetual Establishment. These and all other things, which thou in thine infinite Wisdom shalt judge convenient, either

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* This Prayer has stood out of its place for almost fifty Years together, viz. from the time of the last Review; for the Printers of the first Book 1662, set it in the place wherein it now usually stands, viz. between the Prayer for all conditions of men, and the General Thanksgiving; but the Commissioners made them strike it out, and print a new Leaf wherein it should stand right, as it is here placed. But notwithstanding this, it has been neglected in all the following Impressions.

This Collect not being in former Common-Prayer-Books, was brought in in the first of King James, and that in the same place the last Review has set it.

PRAYERS.

A Collect or Prayer for all conditions of men, to be used at such times when the Litany is not appointed to be said.

I. **O** God the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thy ways known unto them; thy saving health unto all nations. **II.** More especially we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the Faith in unity of spirit, in the bond of peace, and in righteousness of life. **III.** Finally we commend to thy fatherly goodness all those who are any ways afflicted, or distressed in mind, body, or estate, [** especially those for whom our prayers are desired*] that it may please thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

** This to be said when any desire the Prayers of the Congregation.*

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ther for that August Assembly, or for thy Holy Church established among us; or lastly, for ourselves, we humbly beg for Jesus Christ's sake. *Amen.*

PARAPHRASE on the Prayer for all Conditions, &c.

I. O God, who by thy Omnipotence didst create Mankind, and by thy Providence dost preserve them; we beseech thee to extend thy Blessing to all our fellow-Creatures, of whatsoever Rank or Condition or Country; and to grant that the Light of the Gospel may be spread, through the remotest Corners of the Earth, as was predicted by the Psalmist, *Psal. lxxvii. 2.* **II.** But more particularly, we put up our Petitions for the Welfare of the Catholick Church, beseeching thee, That the whole Body of Christians, wheresoever dispersed, may profess the true Orthodox and Catholick Faith; That they may hold this Faith (as the Apostle speaks) *In Unity of Spirit, and in the Bond of Peace, Eph. iv. 3.* not broke

in pieces by uncharitable Schisms and Separations, but united together by the Spiritual Bonds of Christian Grace and Charity; but chiefly we pray, That all who profess the Name of Christ, may credit their holy Profession, by a virtuous and pious Life. **III.** Lastly, We commend to thee, who lookest upon all thy Creatures with a fatherly Compassion, all Persons who labour under any Affliction, or are distressed by any Calamity: All those whose Minds are depressed by melancholy Thoughts, that are tormented by too fearful Apprehensions of their Spiritual Condition, or are groaning under the dismal Agonies of Despair: All those, whose Bodies labour under any sick or painful Disease; Or whose Estates are impaired by Loss, or by the Oppression of powerful Adversaries; That thou wouldest be pleased to afford Comfort and Relief to them, as shall be agreeable to their respective Wants, and a happy Issue out of all their Troubles, either by making their Condition more desirable in this World, or by removing them to a better. All which we beg in the Name of Jesus Christ. *Amen.*

† All

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O Almighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men [particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.]

I. We bless thee for our creation, preservation, and all the blessings of this life; but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory.

III. And we beseech thee give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom with thee and the Holy Ghost be all honour and glory, world without end. *Amen.*

O God our heavenly Father, who by thy gracious providence didst cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; we give thee humble thanks that it hath pleased thee in our great necessity to send us at the last a joyful rain upon thine inheritance, and

† All these Thanksgivings were added by King James; and had not the Authority of a Law till the last Act of Uniformity gave it them.

PARAPHRASE on the general Thanksgiving.

I. O all-powerful God, who art the Father of all Mercies, and the God of all Comfort, 2 Cor. i. 3. And who art the Author and Giver of all the good things, which thy Creatures enjoy; we thy sinful Servants, who are not worthy of the least of thy Mercies, Gen. xxii. 10. since thou hast been graciously pleased to bestow many of them so liberally upon us, we do with the most humble Adoration of Thee, and with the most hearty Sense of thy Benefits, pay [our publick] Thanks [in the Congregation of thy People, for the many and long-continued Instances of thy Goodness reached out unto us; thanking thee not only for Favours conferred upon ourselves, but (as by thy holy Word we are obliged to do) giving Thanks for all Men, 1 Tim. ii. 1.

II. We thank thee for the Benefits of our Creation, That thou didst not let us lie in a State of Non-existence, for ever sleeping in the dark Womb of Eternity; but hast raised us into glorious Beings capable of Reason and Immortality: We bless thee for our Preservation, whereby thou hast defended us, all our Lives long, from the innumerable Dangers we have been subject to; from Pain, Sicknefs, Want, and all the vast Troop of outward Accidents, to which we have been exposed: Praising thee likewise for all the Blessings of this Life, for Health, Food, Maintenance, Friends and Benefactors, and a thousand other Satisfactions which we richly enjoy. But above all, we magnifie thy holy Name, for that unvaluable and unspeakable Love to us, without which all Temporal Enjoyments had signified nothing, in redeeming the whole World, which was lost and undone, and for ever subject to the Divine Wrath, by the precious Blood of our Saviour Jesus Christ. We bless thee likewise for the Means of Grace, which

For Rain,

thou hast afforded us; for our Admission into the Church by Baptism; for the strengthening of our Faith, and our Restitution to thy Favour after our Fall, by the Sacrament of the Lord's Supper; for the Advantages we receive by publick Prayer, and the Preaching of God's Word. And lastly, we Praise thee for the Hope which thou hast given us of a blessed Immortality in another Life, which enables us to overcome the Terrors of Death; which buoys up our Spirits, under the most pressing Afflictions in this World, and assures to us an everlasting Happiness in the next.

III. And now we beg of thee, to enlarge, in one particular, thy Mercies yet farther to us, and that is, to afford us thy Grace, that we may have a just Sense of all these Mercies, that we may be unfeignedly thankful for them; and that we may let the remembrance of them sink into the very bottom of our Hearts; not suffering our Gratitude to terminate only in a verbal Thanksgiving; but purposing to make the best Returns we are able, by dedicating ourselves entirely to thy Service; and resolving never wilfully to offend so gracious a God, but to spend our whole Lives in that Holiness and Righteousness, which the Rules, which thou hast given us in thy Gospel, oblige us to. Which we pray thee to grant, for the sake of Jesus Christ our Lord, to whom with thee and the Holy Ghost, the three Persons of the everblest Trinity. to whom we owe all these Divine Favours, be ascribed eternal Honour and Glory. *Amen.*

PARAPHRASE on the Thanksgiving for Rain.

O God, who though dwelling in thy immortal Glory in Heaven, dost nevertheless bear a Fatherly Care to us thy poor Creatures, and contrivest all things for their Good and Benefit; who dost for their sakes send the former and the latter Rain, (that is, the Rain which in the Eastern Countries usually falls at the two Seasons of the Year Spring and Autumn) on the Earth, that Men may gather their Corn, and Wine, and Oil, Deut. xi. 14. We in deep and humble Sense of thy Goodness, do return thee our bounden Thanks, for relieving us in our late great Necessity, by sending

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to refresh it when it was dry, to the great comfort of us thy unworthy Servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. *Amen.*

¶ For fair Weather.

O Lord God, who hast justly humbled us by thy late * plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather: We praise and glorifie thy holy Name for this thy mercy, and will always declare thy loving kindness from generation to generation, through Jesus Christ our Lord. *Amen.*

¶ For Plenty.

O Most merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty; we give thee humble thanks for this thy special bounty, beseeching thee to continue thy loving kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort, through Jesus Christ our Lord. *Amen.*

¶ For peace and deliverance from our enemies.

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. *Amen.*

¶ For

* Punishment: *Scotch Lit.*

sending a gracious Rain upon thine Inheritance, and refreshing it when it was weary, Psal. 68. 9. which Blessing, as we acknowledge to be a great Comfort to us, so we hope, by our good and thankful use thereof, to make it tend to thy Honour and Glory; which we beg for thy Mercies sake, vouchsafed us in Jesus Christ our Lord. Amen.

PARAPHRASE on the Thanksgiving for fair Weather.

O righteous Lord God, who, for our Disobedience, and our manifold Transgressions of thy holy Laws, didst punish us by the late great Rains and Floods, but didst afterwards in thy great Mercy spare us, and comfort us, by sending us this happy and seasonable Alteration of Weather; For this Mercy we return thee our most hearty Thanks in the Congregation of thy People here assembled; and do promise continually hereafter to bear in mind this so great Love and Kindness exhibited to us; and to be always shewing forth thy Praise from Generation to Generation, Psal. 79. 13. *Amen.*

O R,

O God, who art the Lord and Governour of the World, and dost dispose all things in the management and government thereof, with the exactest Justice and Wisdom, we cannot but acknowledge that the late Floods were a just Punishment for our Sins, and that this happy change of Weather, (which has given so much Satisfaction to our Minds, both as being delivered from a grievous Punishment, and as having hopes, that thou art no longer angry with us) is entirely owing to thy Goodness and Mercy; for which Favour we return thee our humble Thanks, from the bottom of our Hearts; and will always be shewing forth thy praise, from generation to generation, Psal. lxxix. last ver. And this Address we beseech thee to accept, for the sake of our Saviour Jesus Christ. *Amen.*

PARAPHRASE on the Thanksgiving for Plenty.

O God, who dost bear towards us more kind and merciful Dispositions, than the most indulgent Father, a late Instance whereof we have had, in thy hearing our Prayers which we put up to thee in the Congregation; thou having graciously brought it about, that those mourning Souls, who lately pined for want of Bread to sustain themselves and their poor Families, or were forced to part with the best part of their Substance to procure it, and now enjoy a plenty of all good things, and purchase the Necessaries of Life at a cheap Rate. This we gratefully acknowledge to be owing to thy peculiar Bounty; begging of thee to continue this thy Favour to us, that the Earth of our Country may bring forth her increase, to the Glory of our gracious God, and the Comfort of us thy poor Servants. Which we ask for the sake of our Saviour Christ Jesus. *Amen.*

PARAPHRASE on the Thanksgiving for Peace and Deliverance from our Enemies.

O God, who art endowed with infinite Power to assist thy afflicted Servants, who art our Rock and Fortress, 2 Sam. xxii. 2. and art a strong Tower for us against the Enemy, Psal. lxxi. 2. We yield thee most humble and hearty Thanks, for delivering us from the Force and Stratagems which our Enemies were lately employing against us, and which had taken Effect, to our Ruine, or great Disadvantage, unless thou hadst timely disappointed them. We do freely own, that it was for thy Favour to us, and not for any Merit, Power, or Sagacity of our own, that we were not given over as a prey unto their Teeth, Ps. cxxiv. 6. begging of thee, that thou wouldst be pleased to employ thy watchful Providence in defending our Church and Nation, that all flesh may know, that thou art our Saviour and Redeemer, the mighty one of Jacob, Isai. xlix. 25. And this, for the sake of Jesus Christ our Saviour. *Amen.*

V A R I-

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¶ For * restoring Publick Peace at home.

O Eternal God our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments, and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. *Amen.*

For deliverance from the Plague, or other common Sickness.

O Lord God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation, and now in the midst of judgment remembring mercy, hast redeemed our souls from the jaws of death; We offer unto thy fatherly goodness, our selves, our souls and bodies, which thou hast delivered to be a living sacrifice unto thee, always praising and magnifying thy mercies in the midst of thy Church, through Jesus Christ our Lord. *Amen.*

¶ Or this.

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatned in thy law, might justly have fallen upon us by reason of our manifold transgressions and hardness of heart. Yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to assuage the contagious sickness, wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; we offer unto thy divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christ our Lord. *Amen.*

THE Col-

VARIOUS READINGS.

* Added in the last Review.
† Congregation. O. C. P.
‡ Noyse Pestilence. O. C. P.

PARAPHRASE on the Thanksgiving for restoring publick Peace at home.

O God, whose Being was from all Eternity, and tho' thou reignest in Glory in the highest Heavens, yet dost vouchsafe to look down with a Fatherly Kindness upon us thy Creatures; thou that art the God that makest men to be of one mind in an house, Psal. lxxviii. 6. that stillest the raging of the Seas, the noise of the Waves, and the madness of the People, Psal. lxxv. 7. we yield thee hearty Thanks, for quelling the late seditious Insurrection among us; and we beseech thee to afford to all of us such a portion of thy Grace, as that hereafter we may live as becometh good Christians and good Subjects, and leading peaceable lives in all godliness and honesty, 1 Tim. ii. 1. we may be enabled to offer up the sacrifice of praise and thanksgiving to God continually, Heb. xiii. 15. Which Address we make in the Name, and for the sake of Jesus Christ our Saviour, *Amen.*

PARAPHRASE on the first Thanksgiving for deliverance from the Plague, or any other common Sickness.

O God, the supreme Governour of the World, who hast wounded us for our sins, and bruised us for our Iniquities, Psal. liii. 5. by chastising us with the late contagious Distemper, which swept away such numbers of our People; a Judgment dreadful enough in itself, and its effects, but was more dreadful to consider, that

we were fallen into the avenging hand of the living God; Heb. x. 31. but thou hast in thy wrath remembred mercy, Habac. ii. 2. and hast saved our lives from destruction, Psal. ciii. 4. In a deep sense of Gratitude, for this thy fatherly Goodness to us, we do promise to be very obedient to thee for the future, keeping a strict guard over all our inward and outward Actions, and that our Bodies may be offered a living sacrifice, holy and acceptable unto God, Rom. xii. 1. that for these and all thy Mercies, we may praise thy name in the midst of the Congregation, Psal. xxii. 22. This we offer, in the Name, and for the sake of Jesus Christ our Lord. *Amen.*

PARAPHRASE on the second Thanksgiving for deliverance from the Plague, or any other common Sickness.

O thou our most kind and compassionate Father, we cannot but acknowledge, that we have committed such innumerable Offences against Thee, and those with so high a hand, and with so hard and unrelenting a Heart, that thou mightest justly have inflicted upon us those dreadful Punishments threaten'd against obstinate Offenders in the Mosaical Law; whom thou didst threaten to smite with the Consumption, with a Fever, and with an Inflammation, and with an extreme Burning, Deut. xxviii. 22, and to bring upon them all the Diseases of Egypt, every Sickness and every Disease which is not written in the Book of this Law, until we were destroyed, ver. 60, 61. but thou hast been pleased to accept of our Repentance, tho' we must confess, attended with many Imperfections, and to remove the Pestilent Disease, which lately raged among us, and to make us to hear the voice of Joy and Health in our dwellings, Psal. cxviii. 15. In a deep sense of which Favour, we pay Thee our bounden Thanks in the publick Congregation, as an Eucharistical Sacrifice for thy interposing thy good Providence in our Preservation, This we address to thee, in the Name, and for the sake of our blessed Lord, Jesus Christ. *Amen.*

THE

THE 'Collects, Epistles, & Gospels,'

To be Used throughout the Year.

VARIOUS READINGS.

† THE Introits, Epistles, and Gospels, to be used at the Celebration of the Lord's Supper and Holy Communion, throughout the Year; with proper Psalms and Lessons for divers Feasts and Days. B. Edw. 6.

When the Presbyter or Minister readeth the Gospel, the People shall stand up; and the Presbyter, before he beginneth to read the Gospel, shall say thus, *The Gospel of our Lord and Saviour Jesus Christ, written in such a Chapter of such an Evangelist, beginning at such a Verse.* And the People shall answer, *Glory be to God.* S. L.

When the Gospel is ended, the Presbyter or Minister shall say, *Here endeth the Gospel:* And the People shall answer, *Thanks be to thee, O Lord.*

And thus at the beginning and ending of the Gospel every Sunday and every Holiday in the Year, or when elsesoever the Gospel is read. S. L.

NOTE on the Rubrick of 1 B. Edw. 6.

† Introit.] The Introit, in Latin *Introitus*, was a Psalm or Anthem, which was sung at the beginning of the Communion-Service. Some have thought that it had its Name, because it was sung whilst the People were entering into the Church, the Communion-Service being a distinct Office from that of Mattens, and performed at different times. *Beatus Rhenanus. Not. in Tertull. de Corona Militis.* But that is Mistake; for there is better Reason to think, it was called the Introit, because, whilst that was singing, the Priest was to make his Entrance into the Septum of the Altar. The use of it being so unexceptionable, and of so great Antiquity in the Church, it is not easy to assign the Reason, why the Reviewers of King Edward's Book did lay it aside, in the second Edition thereof. They were too wise and learned Men to imagine, that the French way of singing the Psalms translated into Metre, was more proper for a Church-Service than the Prose Translation. I think, at the time of this Alteration, Mr. Sternhold, Groom of the King's Privy Chamber, had translated 37 of the Psalms; but that they were taken up by the People to be sung in publick, I cannot find; or whether the Protector, having been motion'd to from abroad, influenc'd the Bishops to leave out the Introits to pave a way for Psalms translated in Metre; or whether the Bishops themselves designed to have the Introits translated into English Verse afterwards, that the People might join in the singing them. Certain it is, upon whatever account they were laid aside, a very antient and laudable Custom was parted with. Indeed, in the Roman Service, the old Use of the Introit is perverted: for, whereas the ancient Church had so adapted the Psalms to the Sunday or Festival, that on most Days there was a Psalm sung, which contained something propheticall of the Evangelical History then commemorated, or that it was some way or other proper to the Day; in the Missal, only the first Verse of the Psalm is repeated, which oftentimes contains nothing to the purpose. This Fault was amended in the first Book of King Edward, where the whole Psalm is ordered to be read or sung, as it antiently was. For the Author of the *Gemma Animæ*, who lived about the Year 1120, mentions the Introit only as a Verse of a Psalm, as 'twas commonly used in his time; but allows that the whole Psalm formerly was wont to be repeated. *Primum versus Psalmi ad Introitum cantatur, qui olim totus ad Introitum cantabatur.* De Antiq. Rit. Miss. cap. 87. *Amalarius Fortunatus de Eccl. Off. lib. 3. cap. 5.* takes notice of the Introit as a special part of the Service, at which no one was to sit down: and this was about the Year 800. The old *Ordo Romanus*, which was probably written a Century or two before, mentions it in these Words, *Mox Antiphonam ad Introitum incipit prior Schola.* Then the Precentor begins the Anthem for the Introit. *Ord. Rom. de Off. Miss.* This shews the Use of the Introit to be of a thousand Years standing. But probably it is yet much older. In St. Ambrose's Office it is called by the Name of *Ingressus*: And in the Greek Liturgies (which, if not written by the Names of those Persons which they bear, are yet certainly very antient) we find the Introit Hymn. For when the Priest comes up to the Prothesis, the Quire, having washed their hands, are to sing, *Νίλουαι ἐν ἁθωῇ, &c.* I will wash my hands in Innocency: and so will I go to thy Altar. That I may shew the voice of Thanksgiving, and tell of

all thy wondrous Works. Lord, I have loved the Habitation of thy House: and the place where thy Honour dwelleth. O shut not up my Soul with the Sinners: nor my Life with the bloodthirsty. In whose hands is Wickedness: and their right-hand is full of Gifts. But as for me, I will walk innocently. O deliver me, and be merciful unto me. My foot standeth right: I will praise the Lord in the Congregations. S. Chrys. Lit. Though this was the common Introit used at every Communion, yet in more early times of the Greek Church than this Liturgy was written in, other Psalms were sung in that Office. For the *Pseudo-Dionysius*, who lived in the fourth or fifth Century, describing the Celebration of the Communion, makes the singing of the Psalm to be a considerable part thereof. *Ἡ ψῆλμος ἐκλογιστὴ συνιστάμενη πᾶσι τοῖς ἐκκλησιαστικοῖς μυστηρίοις, ἐκ τῆς ἀποστολῆς τοῦ πολέμου ἐκκλησιαστικοῦ.* The singing of Psalms, which is an essential part of every divine Office, must not be disjoined from this Office by the Bishop. And presently afterwards he says, *Ὅταν ἐν ἡ ἀνακτικῇ τοῦ πατρὸς ὑμνολογία, τὰς ψυχὰς ἡμῶν εἰς ἐκτασίαν διαδῇ πρὸς τὰ μυστήρια τῆς ἐκκλησίας, καὶ τῇ ψῆλμῳ ᾄδῃ ὁμοφωνοῦντες, τὸ πρὸς τὸ θεῖον καὶ τὸ ἀλλήλους ὁμοφροσύνῳ, ὡς μὲν καὶ ὁμοῦ καὶ ἐκκλησιαστικῶν ᾄδῃ, καὶ ὁμοῦ καὶ ἐκκλησιαστικῶν, &c.* Since Psalmody, which comprehends all sacred Duties, and puts the Soul in good Tune to receive the blessed Mysteries which are soon after to be celebrated, and tends by its musical Consort to inspire them with mutual concord, &c. *Dion. Areop. Eccl. Hier. c. 3.* Indeed the ancient Ritualists. *Alcuinus de divinis Off. cap. Amalarius Fort. Eccl. Off. l. 3. c. 5. Rabanus Maurus l. 2. c. 32. Walafridus Strabo de rebus Eccl. c. 22. Micrologus de Eccl. Obs. c. 1.* do attribute the Institution of the Introit to *Celestinus* Bishop of Rome, who sat in that See A. D. 423. But it is common with them to attribute many antient Usages to one Pope or other, for the Honour of that See, without sufficient ground for it. And there is good reason to think, that the Introit is older than his time. For St. Ambrose, who was Bishop of Milan A. D. 375, in his Book of Mysteries mentions the Words of the 43d Psalm, *I will go unto the Altar of God, even unto the God of my Joy and Gladness, &c.* Add to this a very remarkable Observation of *Durandus*, that several of the Introits in the Roman Service are not taken out of St. Jerom's Version, but out of the old Latin Translation, which was in use before his time. *Durand. de Rit. Eccl. lib. 7. cap. 11.* From whence it is clear, that before the Introits were contracted in that Church, the Psalms were recited at length out of the old Version; which carries the use of them higher than the Age of *Celestine*.

NOTES.

(a) Collects.] They are commonly supposed Of the Collects, to be called Collects, because they are collected out of the Epistles and Gospels of the Day which they serve for; or however out of some other parts of Scripture. But in the early times of Christianity, the Meeting of the Christians was usually called by the Name of *Collecta*; and when they met, they were said *Colligere*: *Sed quomodo colligemus* (says *Tertullian* lib. de fuga in Perf.) *quomodo Dominica solemniter celebrabimus?* How shall we collect, and how shall we celebrate the Solemnity of the Lord's-day? And again, *Si interdiu colligere non potes, habes noctem*: If you can't COLLECT in the Day, you have the Night. From hence says *Alcuinus* de Div. Off. *Preces ad populi collectionem collecta appellari ceperunt*; The Collects began to be called so, from the Collection of the People. There were a great number of these Collects, or short Prayers, in ordinary use in the Primitive Church; some of which being composed by *Arianus*, gave offence to the Orthodox: therefore it was ordered by the Council of *Milevis*, A. D. 402. that no Collects should be used in the Church, but which had the Approbation of a Synod. After this, as *Walafrid Strabo* de reb. Eccl. c. 22. writes, there was made a Compilation out of the Mass of these Collects for the use of the Church, A. D. 492. And *Gregory the Great* made a second Review thereof: *Microlog. de Eccl. Obser. t. 24. 31.* Many of them which are retained now, seem to be written after the Pelagian Controversy arose; from the frequent Petitions for Divine Grace, and from the Assertions of the Imbecillity of Human Will and Power.

(b) Epistles.] They are called Epistles, because, for the most part, they are some short Portions of the Epistolary Books in the New-Testament; or, though some few of them are taken from the Acts, or other of the Canonical Books, they receive their Denomination from the greater part.

The First Sunday in ADVENT.

NOTE†, That the Collect appointed for every Sunday, or for any Holiday that hath a^c Vigil or Eve, shall be said at the Evening Service next before.

* The First Sunday in^d Advent.

The COLLECT.

Almighty God, give us grace that we may cast away the works of Darkness, and put upon us the armour of Light, now in the time of this mortal life, (in which thy Son Jesus Christ came to visit us in great Humility;) that in the Last day, when he shall come again in his glorious Majesty, to judge both the quick and dead, we may rise to the Life-immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.

† This Collect is to be repeated every-day with the other Collects in Advent, until Christmas-Eve.

The EPISTLE. ROM. XIII. 8.

I. OWE no Man any thing, but to love one another: for he that loveth another hath fulfilled the Law. For this, Thou shalt not commit Adultery, Thou shalt not Kill, Thou shalt not Sreal, Thou shalt not bear False witness, Thou shalt not Covet; and if there be any other Commandment, it is briefly comprehended in this Saying, namely, Thou shalt love thy Neighbour as thy self. Love worketh no Ill to

† This Rubrick added in the last Review.

† First Sunday in Advent.

Introit.

Blessed is the Man, &c. Psal. 1.

Glory be to the Father, &c.

As it was in the beginning, &c. 1 B. Edw. 6.

NOTES.

(c) Vigils.] They were called Vigils, because the Christians, in the Primitive Times, used to be up all Night before the great Festivals of the Year, Christmas, Easter, &c. exercising themselves in Fasting and Prayer, as we read in Tertullian, lib. 2. ad uxorem. And in Eusebius, lib. 2. cap. 17. id. Vit. Const. lib. 4. Afterwards they began to be celebrated, in the Nights before the Nativities of the Martyrs, Tripart. Hist. lib. 5. cap. 38. Hence some Scandals arising, the Council of Eliberis, in the 35th Canon, forbids Women to be present in the Cemeteries those Nights the Vigils were celebrated. At last, about the Year 420, a little after St. Jerom's Time, the nocturnal Vigils were totally abolished, and were turned into Preparation Fasts, to precede some of the principal Festivals of the Church. Vid. Polyd. Virg. de rer. Invent. lib. 6. cap. 4.

(d) Advent.] The Church has set aside these Sundays of Advent, and the Week-days which follow after them, as a solemn time of Preparation for the great Feast of the Nativity, as Lent is before the Feast of the Resurrection; and therefore this Time is called by some old Writers, Altera Quadragesima: For as the Preaching of the Baptist did prepare the Way of Christ's coming to his Kingdom of Grace; so is the Devotion which the Church requires in this Solemnity, designed to prepare us for his Second Coming, which is to Judgment, and to enter upon his Kingdom of Glory. The Roman Ritualists would have the Celebration of this holy Season to be Apostolical, and that it was instituted by St. Peter, Durand. l. 6. c. 2. The precise time of its Institution is not so easily determinable. It certainly had its Beginning before the Year 450, because Maximus Taurinensis, who lived about that time, wrote an Homily upon it.

PARAPHRASE on the Collect for the first Sunday in Advent.

Almighty God, we beseech thee to give us thy Grace, that we may cast-off the Works of Darkness, those Sins, and other Failures, which Men were subject to, whilst they lay under the

Blindness of a Gentile Ignorance; and that we may put on the armour of Light, Rom. 13. 12. that Christian Defence against Sin, which the clear Manifestations and Spiritual Assistances of the Gospel have afforded us, as long as God Almighty shall think fit to continue us in this mortal life of ours, which the eternal Son of God, in the greatest Humility and Condescension, was once pleased to enter into, and to take upon him our Nature: So that being prepared with these Qualifications, when he shall come again with all the majestic Glory of his divine and human Nature, and attended with his holy Angels, Matt. 25. 31. to judge the World, we may rise to everlasting-life. Which we beg for the sake of our blessed Saviour, who liveth and reigneth, together with the Father and the Holy Ghost, for ever in the Heavens. Amen.

PARAPHRASE on the EPISTLE. Rom. XIII. 8.

I. Having before laid-down some Duties, which you owe to your Superiors; I proceed to inform you of some particular Obligations, incumbent upon you, towards your Neighbours. And first, I advise you, as a very considerable point of Justice, to the Payment of your Debts, and not to owe any man any thing, unless it be that Debt which can never be sufficiently discharged; viz. Christian Charity. And here I have an Opportunity given me, of saying something of this admirable Virtue; which he that discharges aright, does not only observe every Precept of the Mosaic Law, but adds some farther heights unto it, to which that Sanction did not reach. For the Prohibition of Adultery, Murder, Theft, False-Testimony, Concupiscence, and all other negative and positive Duties contained in the Decalogue, are drawn-up into a short Epitome or Recapitulation, in this single Precept first delivered by Moses, Levit. 19. 18. but adopted into the Evangelical Law by our Blessed Saviour, Matt. 19. 18. Thou shalt love thy Neighbour as thy self. But then, if we further consider Charity, as improved by all that Goodness and Tenderness which Christianity has adorned it with, Men being by this Institution obliged, to account Fraternity and Neighbourhood not to be confined only to People of their own Stock and Religion, as the Jews did, Luke 10. 33. but to lie open to all Mankind; not only to do Men no Mischief, but to do them all the Good they can possibly in their Station; not to hate, and to do Diskindnesses to their Enemies, (as was permitted under the Jewish-Law) but to love them, and do good to them, Matt. 25. I say, If we consider Charity, under that exalted Improvement given to it by the Gospel, we may very justly conclude it to be, not only a Summary of all the Legal Duties, but a Completion and

The First Sunday in ADVENT.

to his Neighbour, therefore Love is the fulfilling of the Law. II. And that, knowing the time, that now it is high-time to awake out of sleep: for now is our Salvation nearer than when we believed. The Night is far spent, the Day is at hand; let us therefore cast off the works of Darkness, and let us put on the armour of Light. Let us walk honestly as in the day, not in Rioting and Drunkenness, not in Chambering and Wantonness, not in Strife and Envy; but, put ye on the Lord Jesus Christ, and make not Provision for the flesh, to fulfil the lusts thereof.

The GOSPEL. ST. MATTHEW. XXI. 1.

I. **W**HEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the Mount of Olives, then sent Jesus two Disciples, saying unto them, Go into the Village over against you, and straightway ye shall find an Ass tied, and a Colt with her: loose them, and bring them unto me. And if any Man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the Daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an Ass, and a Colt the Fole of an Ass. II. And the Disciples went, and did as Jesus commanded them, and brought the Ass, and the Colt, and put on them their Cloaths, and they set him thereon. And a very great Multitude spread their Garments in the way, others cut down Branches from the Trees, and strewed them in the way. And the Multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David; blessed is he that cometh in the Name of the Lord, Hosanna in the highest. III. And when he was come into Jerusalem, all the City was moved, saying, Who is this? And the Multitude said, This is Jesus, the Prophet of Nazareth of Galilee. And Jesus went into the Temple of God, and cast out all them

and filling up of all the Deficiencies of the old Mosaic Law.

II. And this Consideration will afford you an occasion of taking notice, that, under this time of the Gospel Dispensation, you should not live in that sapine degree of Carelessness, as you did before your Conversion, but awake out of your former sleep of Sensuality, and square your Lives according to the Exactness of the Gospel Precepts. God knows how nigh the time is, in which God will call you to an Account for all your Actions; most certainly it grows every day nearer and nearer. And the terrible Judgment which God designs to execute upon the Inhabitants of Jerusalem, is considerably nigher than at your first Conversion. The Night, wherein God's Justice lies sleeping, is almost passed away; and the Day of his Vengeance is dawning. Therefore to prepare your selves to appear upon the Day of the Lord's coming, whensoever it be, sooner or later, do not array your selves with your former works of Darkness and state of Sinfulness; but adorn your selves with the shining Armour of all Christian Graces, not being afraid, as the Wicked are, of that Terrible Day, but going out to meet it, with as much Briskness and Alacrity as a Great Officer marches along in his splendid Armour, upon a Day of Battle. Let all of us avoid those sinful Actions of Sensuality and Malice, which we might hope should be hid in the Darkness of the Night, and might be partly excused under a Carnal Institution or a Pagan Ignorance; but will never be tolerated in the clear Light of the Gospel-Knowledge. Therefore I would advise you, as the best Preparation for this time, to put on the Lord Jesus, that is, to practise his Precepts, and to follow his Example, Gal. 3. 27. and to be solicitous for the things of this World, no farther than Necessity requires; but not to pamper your Lusts, or to have such an eye upon this World's Enjoyments, as if ye were to look no further.

PARAPHRASE on the GOSPEL. S. Matth. XXI. 1.

I. When our Saviour and his Disciples were come to a Town called Bethphage, within two Miles of Jerusalem, and situated at the Foot of the Mount of Olives; he pointing to a certain Village, which was then in view, bids two of his Disciples go to that place, and they should find a She-Ass, and her Colt tied-up with her, at a House there, which he commanded them to bring away with them. But, if the Owner thereof should make any Scruple, he order'd them to return no other Answer, but that the Lord hath occasion to make use of them; and this will so sufficiently satisfy him, that he will forthwith deliver them to you. [Our Blessed Lord, by this

Action of his, designed to begin his Regal Office, he having discharged his Prophetical, in preaching before this throughout the whole Country of Judea: He being now willing to take upon him the Honours of a Prince, though in the most humble manner. And besides, it was forecontrived by the Divine Wisdom, that by this Action he should scurrilize the Jews, as to bring-on his Death, which made way for the Completion of his Sacerdotal Office."] This was long-ago predicted by the Prophet, Zach. 9. 9. Rejoyce greatly, O Daughter of Sion; shout, O Daughter of Jerusalem: Behold, thy King cometh unto thee; he is just and having Salvation, lowly, and riding upon an Ass, and upon a Colt the Fole of an Ass. Which Prophecy is appropriated to Christ, not only by the Christians, but by most of the Jewish Rabbins, by [R. Eliezer, Huchman, R. Saadiah Gaon, Kimchi, Abarbanel, &c.]

II. The two Disciples, in obedience to the Command of their Master, brought the She-Ass and her Colt. And upon the Back of one of them, namely the Colt (whereon never Man had sat, Mar. 11. 2.) they cast their Garments, which in those Ages and Countries they made use of for Saddles, placing our Blessed Lord thereon, to bring him in triumphal-manner to the City of Jerusalem: Great Multitudes of People attending him in this Procession, spreading their Garments all the way he went, as Carpets, for him to ride-upon; strewing likewise the Road with Flowers and green Boughs. Vast numbers of People ran before him, and vast numbers crowded after, crying out, Hosanna, All hail to the Messiah the Son of David, all Blessings attend the Shilo, the *o'ppoyu*, the He that was to come: Let us all cry-out Hosannah with the loudest pitch our Voices can reach to.

III. Being advanced now in this Procession within the Gates of the City Jerusalem, the Inhabitants of the Town were in great Commotion upon the Strangeness of the Occurrence, and were eager to know who the Person was, who was attended into the City in this triumphal manner; the People who came with him returning Answer, That this was Jesus the Galilean Prophet, noted for so many great Miracles done among them. Our Blessed Lord now being willing to shew, that his was only a spiritual Kingdom that he was entering upon, did not go up to the Castle of Mount Sion, the Seat of the temporal Governour, but only goes into the Courts of the Temple, to which his Office more immediately related, where he finds several grievous Disorders, notwithstanding the Sacredness of the Place. The Priests having the Propriety of the Soil, had let it out for Stalls to Higglers and Brokers, under pretence of their selling Sacrifices, and changing the Offerers

The Second Sunday in ADVENT.

them that sold and bought in the Temple, and overthrew the Tables of the Money-changers, and the Seats of them that sold Doves, and said unto them, It is written, My House shall be called the House of Prayer, but ye have made it a Den of Thieves.

* The Second Sunday in ADVENT.

The COLLECT.

Blessed Lord, who hast caused all Holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by Patience, and Comfort of thy Holy Word, we may embrace, and ever hold fast the blessed-hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

The EPISTLE. ROM. XV. 4.

I. **W**hatsoever things were written aforetime, were written for our Learning; that we, through Patience, and Comfort of the Scriptures, might have Hope. Now the God of Patience and Consolation, grant you to be like-minded one towards another, according to Christ Jesus; that ye may with one mind, and one mouth, glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the Glory of God. **II.** Now I say, that Jesus Christ was a Minister of the Circumcision, for the Truth of God, to confirm the Promises made unto the Fathers: And that the Gentiles might glorify God for his Mercy, as it is written, For this Cause I will confess to thee among the Gentiles, and sing unto thy Name. And again he saith, Rejoyce, ye Gentiles, with his People. And again, Praise the Lord, all ye Gentiles; and laud him, all ye People. And again Esaias saith, There shall be a Root of Jesse; and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of Hope fill you with all Joy and Peace in believing, that ye may abound in Hope, through the Power of the Holy Ghost.

great-Money into small; but in reality made any ungodly Gain there. But our Saviour, by the Assistance of his Attendants, pull'd-down their Stalls, and overthrew their Tables, till he had cleared the Courts of this profane Rabble; sharply rebuking them in such-like Words: Don't you know that 'tis said by the Prophets *Isaiah* and *Jeremy*, *Isa. 56. 7. Jer. 7. 11.* that *God's House is a House of Prayer*? but you, by bringing into it all these wretched People, have made it look like a Cave in the Wilderness, where Bandits and Robbers use to nest themselves.

* Second Sunday in Advent.

Introit.

When I was in Trouble, &c. *Psal. 120.*

Glory be to the Father, &c.

As it was in the beginning, &c. *1 B. Edw. 6.*

PARAPHRASE on the Collect for the Second Sunday in Advent.

O ever-blessed God, who hast informed us by thy Apostle *St. Paul*, that all things which were written aforetime in the Holy Scriptures, were written for our Learning, *Rom. 15. 4.* grant that we may with such diligent Attention and pious Dispositions, read and observe what is written therein, and lay them up in our Hearts, that we may receive thereby such Patience and Comfort, as may afford us the hope of everlasting-Life, *Rom. 15. 4.* which thou hast given, through the Merits of Jesus Christ our Saviour. *Amen.*

PARAPHRASE on the EPISTLE.

I. All the Parts of Holy-Scripture, which were written by inspired Men many Ages ago, were indited by the Holy-Ghost, to the end that we might be instructed thereby in spiritual Knowledge. By a careful reading of these holy Books, we may expect, through God's Blessing, not only to

have our Faith firmly settled, but also to learn therefrom the most excellent Lectures of Patience under our Afflictions, and to receive the most solid Comfort. Now I pray, That the gracious God, who bestows upon us these excellent Gifts, would add one farther Favour on your Behalf, which is, to bless you with Union and Concord; that all Divisions and Animosities being banished from among you, which have arisen concerning the Question about the Jewish Ceremonies, you may serve God with an Uniformity of Opinion and Worship. Wherefore you must not refuse Communion with one another, upon account of these Controversies, but join with the Gentile-Converts in the Publick-Worship, and receive them into your Bosom with a like Kindness, as Christ has received you into the Privileges and Advantages of the Gospel.

II. It is true, our Blessed Lord himself was pleased to undergo the Rite of Circumcision, and to comply with other legal Ordinances; but it was with no other View, than to fulfil the ancient Predictions, which were delivered to the Patriarchs and Prophets, concerning him; and by a perfect Obedience to the difficult Precepts of the Old Law; to maintain thereby the Authority of the Legislator, and then disanul it for the future; making an easier way for the Reception of the Gentiles into the Covenant. Which was signified by that Passage of the Psalmist, *For this cause will I give thanks unto thee, among the Gentiles, Psal. 118. 22.* And again he saith, *O let the Nations rejoyce and be glad, Psal. 67. 4.* And again, *O praise the Lord, O ye Heathen; praise him all ye Nations, Psal. 117. 1.* To the same purpose the Prophet *Isaiah* speaks; *And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his Rest shall be glorious, Isai. 11. 10.* Now may the gracious God, who has been pleased to afford us these good grounds of our Hope, afford you Peace and Concord in the Exercise of your Holy Religion; and by the Inspiration of his Holy-Spirit increase your Faith, and improve you in all other Christian Graces.

PARA-

The Third Sunday in ADVENT.

The GOSPEL. S. Luke XXI. 25.

I. **A**ND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; mens hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh. **II.** And he spake to them a parable: Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves, that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled: Heaven and earth shall pass away; but my words shall not pass away.

** The Third Sunday in ADVENT.*

The COLLECT.

O Lord Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the holy Spirit, ever one God, world without end. *Amen.*

The EPISTLE. 1 COR. IV. 1.

I. **L**ET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found

PARAPHRASE on the GOSPEL. S. Luke XXI. 25.

I. Having informed you before (my dear Disciples) of the Signs which shall precede the Destruction of Jerusalem; I go on to acquaint you, what Marks shall go before the final Destruction of the whole World. Before that time, the Men who shall then be alive, shall observe great Disorders in the Heavenly Bodies, the light of them growing faint, and the Motions of the Planets irregular. All Nations of the World shall be under the most terrible Calamities, which Famine, or Sword, or other terrible Judgments of God, shall bring upon them. Great and unheard-of Storms shall arise at Sea, and Men shall be under mighty degrees of Agony and Surprise, for the Apprehension of what shall befall them in that great Convulsion of Nature; when all the strong Arches of Heaven shall shake and totter, and the Stars be ready to tumble from their Orbs. Then shall you see me coming down from Heaven to judge the World, encircled by a resplendent Cloud; and then you my Followers, who shall then be alive, or you who shall be asleep in your Graves, having your Souls reunited to your Bodies, shall look up, and behold your Redeemer coming towards you, to give you Admittance into the State of Happiness, he has purchased for you.

II. After this, he illustrated some Parts of his foregoing Discourse, by a Similitude. That, as certainly as we know the Approach of the Summer, by the Trees putting out their Leaves; so are these Signs as certain Prognostications of the Day of Judgment, when Christ shall enter upon his Glorious Kingdom: And so are those other Signs, before-mentioned, Forerunners of the Destruction of Jerusalem, which shall fall out before the present Generation of Men are dead. And, tho' it may be long before the End of the World comes, yet it will at last happen in the manner I have predicted: The Heaven and Earth shall be dissolved by the Conflagration, but the Truth of what I have said shall remain entire for ever.

Introit.

** Hear me when I call, &c. Psal. 4.*

Glory be to the Father, &c.

As it was in the Beginning, &c. 1 B. Edw. 6.

The Collect.

Lord, we beseech thee give ear to our Prayers, and by thy gracious Visitation lighten the darkness of our hearts, by our Lord Jesus-Christ, *Amen.* *O. C. P.*

PARAPHRASE on the COLLECT of the Third Sunday in Advent.

O Lord Jesus Christ, who at thy first Advent, when thou didst vouchsafe to converse with us Men in the Flesh, didst send thy Messenger John the Baptist, to be thy Harbinger to prepare thy way before thee, *Matth. 11. 10.* as was predicted *Mal. 3. 1.* we beseech thee to afford such a Blessing to the pious Labours of the Pastors of the Church, who are the Ministers of Christ, and Stewards of the Mysteries of God, *1 Cor. 4. 1.* that they (like John the Baptist) may prepare thy way before thee, by turning the Hearts of the Disobedient to the Wisdom of the Just, *Luke 1. 17.* that at thy second Advent, when thou shalt come to judge the World, *2 Tim. 4. 1.* we may be acceptable in the sight of God our Saviour, *1 Tim. 2. 3.* who livest and reignest in equal Glory with God the Father and the Holy-Ghost to all Eternity. *Amen.*

PARAPHRASE on the EPISTLE. 1 Cor. IV. 1.

I. I observe a Fault too frequent among you, that you do not afford the Ministers of the Gospel, that due Respect which their Office requires: And therefore, for the future, I advise you that you esteem us of the Sacred Function, as Ministers of our Blessed Lord; by whose Authority we act, and by whose Order, as Ecclesiastical Stewards, we deliver out to the World the divine Mysteries revealed in the Gospel. Now the most valuable Qualification, which may recommend a Man to the Office of a Steward, is Faithfulness: And herein I hope I have sufficiently discharged my Duty among you, though others

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found faithful. But with me it is a very small thing, that I should be judged of you, or of man's judgment: yea, I judge not mine ownself. For I know nothing by myself, yet am I not hereby justified; but he that judgeth me, is the Lord. II. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

The GOSPEL. S. MATTH. XI. 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me. II. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft rayment? Behold, they that wear soft cloathing are in kings houses. But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

others may be qualified with higher Talents of Eloquence. For my part, I am not concern'd, that you prefer any Person's Abilities before mine, and find fault with my Ministry; for no human Judgment is infallible, and therefore all things ought to be referred to the Judgment of God. Now though, I think, I know myself better than any other Person does, and though I have diligently look'd into the State of my Soul, and do not find myself guilty of any remarkable Sin; yet I will not therefore presume to pronounce myself Innocent: There may be, for ought I know, something amiss in me that I see not, and which God knows. II. Therefore I would not have you too precipitate in passing your Judgments, upon mine or any other Mens Actions; have but the Patience to stay till the General Judgment, and then every thing shall be set in such clear Lights, as we can make no Mistake in our Judgments thereupon. The Integrity of Mens Hearts shall then appear, in the several Actions they have done in this Life, which might not have had the best colour; and yet God shall be so far from punishing the Doers thereof, that he shall commend and reward them for what we condemn.

PARAPHRASE on the GOSPEL. S. Matth. XI. 2.

I. John the Baptist now imprisoned by Herod, and being in great peril of his Life, thought it proper, before he went out of the World, to satisfy his Disciples, upon some Scruples they had entertained, concerning our Saviour's Right to the Messiahship; which, out of Zeal to their Master, they thought did rather belong to him. He therefore, the better to satisfy them upon this point, dispatches two of them upon this Message to Christ, desiring of him, that he would be pleased to inform him of the Certainty, Whether he was that great Person, whom all the Jews expected to come among them about that time, or whether they were to wait longer for another Person, who was to sustain that extraordinary Character. To this Message our

Saviour gave this Answer: Pray return to your Master John, and make Report of the stupendous Miracles which you have been Eye-witnesses of, and others which you have heard that I have done. I have restored Sight to the Blind, and Legs to the Lame; I have cleared the Skin of the foulest Lepers; and, what is a greater Charity, and not less miraculous, according to the Principles of a prevailing Party among us, I have preached the glad Tidings of Salvation to poor People, whom the Generality of the Teachers of our time are wont to undervalue. This inherent Power of doing such extraordinary Miracles, is a sufficient Proof of my Mission from God, and of the Character of the Messiah, which all unprejudic'd Persons will think I lay a just claim to. I know, the Meanness of my Condition is a great Stumbling-block to all Persons, who look for the Splendor of a temporal Messiah; and therefore an extraordinary Blessing attends those pious Persons, who believe me to be Christ, under this great degree of Abasement. II. After the Disciples of John were retired, our Saviour began a Discourse in commendation of the Baptist, which he deferred till then, that he might not be suspected of Flattery to their Master: You know (says he) that this holy Person, the Baptist, has retired most part of his time to live in the Wilderness, and vast numbers of People did daily address themselves to him there. And what did they go out to see in this Place? Not to see Reeds and Rushes, which are almost the only things to be seen in such a Desert. Did they go out to see a Man, gallantly arrayed in fine Cloaths? No, they would rather have gone to Herod's Court, to have seen such a Figure. But really, what did they see, after such a Journey into the Wilderness? Why, they saw, and heard the Preaching of a very great Prophet, nay a Person above the Rank of Prophets. For he is described by the Prophet Malachi, under the Title of an Angel: Behold I will prepare my Malach, my Angel or Messenger, to prepare my way before me, Mal. 3. 1.

* The

The Fourth Sunday in ADVENT.

* The Fourth Sunday in ADVENT.

The COLLECT.

O Lord, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of thy Son our Lord; to whom, with thee and the Holy Ghost, be honour and glory, world without end. Amen.

The EPISTLE. PHIL. IV. 4.

Rejoyce in the Lord alway; and again I say, Rejoyce. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. II. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The GOSPEL. S. JOHN I. 19.

This is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, no. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thy self? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias: And they which were sent, were of the Pharisees. II. And they asked him, and said unto him, Why baptizest

Introit.

* Ponder my words, O Lord, &c. Psal. 5.

Glory be to the Father, &c.

As it was in the Beginning, &c. 1 B. Edw. 6.

NOTE.

(e) This Sunday of Advent being (for the most part according to our Rule) the Sunday of one of the Ember Weeks, it will be requisite to say something here concerning them. They are called *Ember* from the Greek Word *ἑσπερα*, which signifies the Days, or Set-times; and the *Latins* call them the *Quatuor Tempora*, because there are four of them, one in every Season of the Year. They are of very great Antiquity in the Church: most certainly they were of universal use in *Leo* the Great's time, who lived A. D. 450; for he gives several Reasons for the Use of them in the Church. *Leo Mag. Ser. 2. 3. 8. 9. Dec. Mens.* Afterwards, by the Authority of the Old Canon-Law, (*Grat. Decret. Par. I. Dist. 27.*) the Ordinations of the Clergy were confined to the *Embers*; which was likewise confirmed by some of our English Councils: That of *Winton* held A. D. 1076: That of *Lambeth* under *Simon Mepham*, A. D. 1237.

PARAPHRASE on the COLLECT of the fourth Sunday in Advent.

O Lord, we beseech thee to stir up thy strength, and come and help us, Psal. 80. 2. and to afford the powerful Assistance of thy Grace, that we be not retarded by the weight of Sin which doth so easily beset us, but may run with Patience the Race which is set before us, Heb. 12. 1. and that thy bountiful Grace, which thou dost freely bestow on all that devoutly ask it, may defend and deliver us from all Temptations which may assault us, through the Merits and Satisfaction of Jesus Christ, &c. Amen.

PARAPHRASE on the EPISTLE. Phil. IV. 4.

I. Rejoice, Rejoice, O *Philippians*, in the Happiness which you partake of, by that admirable Religion you are called to, notwithstanding the present worldly Misfortunes which you are under. Shew your admirable Temper and Moderation, in bearing with the Injuries which are offered to you, thereby recommending your Religion the more to all the World. For it will not be any long time, before your blessed Saviour will

reward you for all your Sufferings. And be not anxious about the Concerns of this World, but put up your Prayers to God for what you want, with an entire Submission to his good Providence, and he will provide for you whatever his unerring Wisdom shall think fit and proper for you. II. And if you do this, you shall enjoy the inestimable Comforts of the divine Grace, which shall not only refresh you under all the Troubles and Afflictions, you may meet with in this World, but directing and assisting you in the course of Vertue and Piety, shall bring you safe to the Joys of the next.

PARAPHRASE on the GOSPEL. S. Joh. I. 19.

I. This is the Testimony which *John* the Baptist gave concerning our Saviour Christ. The Jewish Sanedrim (which was the great Ecclesiastical Council held at Jerusalem) delegated several Priests and Levites out of their Body, to interrogate *John* concerning his divine Mission which he pretended to; for the Court of the Sanedrim had the cognizance of all false Pretences of Prophecy and Revelation, to punish them according as the Mosaic Law did prescribe. These Persons being come to *John*, they artificially sifting him by Questions, to which he would probably return negative Answers, thought at last to draw him in, to discover to them affirmatively what he was. They ask'd, If he was the *Messias*? To which he frankly answers, No. They asked, Whether he was the Prophet *Elijah*, of whom the Jews had a Notion, that he should arise from the Grave, to usher in the *Messias* into the World. To this he answered, He was not *Elijah* neither. They interrogated him further, Whether he was that other Prophet, namely *Jeremiah*, who, they had a fancy, was to arise likewise? And this he denied too. Who then are you (say they) and what is the Nature of your Mission, that we may be able, upon our Return, to give a satisfactory Answer to those who have employed us in this Message? What sufficient Authority can you vouch, for your Preaching and Baptizing? To which he made no other Answer than in the words of the Prophet *Isaiah*, *Isa. 40. 3.* I am the Voice of him that crieth in the Wilderness; Prepare ye the way of the Lord, make straight in the desert an Highway for our God. II. They then insisted further to interrogate him. If you be neither the *Messias*, nor the Prophet *Elijah*, nor the Prophet

CHRISTMAS-Day.

zeſt thou then, if thou be not that Chriſt, nor Elias, neither that prophet? John answered them ſaying, I baptize with water: but there ſtandeth one among you whom ye know not. He it is who coming after me, is preferred before me, whoſe ſhoes lachet I am not worthy to unlooſe. Theſe things were done in Bethabara beyond Jordan, where John was baptizing.

* The ^fNativity of our Lord, or the Birth-day of CHRIST,
commonly called CHRISTMAS-Day.

The COLLECT.

Almighty God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

The **EPISTLE.** **HEB. I. 1.**

I. **G**OD, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.

II. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: Being made so much better

Prophet *Jeremy* risen from the Dead, by what Authority do you set up to administer the Rite of Baptism to your Followers? To this *John* replied, That 'tis true I do Baptize with Water, being thereto authorized by God, to be the Forerunner of a much greater Person than myself, who lives among you at present in your Nation, but you have not yet taken notice of him, nor know his divine Extraction. He, though he begins his Preaching after me, yet does infinitely exceed me in all respects; being a Person of that transcendent Dignity that I should think it a great Honour to be in such a mean Service under him, as to pull-off his Shoes. These Matters were transacted in *Bethabara*, a place in that part of *Judea*, which lies beyond *Jordan*.

the Seed of Abraham, Heb. 2. 16. and to be born of a pure Virgin, which Birth we do this Day gratefully commemorate; Grant us, we pray thee, thy Grace, that we having been born again in our Baptism into a spiritual Life, Joh. 3. 3. 1 Pet. 1. 23. and received the Adoption of Sons, Gal. 4. 5. may daily be renewed in the Spirit of our Minds, Eph. 4. 23. by the Operations of the Holy Ghost: Which we beg for the sake of our same blessed Lord, &c. Amen.

PARAPHRASE on the EPISTLE. Heb. I. 1.

I. God Almighty, who has discovered his Will to Mankind in great variety of Revelations, by Types and Figures, by Dreams and Visions, by Angelical Appearances, Voices from Heaven, and the like ; who hath done this for the sake of the ancient Jews by a continued Succession of Prophetical Men, not only in the time of *Abraham* and *Isaac*, but also in the time of *Moses* and the Judges of *Israel*, and during the Reigns of the several Kings thereof ; affording them Prophets, such as *Jeremy* and *Daniel* under the Captivity, and others, as *Haggai* and *Malachi*, after the Return from it : This our gracious God has been pleased, out of his unspeakable Goodness, in this late Age of the World we live in, to notify his Will to us by no less a Person than his own eternal Son, who by Stipulation with the Father, is constituted Lord and Governor of the whole Creation ; and by whom, not as an instrumental, but as an efficient Cause, both the material and the intellectual World was made. II. Who being a Splendor from all Eternity, emanating from the Father the original Source of the glorious Deity ; who being as exact an Image and Representation of the Father, the first Person of the Trinity, as the Impression is of the Seal which stamps it ; who likewise exercising the conservative Power of the Deity, in upholding those things in their Beings which he had formerly created : Being a Person of this inestimable Dignity, he was pleased to take upon him the Mediatorial Office, and to purge us from our Sins, not by offering up Sheep and Goats, as the Levitical Priests were wont, but by a Sacrifice of himself, making an infinite Atonement to the Divine Justice for our Transgressions ; which having transacted, he ascended into Heaven, where he reigns in everlasting Glory and Majesty with the Father, as a *Cæsar* sits on a Throne, on the right-hand of the Prince who has made him Partner in his Kingdom. By which it is plain, that our Saviour is of much greater Dignity than any Rank of Angelical Beings, because, by right of Inheritance, he partakes of the eternal Glory, and does share

* Proper Psalms and Lessons on *Christmas-Day*.

At Mattens.

Pfal. { 19. } The first Less. *Iſa.* 9. unto the end.
 { 45. }
 { 85. } The second Less. *Matt.* 1. unto the end.

At the first Communion.

O sing unto the Lord a new Song, &c. *Psal.* 98.

Glory be to the Father, &c.

As it was in the beginning, &c.

Proper Psalms and Lessons at *Evensong*.

Pfal. { 89. } The first Less. *Iſai. 7. God ſpake once a-*
 { 110. } *gain, &c. unto the end.*
 { 132. } The ſecond Less. *Tir. 3. The kindneſs and*
love, &c. unto fooliſh Queſtions.

1 B. Ed. 6.

NOTE.

(f) *Nativity.*] This Feast of our Saviour's Nativity, seems to have had its beginning in the first, or at least in very early times of Christianity. It was celebrated in the Persecution of *Maximin* the Emperor, who burnt a Church at *Nicomedia* which was full of Christians, assembled for the keeping this Festival. *Nicaph. Hist. lib. 7.* *Gregory Nyssen* calls it, the Festival of Festivals, *Greg. Nyss. in laudibus Bas.* *St. Chrysostom* says, *Among us Christians the Nativity of Christ is the chiefest Festival,* *Hom. 88.*

PARAPHRASE on the COLLECT of the Nativity of Christ.

O Almighty God, who hast given thy only begotten Son, John
3. 16. not to take upon him the Nature of Angels, but to take on him

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rer than the angels, as he hath by inheritance obtained a more excellent name than they. III. For unto which of the angels said he at any time, *Thou art my Son*, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, *Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated Iniquity; therefore God, even thy God, hath anointed thee with the oyl of gladness above thy fellows. And, Thou Lord, in the beginning, hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old, as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.*

The GOSPEL. S. JOH. I. 1.

I. **I**N the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. II. There was a man sent from God, whose name was John. The same came for a witness to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. III. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of Man, but of God. IV. And the Word

was

in Heaven degrees of Honour, infinitely beyond what the most exalted Classes of spiritual Beings are admitted to. III. For, upon which of the Angels did God at any time bestow such an honourable Elogium, as he did upon our Saviour in that Prediction of the Messiah, *Thou art my Son, this day have I begotten thee*, Psal. 2. 7. ? And in another place this honourable Mention is made of him by God; *I will be his Father, and he shall be my Son*, 2 Sam. 7. 14. Which is spoken of Solomon, as a Type of Christ. Besides this, the holy Psalmist, in a Psalm which was written upon the coming of the Messiah, the first-begotten of God, into the World, he saith, *Worship him all ye Gods, i. e. Angels*. Nay, the Holy Scripture, when it has occasion to make mention of Angels, speaks of them as his Ministers in performing some of the mean and ordinary Offices of Nature; viz. in raising Winds and Storms: as Psalm 104. 4. *Who maketh his Angels Spirits, or Winds, and his Ministers a flame of fire (i. e.) flashes of Lightning*. But when the Scripture speaks of the Messiah the Son of God, as Psalm 45, (which all the Jews unanimously allow to be a Prophecy of the Messiah) we see what exalted Expressions are made use of concerning him: *Thy Throne, O God, is for ever and ever; the Sceptre of thy Kingdom is a right Sceptre. Thou lovest Righteousness, and hatest Wickedness: Therefore God, thy God, hath anointed thee with Oyl of Gladness above thy Fellows*, Psal. 45. 6. 7. So likewise the Psalmist, in the 102^d Psalm, which is likewise a Prophecy of the Messiah, speaking of God the Son as the *Demiurgus*, or Maker of the World, has these Words: *Of old thou hast laid the foundation of the Earth; and the Heavens are the Works of thy hands. They shall perish, but thou shalt endure: yea all of them shall wax old like a Garment, and as a Vesture thou shalt change them, and they shall be changed. But thou art the same, and thy Years shall have no end*, Psal. 102. 25, 26, 27.

PARAPHRASE on the GOSPEL. S. Joh. I. 1.

I. Before the Beginning of Time, nay from all Eternity, the Logos or Word had an Existence; and this Word was not only present with God the Father, the Fountain of the Deity, throughout all those infinite Ages, but was himself likewise very God. This Word is the Person, who not only was always intimately united to the Father, but who likewise had a principal share in the Creation of the World; all things being

spoken into their Being by the Word, and there not being any the smallest Creature, but what owed its Origination to the Word. All the vivifick Power, both of Natural and Spiritual Life, was vested in him; from him Men have received both the Breath of their Nostrils, and all the Light of heavenly Grace. Now, when this Light was manifested to the carnal World, which lay immerged in the darkness of Sin and Ignorance, such was the grossness thereof that they were not able to discern the Light which was held out to them: and though a Saviour of the World was sent to them, they took little notice of him. II. About the time when our Saviour manifested himself to the World, there lived a remarkable Person, who was endowed with extraordinary gifts of the Spirit, whose Name was John. He, by special Designation of God, was ordered to be the Forerunner of the Messiah, the great Light of the World; that, through his Testimony concerning him, both Jews and Gentiles might be prepared to receive his Doctrine. John himself, though a very considerable Person, was not this Light, or the Messiah; his only Office was, to be a Voucher of his heavenly Mission, and a Herald to make way for his coming. III. John's Mission was designed only to extend to a few Persons; but Jesus Christ, who may in the truest and properest sense be called the Light, gave Light not to a few select Persons, but to all the World, who will not shut their eyes against it. He came from Heaven, and conversed for many Years with Men in this lower World, although he himself had been the Creator of all the parts of it; and yet the generality of Men were not sensible that their Maker dwelt among them. He, out of special favour to the Nation of the Jews, who were God's own peculiar People, made it his Choice to undergo his Incarnation in their Country; but they ungratefully refused to receive their Lord and Redeemer, and put him to an ignominious Death. Indeed some few well-disposed Persons of that Nation did acknowledge him for the Messiah, and did believe on him; and to these he gave the extraordinary Privilege of becoming the Children of God, and the Heirs of everlasting Life. Which Children of God are to be born again by a new spiritual Birth, not by the ordinary way and means of human Generation, or carnal Lust, but by the Energy of God's holy Spirit. IV. Thus the divine Logos, or Word, was incarnate and made perfect Man, conversing, for

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a con-

St. STEPHEN's Day.

was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

St. *STEPHEN's Day.

The COLLECT.

† **G**Rant, O Lord, that in all our sufferings here upon earth, for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr St. Stephen, who prayed for his Murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee, our only Mediator and Advocate. *Amen.*

¶ Then shall follow the Collect of the Nativity, which shall be said continually unto New-Years-Eve.

For the EPISTLE. Acts VII. 55.

I. **S**tephen being full of the holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. II. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him; and the witnesses laid down their cloaths at a young man's feet, whose name was Saul. III. And they stoned Stephen calling

a considerable time, among us Men, discovering to several of us, with whom he comforted, the Marks of his heavenly Glory, as in his Transfiguration and Ascension; and delivered to us a new Religion much fuller of Kindness and Mercy than the old rough and difficult Injunctions of the Mosaical Law.

VARIOUS READINGS.

* The second Lesson, Acts 6. 7. Stephen full of faith, &c. unto And when forty years.

At the Communion,
Why boastest thou thyself, thou Tyrant, &c. Psal. 3.
Glory be to the Father, &c.
As it was in the beginning, &c. 1 B. Edw. 6.

The Collect.

† Grant us, O Lord, to learn to love our Enemies by the Example of thy Martyr St. Stephen, who prayed for his Persecutors, to thee which livest and reignest, &c. O. C. P.

Then shall follow the Collect of the Nativity, which shall be said continually unto New-Years Day. But in stead of these words and this day to be born, the Presbyter shall say as this time to be born. S. L.

NOTE.

(g) St. Stephen, whose Festival is this Day celebrated, was an early Profelyte to Christianity, and a Man of singular Holiness, being described to be a Man full of the Holy Ghost, Act. 6. 5. He was the first Person chosen by the Apostles, into the then new-erected Office of Deacons, Ibid. He was brought before the Sanedrim or Jewish Council, for preaching that the Jewish Oeconomy should be abrogated, and the Temple destroyed, Acts 6. 14. But Stephen vindicating his Doctrine, by several Passages of the Old-Testament, and making therefrom some Reflections upon the cruel and persecuting Temper of the Jews, they outrageously carried him out of the City, and stoned him, Acts 7. 58. I do not find exactly, how ancient the Celebration of the Festival of St. Stephen is; it was probably observed in St. Chrysostom's time, who has several Homilies upon his Memory, which may be thought to be preached upon this Festival; in one of which he calls him the Top of the Martyrs, the *Στεφαν*, or Crown of the Church, Hom. I. In the second Homily he calls him, The Glory of the Church, the Champion of Religion, the Leader-up of the Martyrs. Gregory Nazianzen, in another Oration upon him, calls him the Great Stephen, whose Temples were bound (alluding to his Name) with the first Crown of Martyrdom. Naz. Orat. de Steph.

PARAPHRASE on the COLLECT for St. Stephen's Day.

O Lord, we beseech thee to grant, that in all our sufferings in this present World, Rom. 8. 18. for the Testimony of the Gospel, we may, like St. Stephen, stedfastly look up to Heaven, Acts 7. 55. and by the Firmness of our Faith, may have an ante-view of the Glory which shall be revealed hereafter in us, Rom. 8. 18. and being filled with the Holy Ghost, Acts 7. 55. as the blessed Saint, the first who wore the Martyrial Crown, was, may learn to bless them who persecute us, Rom. 12. 14. Mat. 5. 44. animated thereunto by the Example of this noble Martyr, who pray'd for his Murderers, that thou, O blessed Jesus, wouldst not lay their Sin to their charge, Acts 7. 20. who standest at the right-hand of God, now, as St. Stephen saw him then, to afford all spiritual Strength and Succour to those who suffer for thee, our only Mediator and Advocate. *Amen.*

PARAPHRASE on the EPISTLE. Acts 7. 55.

I. St. Stephen having ended his Oration which he made to the Jews, fell into a divine Trance or Vision; and fixing his eyes in a very earnest manner towards Heaven, he saw a splendid Apparition in the Air, representing the Celestial Glory; as it were God the Father in a Regal manner sitting on a Throne, as is represented in the ancient Prophets, Ezek. 1. 26. and our Saviour Christ likewise, in a visible manner, standing by him on his right-hand, as the principal place of Honour. Upon which he cries out, Behold I see the Arch of Heaven parting asunder, and discovering the Glory of the Regions of Bliss, where methinks I have a clear View of our blessed Lord standing on the right-hand of God the Father. II. Upon which the Jews made a wonderful Exclamation, stopping their Ears with their Hands, as it were out of Horror of the supposed Blasphemy which they imputed to him, and running upon him in most furious manner, they hurried him out of the City into some neighbouring Field, as the Law of Moses directed in the Case of Blasphemers, Levit. 24. 14. and there they stoned him to death: And, that they might with the better Expedition, cast those great Stones which were usual in such cases, they stripped themselves of their upper-Garments, ordering one Saul, a Young-man, a Scholar of Gamaliel, whose Zeal had led him to take a part in that furious Action, to look after their Cloaths whilst they were engaged in this bloody Act. III. But whilst they were discharging showers of Stones upon this holy Martyr, he entertained himself in devout Prayer to God, begging of the Lord Jesus to receive his Soul, as soon as it should be departed, into his Glory. And afterwards proceeding to a more intense degree of Devotion, to demonstrate his excellent Charity, in imitation of our blessed Lord upon

St. JOHN the Evangelist's Day.

calling upon God, and saying, Lord Jesus receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

The GOSPEL. S. MATTH. XXIII. 34.

I. Behold, I send unto you prophets, and wisemen, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your Synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. **II.** Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

* St. JOHN the Evangelist's Day.

The COLLECT.

Merciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it being enlightned by the doctrine of thy blessed Apostle and Evangelist St. John, † may so walk in the light of thy truth, that it may
at

upon the Cross, and in obedience to his Commands of praying for Enemies, he kneeled down, and with a strong Voice cried, O Lord, do not revenge my innocent Blood upon these my unhappy Persecutors. And upon speaking these Words, his Brains being knocked out by a great Stone he died.

PARAPHRASE on the GOSPEL. S. Matth. 23. 34.

I. Our Saviour pursuing his Discourses, which he directed to the Pharisees and other of the Jews, said; Behold, I send among you several Men, of an extraordinary Character, to preach the Gospel; Men as well qualified, in all spiritual Accomplishments, as your Prophets, and Doctors, and Scribes; and you shall make them this ungracious Return, for their good Intentions towards you: Some you shall put to Death by Crucifixion, or other capital Punishments; some you shall whip publicly in your Assemblies, and drive them about from one City to another; God Almighty in his Anger suffering you to rise to the highest degrees of Wickedness and Cruelty; he designing in his good time to take Vengeance upon your Nation, for all the innocent Blood which you and your Forefathers have shed in the course of several Ages; from the Murder of Religious Abel, by his Brother Cain, to that of Zacharias, whom they stoned with stones at the commandment of the King [Joash,] in the court of the house of the Lord, 2 Chronicles 24. 21. However little you may expect this terrible Judgment to befall your Nation, I do assure you it shall come to pass during the time of many now alive. **II.** The thoughts of the dismal Calamities which must befall this unhappy City, makes my human Nature relent with Compassion, and forces me to cry out, O Jerusalem, Jerusalem, glutted with the Blood of so many inspired Persons, whom God has sent on gracious Errands for your Amendment, and for avoiding his impendent Judgments; for my part, I have laboured with the utmost diligence to make you sensible of your sad Condition, and to offer you the Advantages of the Gospel, after your so frequent Slights thereof: No Hen laps her Wings over her Chickens with greater Tenderness, to screen them from the Talons of a ravenous Fowl, than I have endeavoured to keep you out of that Danger, which you are precipitately running into; but you have ungratefully despised all my kind Offers: Wherefore this your Habitation shall be, in a little time, laid waste and desolate by the Roman Forces. But, since you have ungratefully slighted the Gospel, which I have preached to you, I will no longer make you any offer thereof; nor shall you see my Face any more, till, to your cost, you shall see me come to Judgment: and then you shall be forced to own me, to be the Messiah, whether you will or no.

VARIOUS READINGS.

* At Evensong the 2d Lesson *Apoc. 22.* unto the end. 1 B. Ed. 6.
† May attain to thine everlasting Gifts through, &c. O. C. P.

NOTE.

(h) John the Evangelist was a Galilean by Birth, the Son of Zebedee and Salome, his elder Brother was James; not he who was surnamed *The Just*, and who was the Brother of our Lord, *Matt. 13. 55. Gal. 1. 19.* and the Son of *Alphaeus*, *Mark 3. 18.* He, and his Brother James, were named by our Saviour *The Sons of Thunder*, *Mark 3. 17.* for their peculiar Zeal and Pervency for his Honour, which we see manifested in St. John's sedulous Assertion of our Lord's Divinity. He was the most beloved by our Saviour of all his Disciples, *John 13. 23.* After staying some time with the blessed Virgin in his House at Jerusalem, (to whose Care, by our Saviour, she was committed, *John 19. 27.*) probably till her Death: He then travelled to preach the Gospel in Asia; but some say, she accompanied him to Ephesus, *Act. Eph. Tom. 2. c. 21.* But however, that he preached in Asia Minor, the best Writers of Antiquity allow. *Orig. lib. 1. in Gen. Euseb. Hist. lib. 3. cap. 1. Greg. Naz. ad Aria. Chrys. Hom. 1. in Joh. Tertul. lib. 4. cont. Marc.* and was probably the Founder of the seven Churches, Ephesus, Smyrna, &c. mentioned in his Apocalypse, *Rev. 1. 4.* From Ephesus he was carried Prisoner to Rome, upon account of the Doctrine he taught, some think from a malicious Accusation of *Ebion*, others of *Apollonius*; and this in the Year of Christ 92. There he was condemned to be thrown into a Caldron of boiling Oyl; but being miraculously preserved, came out from thence alive. Afterwards he was banished into the Island of Patmos, one of the Sporades. *Tertul. de Prescript. cap. 36. Hier. in Matt. cap. 20.* where he wrote his Revelations. He was afterwards, by Nero the Emperor, recalled from his Banishment, and then returned to Ephesus; where he reclaimed a Young-man, his former Convert, relapsed into a dissolute course of Life, *Euseb. lib. c. 17.* He wrote his three Epistles to confute the Heresy of *Basilius*, and other Hereticks, who denied the Divinity of our Saviour. *Epiph. Heres. 21.* Last of all he wrote his Gospel, to supply the Omissions of the other Evangelists, some few Years before his Death, *Iren. lib. 3. cap. 1.* He survived till the Reign of Trajan, and died above 90 Years of Age. *Ep. Her. 51.*

PARAPHRASE on the COLLECT for St. John the Evangelist's Day.

O gracious God, we beseech thee to illuminate the Hearts of all Christians, by the force of the Evangelical Light, manifested in the Sacred Books of the Writers of the New Testament; especially by the mysterious Truths revealed in the Gospel of St. John, that they may walk honestly as in the day.
Rom.

St. JOHN the Evangelist's Day.

at length attain to the light of everlasting life, through Jesus Christ our Lord. *Amen.*

The EPISTLE. I S. JOHN I. 1.

I. **T**hat which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us) That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. **II.** And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. **III.** If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. **IV.** If we say that we have no sin, we deceive our selves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and the Word is not in us.

The GOSPEL. S. JOHN XXI. 19.

I. **J**esus said unto Peter, Follow me. Then Peter turning about, seeth the disciple whom Jesus loved, following, which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what

Rom. 13. 13. not walking in the Darkness of a Pagan Ignorance, but as Children of Light, Ephes. 5. 8. who know the Truth, John 8. 32. and after this Life spent in conformity to the holy Doctrines therein revealed, they may have the light of everlasting life, Joh. 8. 12. and this we beg for Jesus Christ his sake. Amen.

PARAPHRASE on the EPISTLE. I S. John I. 1.

I. We declare unto you the Gospel of Jesus Christ, who was not a Being of Yesterday, but one that was from all Eternity existing; the preaching of which Gospel by our Saviour Jesus Christ, we are eye-witnesses of having been intimately acquainted with his Person, we having nicely viewed, and even handled his Body after his Resurrection. For he, who was the eternal Life, and Partaker of the divine Nature, having assumed a fleshly Body, and thereby become visible to us not many Years ago, though before that from all Eternity he had a Being, strictly united to the Father in the same Essence; and we having so frequently conversed with this blessed Person, and being sufficiently informed of his heavenly Doctrine, are unexceptionable Witnesses as to what we declare concerning him. For we do not preach to you matters delivered to us at second-hand, but only what we ourselves have seen with our own eyes, and heard from our blessed Saviour's own mouth. And the end of our preaching is; to bring you into the Communion of Christ's Church; which is not a contemptible Society, (as some of you may be apt to fancy) or Fellowship with such ordinary Men as you imagine us to be, but a Fellowship with the Almighty God, the Maker of Heaven and Earth, and Jesus Christ his eternal Son. **II.** And you ought to receive the Doctrine, which we preach and write unto you with all due Thankfulness, as bringing to you the most unspeakable Comfort, viz. the Salvation of your Souls, and the hopes of a blessed Immortality. *Joh. 16. 24. Rom. 14. 17.* But you must not think, that this Doctrine, which we preach, is made up only of bare Promises, to which there are no Conditions annexed; for the Gospel, which we have learned of Christ, and which we declare to you, is a Dispensation that represents the Nature of God to be of such unspeakable Purity, as not to allow of any habits of Sin or fleshly Lusts, which are all to be abandoned by the Members of this spiritual Community. **III.** For if we pretend to this divine Fellowship, and to be the Children of Light, but withal indulge ourselves in the Works of Darkness, violating the Gospel Precepts by an ungodly course of Life; we give the lie to our holy Religion, and do not answer by our Actions, what in our Words we profess. But, if we take care sincerely to discharge the Gospel Precepts, with the utmost Diligence and Power we are capable of, we shall then be Partakers of all the Privileges of this spi-

ritual Community; and the Blood of Christ shall obtain a Pardon for our Sins, upon our due Repentance, so that they shall not be any longer imputed to us; he overlooking our Sins of Infirmary, upon the gracious Terms of the Gospel-Dispensation. **IV.** But, since this is a Life of so many Imperfections; to say, we are in a state of Perfection, is a most notorious Fal- sity, and a thing not becoming the Truth and Simplicity of the Christian Religion: But if we acknowledge our Sins before God, and truly repent us of them, God, out of his Faithfulness and Justice, will, upon our performing those Conditions, make good his Promise to us, on that behalf, in pardoning them; and will keep us clean for the future from any gross Sin, by granting us the Assistance of his Holy Spirit, which will confirm and establish us in every good work, *Rom. 16. 20. 1 Thess. 3. 13. 1 Pet. 15. 10.* But to pretend to a state of Impeccability, is to give the lie to God, who has declared all Men to be Sinners, *Ecl. 7. 10. Rom. 3.* and to Jesus Christ his Word; who will not dwell by his Grace in such vile Hypocrites.

PARAPHRASE on the GOSPEL. S. Joh. XXI. 19.

I. Our blessed Lord now another time appearing to several of his Disciples, near the Sea of Tiberias, and having predicted the Martyrdom of St. Peter, *Joh. 21. 18, 19.* he bids him however not be dismayed, at the Pre-apprehensions of his Sufferings, but to remember the Lesson he had formerly taught him, *Mat. 10. 28.* He that doth not take up his Cross and follow after me, is not worthy of me. Peter, being informed by our blessed Lord concerning his own Destiny, was willing, in gratification of his Curiosity, to learn, what Fortune in the Evangelical Ministry was like to befall the beloved Disciple John, (who was then just by them) and to whom our Saviour was wont to shew such a particular respect, as to lie next to his sacred Person upon the Couch, at that last Supper with his Disciples, and by whose means they addressed themselves to our Lord, to know which of the Disciples was to be the Traitor. He thought, the future condition of such a beloved Disciple must be very remarkably happy. Therefore he addressing himself to our Saviour, asked him in this manner: But I pray, Sir, if my End must be so tragical, what Exit out of the World must this beloved Disciple make? Our Saviour knowing this Question to proceed partly from Curiosity, and partly from some little degree of Envy and Discontent, at the Presumption of different Fortunes, to be allotted to those who were equal Attendants on his Person; gave an ambiguous Answer to what was proposed to him, and in a way, as carried with it a gentle Rebuke. Supposing I do reserve some particular temporal Favour in store for this single Disciple, as, that he shall not die

INNOCENTS-Day.

what is that to thee? Follow thou me. II. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, if I will that he tarry till I come, what is that to thee? III. This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which if they should be written every one, I suppose, that even the World it self could not contain the books that should be written.

* The Innocents Day.

The COLLECT.

O Almighty God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorifie thee by their deaths; mortifie and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorifie thy holy Name, through Jesus Christ our Lord. Amen.

For the EPISTLE. REVEL. XIV. 1.

I Looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Fathers name written in their foreheads. II. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. III. These are they which were not de-

filed

† S. Peter suffered Martyrdom, in the 12th Year of Nero, A.C. 66. 7 Years before the Destruction of Jerusalem, which did not happen till the Year of Christ 73, and the 5th of Vespasian; but St. John did not die till about the 2d of Trajan, of Christ 100, which was 28 Years after the Destruction of Jerusalem.

in Glory, he was to be then translated alive to Heaven: tho' our Saviour's words did not necessarily imply so much; but only being expressed in a dubious manner, gave some Umbrage for such an Opinion. III. Now I John being this Disciple, am the Person who have written this Evangelical History, which every one which reads may esteem it to be of unexceptionable Authority, for it was not taken up from any hear-say Report, at second-hand, but given by myself, who was a Disciple of Christ, and all along an eye-witness of his Life and Actions. Indeed, I have forborn to set down many miraculous Actions, and remarkable Instructions, that occurred during our Saviour's being upon Earth; which truly were so many, as, if recorded at large, would swell my Gospel to so great a bulk, as would render it useless to the generality of the World.

die † till I shall come to take Vengeance upon the City of Jerusalem in the final Destruction thereof, as I have before predicted, Mat. 16. 28. As this is a matter which does not concern you, so you ought not to be extraordinary solicitous about it. II. This was the occasion of a Rumour which went about among the first Christians, That this Disciple was not to undergo the common fate of Mortality; but, surviving till our Saviour's coming

our Conversation our life may express thy faith which with our tongues we do confess, through Jesus Christ our Lord.

O. C. P.

NOTE.

(i) The Celebration of the Martyrdoms of the Innocents was ancient. *Tertullian* reckons them among the Martyrs, *Adv. Val. cap. 2.* And so does *St. Cyprian*, *lib. 4. Ep. 6.* And *Prudentius* has an Hymn upon their Festival. *Salvete flores Martyrum*, &c.

PARAPHRASE on the COLLECT for Innocents-Day.

O all-powerful God, who out of the mouths of babes and sucklings hast ordained strength, Psal. 8. 2. and madest the young Children at *Bethlehem*, who were slain by *Herod*, to glorify thee by their Martyrdom suffered upon account of Christ; we beseech thee so to enable us by thy spiritual Assistances, that, by mortifying our Members which are upon the Earth, Fornication, Uncleaness, &c. Col. 3. 5. we may have these and all other Vices as perfectly killed in us, as the Children were in that Massacre; and that by living holy Lives, as also by constant adhering to the Faith, and resisting unto blood, Heb. 12. 2. (if thou art pleased to call us to it) we may glorify thy holy Name: and this we beg for the sake of Jesus Christ our Lord. Amen.

PARAPHRASE on the EPISTLE: Rev. XIV. 1.

I. In my next Vision, I saw the Person of Jesus Christ standing as it were on Mount *Sion*, with a vast number of Attendants about him, (*viz.* twelve times twelve thousand, so many glorified Christians, being twelve times as many as those of the Jewish Tribes mentioned Chap. 11. 2.) in the Forehead of all of which the divine Name was written, in token that they belonged to God, Servants being anciently so marked with their Master's Name. II. Then I heard a Sound from Heaven like the rushing of Waters, mixt with Claps of Thunder; and after that a Consort of Musick; and then was sung before the Throne of God, in the Presence of the living Creatures full of eyes, &c. Rev. 8. 6. and the twenty four Elders, Rev. 4. 4. a most charming Song, which was not to be learned by any but the twelve times twelve thousand, which were glorified Persons, who were freed from all worldly Troubles, and instated in everlasting Felicity. III. These are they which formerly lived Lives as it were of a virginal Purity, mortifying their Affections and worldly Lusts in obedience to the Com-

mands

VARIOUS READINGS.

At Mattens.

The first Less. Jer. 31. unto Moreover I heard Ephraim.

At the Communion.

O God, the Heathen are come, &c. Psal. 29.

Glory be to the Father, &c.

As it was in the beginning, &c.

1 B. Edw. 6.

The Collect.

Almighty God, whose Praise this day the young Innocents, thy Witnesses, have confessed and shewed forth, not in speaking, but in dying; mortifie and kill all Vices in us, that in

The Sunday after CHRISTMAS.

filed with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God.

The GOSPEL. S. MATTH. II. 13.

I THE angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child, and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt have I called my Son. Then Herod when he saw that he was mocked of the wise-men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise-men. Then was fulfilled that which was spoken by Jeremy the Prophet, saying, In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

* The Sunday after Christmas-Day.

The COLLECT.

A Lmighty God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

The

mands of Christ; and now being exalted to a state of celestial Glory, they have the Honour to be constant Attendants upon the Person of our blessed Lord; being a chosen number of excellent Persons separated from the common bulk of Mankind by reason of their singular Vertues, and, like the first-fruits under the Mosaic Law, consecrated to God and his Son, as their peculiar Portion. And being now advanced to a sinless state, they continue for ever, as it were an Offering, before the Throne of God, without spot or blemish.

PARAPHRASE on the GOSPEL. S. Matth. II. 13.

I. God Almighty, being willing to defeat the Malice of Herod, admonished Joseph in a divine Dream, that he, with the blessed Virgin his Wife, and the young Child Jesus should for a time retire into Egypt, and sojourn there, where there were many Jewish Families, till such time as he had further Orders to come back again into Palestine; informing him of the great Rage of Herod, with the occasion thereof, and that he endeavoured to take away the Life of the holy Infant. The good Man, in obedience to the divine Commands, left his Lodging in the night, taking advantage thereof to avoid Discovery, and pursued his Journey by bye-Roads till he arrived at Egypt, in which Country he lived till Herod died, which was three or four Months afterwards. And then he came back; whereby was a very literal Verification of those words of the Prophet Hosea 11. 1. *Out of Egypt have I called my Son.* For Jesus Christ is more properly God's Son than the Jewish People, who in that place are called so. II. Now King Herod highly resenting that the Wise-men did not return to his Court, was resolved to revenge the Indignity by an especial Act of Cruelty, and to stifle the Glory of the Messiah (if he was then born) in his Cradle. And therefore gave Order to some of his Guards, to

go down immediately to Bethlehem, and to cut the Throats of all the Children that did not seem to be above two Years old, within that Town and its Suburbs; that they might be sure not to miss that famous Infant, of whom the Magi, or Wise-men, had lately informed him. Which, as it was a dismal Spectacle to behold, to see poor Babes snatch'd from their Mothers Breasts, and murder'd in their sight; so thereby were very truly verified those words of the Prophet, Jer. 31. 15. *A voice was heard in Ramah, Lamentation and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not.*

VARIOUS READINGS.

Introit.

* I will lift up mine eyes unto the hills, &c. Psal. 121.
Glory be to the Father, &c.
As it was in the Beginning, &c. 1 B. Edw. 6.

PARAPHRASE on the COLLECT for the Sunday after Christmas-day.

O Almighty God, who hast given thy only begotten Son, John 3. 16. *Not to take upon him the nature of Angels, but to take on him the Seed of Abraham,* Heb. 2. 16. and to be born of a pure Virgin, which Birth we do this Day gratefully commemorate: Grant us, we pray thee, thy Grace, that we having been born again in our Baptism into a spiritual Life, Job. 3. 3. 1 Pet. 1. 23. and received the Adoption of Sons, Gal. 4. 5. may daily be renewed in the Spirit of our minds, Eph. 4. 23. by the Operations of the Holy Ghost: Which we beg for the sake of our same blessed Lord, &c. *Amen.*

PARAPHRASE

The Sunday after CHRISTMAS.

The EPISTLE. GAL. IV. 1.

I. NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be Lord of all; but is under tutors and governours, until the time appointed of the Father. Even so we, when we were children, were in Bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. **II.** And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

The GOSPEL: S. MAT. I. 18.

I. THE birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, (before they came together) she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. **II.** But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy Wife; for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins. (**III.** Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted, is, God with us.) Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her first-born Son, and he called his name Jesus.

PARAPHRASE on the EPISTLE. Gal. IV. 1.

I. I will convince you of the transcendent Excellency of the Christian Dispensation, beyond that of the Judaical, by this Similitude. You know, that the eldest Son of a Person of Estate and Family, as long as he is in his Minority, is almost in the condition of a Servant; and though, after his Father's Death, he be Lord of the Inheritance, he is as much liable to the Reproof and Correction of his Governours, as Slaves are to the Command of their Overseer; till he arrives at such an Age, as that his Father thinks fit to intrust the Estate to his Management. Just in the same Condition were we, when under the Judaical Law; being in a slavish Subjection to those carnal, sensual Elements, the Mosaical Rites, which we were forced to perform with as much Reluctancy, and with as little understanding the drift and meaning thereof, as Children do their Letters. But afterwards, when we grew up, and were capable of more profitable Instruction, God Almighty sent his Son into the World to take upon him our human Nature, and was born a Jew, that he might once for all fulfil the Mosaical Ordinances, and that for the future all his Followers might enjoy a filial Liberty, being freed from the slavish Subjection to those cumberfom Rites and Ceremonies. **II.** Now as for you, *Galatians*, God has adopted you into all the Privileges of Sons, whereby ye are indulged the favour of calling God Father, without undergoing that troublesome Pupillage, which the Jews are under. Therefore you may very well conclude, that you are not now Slaves to perform the uneasy Rites of the Law; but, being adopted the Sons of God by your Profession of the Christian Religion, you are Heirs of the Promises which are reached out to you in that Dispensation, without the fatigue of complying with those Ordinances.

PARAPHRASE on the GOSPEL. S. Mat. I. 18.

I. The Particulars, relating to the Birth of our Saviour Christ, were in this manner. *Mary*, his blessed Mother, solemnly contracted to *Joseph*, continued still with her Relati-

ons, till the Nuptials were solemnized; but in the mean time she was found to be with Child, viz. with a blessed Infant which was conceived by the Holy Ghost. *Joseph*, not being yet acquainted with the mysterious Workings of God's Providence, for the Redemption of Mankind, thought that he had not fair Usage offered him in the Proposal of such a Match; but, however, being a merciful Man, and not willing to shew his Resentments of the Indignity, in taking all the Advantages which the rigor of the Mosaical law allowed in such a case; which was, to have the deflowered Bride to be made a publick Example, by stoning her to death, *Deut. 22. 21.* therefore he resolved rather with himself, to pursue a more well-natur'd course, which was, to put-off the Match, and to pass over in silence, what had occasion'd the Alteration of his mind. **II.** But, whilst his Thoughts were busy under this Perplexity, he fell into a divine Trance, when the Angel of God appeared to him, comforting him under his present Vexation, bidding him not to entertain any ill Thoughts of the Integrity of the Virgin he was contracted to, nor to obtain a Nullity of the Contract, as he seemed most inclined to, not fearing to take her home to him as a Wife; for though she was with Child, yet it did not proceed from any unlawful Commixture, but from the Overshadowing of the Holy Spirit of God, by whom she was impregnated after a very miraculous manner; and that she, though a Virgin, should in a short time be delivered of a Son, whose Name must be called *Jesus*, or Saviour, because he was to save the World by obtaining Pardon for their Sins, and by purchasing eternal Happiness, for all that believe on him, and obey his Commands. **III.** Now herein was most eminently fulfilled that ancient Prediction of the Prophet *Isaiah*, Chap. 7. 18. Behold, a Virgin shall conceive and bear a Son, and shall call his name IMMANUEL; which Name signifies God with us. So *Joseph*, when he rose from Sleep, took care to perform the Injunction, which God, by his Angel, had laid upon him, taking home to his House his contracted Spouse: and, though he cohabited with her all along, till she was delivered of her first Child, who was called *Jesus*, he had no carnal cognizance of her.

The CIRCUMCISION of CHRIST.

* The * Circumcision of Christ.

The COLLECT.

Almighty God, who madest thy blessed Son to be circumcised, and obedient to the law for Man; Grant us the true circumcision of the Spirit, that our hearts and all our Members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. Amen.

The EPISTLE. Rom. IV. 8.

I. Blessed is the man to whom the Lord will not impute sin. Cometh this Blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. **II.** How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the Father of circumcision, to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. **III.** For the promise, that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The

VARIOUS READINGS.

At Mattens.

- * The first Lesson Genesis 17. unto the end.
- The second Lesson Romans 2. unto the end.

At the Communion.

I was glad when they said unto me, &c. Psal. 122.
Glory be to the Father, &c.
As it was in the beginning, &c. 1 B. Edw. 6.

At Evensong.

The first Lesson Deut. 10. And now Israel, unto the end.
The second Lesson Coloss. 2. unto the end. 1 B. Edw. 6.

NOTE.

(k) This Feast is celebrated by the Church, to commemorate the active Obedience of Jesus Christ in fulfilling all Righteousness, which is one Branch of the meritorious Cause of our Redemption; and by that means abrogating the severe Injunctions of the Mosaical Establishment, and putting us under the easier Terms of the Gospel. This Feast is older than St. Bernard's time, who has some Homilies upon it.

PARAPHRASE on the COLLECT for the Circumcision of Christ.

O Almighty God, who didst cause thy blessed Son to undergo the troublesome Rite of Circumcision, that he might fulfil the Law of Moses, and all Righteousness, Matt. 5. 17. Grant us the true Circumcision of the heart, in the Spirit, and not in the Letter, Rom. 2. 29. that our hearts and all our members may be mortified, Col. 3. 5. and weaned from the fleshly lusts which war against our souls, 1 Pet. 2. 11. and that in stead of obeying our Lusts, we may perform a perfect and complete Obedience to all the will of God, 1 Thess. 3. 12. And this we pray for, for the sake of Jesus Christ our Lord. Amen.

PARAPHRASE on the EPISTLE. Rom. IV. 8.

I. It is a very just Observation that of the holy Psalmist, Blessed is the man unto whom the Lord imputeth not iniquity, Psalm 32. 6. i. e. whom God, by pardoning his Offences, does not

reckon as a Sinner. Now, from this Passage we may draw some Consequences, worthy our Consideration. And let me ask you a Question: Do you think this Happiness which Men enjoy, by having their Sins forgiven, and by being in favour with God, to be entailed only upon the Jews, as I know many of you do; or may not the believing Gentiles put in, likewise, for their Claim therein? If the Example of Abraham be of any weight in this Question, as you all think it is; that does entirely make against your Opinion: For, God not only pardon'd Abraham's Sins, but held him for a righteous Man, and in great favour with himself, when he had nothing but a sincere Belief in God, and moral Vertue, to recommend him. For 'tis said expressly, Gen. 15. 6. And he believed in the Lord, and it was counted to him for righteousness. **II.** Now I pray let us consider, at what time God was pleased to make this honourable account of Abraham; Was it before or after his Circumcision? Why, this was many Years before he underwent that Rite, and which indeed was not so much as enjoined him till the hundredth Year of his Age: And then, 'tis true, he did receive the Mark of Circumcision in his Body, which however did not entitle him to any new Favour with God; but only was a Seal or Earnest of God's Favour to him, to which he was recommended by his Faith and Piety before he did partake of Circumcision: So that this Example of Abraham is equally of great Use and Comfort both to Jews and Gentiles, he being the common Father to both. His Faith before his Circumcision has made him the spiritual Father to the Gentiles, who have Righteousness imputed to them, and are in favour with God (as Abraham was) without Circumcision. Nay, he is not only the carnal, but the spiritual Father of the Jews likewise, if so be they be Imitators of his Faith by believing in Christ Jesus. **III.** For when God made that great Promise to Abraham, that in him should all the Families of the earth be blessed, Gen. 12. 3. this was not fulfilled by the Judaical Law, which is confined only to that single Nation, but by the Faith of Christians, who are to overspread all the World by their Doctrine, and of whom Abraham, by his unshaken Belief in God, was the spiritual Father. But if you will confine this Promise only to the Jewish Religion, you undervalue that noble Faith of the Patriarch, which was much more considerable than his undergoing the Rite of Circumcision; and besides, you lessen the Extent of the Promise, which reaches to all Mankind, confining it only to one People.

PARA-

The EPIPHANY.

The GOSPEL. S. LUK. II. 15.

I. **A**ND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a Manger. II. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it, wonder'd at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. III. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

* The * same Collect, Epistle, and Gospel, shall serve for every day after unto the Epiphany.

The † EPIPHANY, * or the Manifestation of Christ to the Gentiles.

The COLLECT.

O God, who by the leading of a star didst manifest thy only begotten Son to the Gentiles; Mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious godhead, through Jesus Christ our Lord. Amen.

PARAPHRASE on the GOSPEL. Luke II. 15.

I. In the Night wherein our Saviour was born, several Shepherds, who in the neighbouring Fields of Bethlehem were watching over their Flocks to keep them from wild Beasts or Robbers, had a Vision of Angels appeared to them, which informed them of the Birth of the Messias that Night, and sung an heavenly Hymn in their hearing: which when they had finished, and visibly before them ascended up into Heaven, the Shepherds, (after some short Debate had among themselves, and being fully satisfied of the Truth of the Revelation) came to a Resolution of going into the Town of Bethlehem, to be themselves Eye-witnesses of what God had, in so wonderful a manner, revealed to them: Whither they came with all speed, the Wonderfulness of the Occurrence hastening them forwards; and in the Stable of a certain Inn of the Town, they found Mary and Joseph, and the new-born Child laid in a Manger, or Stone Trough in which Cattle used to feed, in stead of a Bed. II. And when they found that all things were agreeable to the Information they had received of the Angels, they told the Particulars of this most extraordinary Occurrence, in all Places they came into: which occasioned a great degree of Admiration in all that heard it, the honest Simplicity of the Shepherds affording the greater credit to the Relation. But though many which heard it soon forgot it, when the Novelty of the Story was over; yet Mary frequently revolved in her mind all the Particulars of these miraculous Adventures, and bent her Thoughts closely to consider, what great Design they were all driving at. The Shepherds likewise returned from Bethlehem, praising God for these Manifestations to them; not only for what they themselves had seen, but also for what they had heard from Mary and Joseph. III. And when the Child was eight days old, according to the Precept which God had given to their Predecessor Abraham, Genesis 17. 10. he was circumcised, and had the Name of Jesus given him, (Circumcision being the time when Names were imposed among the Jews,) according to the Command which was delivered by the Angel to the blessed Virgin, before her Conception, Luke 1. 31.

VARIOUS READINGS.

* If there be any Sunday between the Epiphany and the Circumcision, then shall be used the same Collect, Epistle, and Gospel, at the Communion, which was used the day of Circumcision. O. C. P. Omitted in the 1 Book of Edw. 6. And so likewise upon every other day from the time of the Circumcision to the Epiphany. S. L.

† The Epiphany.

At Mattens.

The first Lesson *Esay* 60. unto the end. ♣
The second Lesson *Luk.* 3. And it fortun'd, unto the end.

At the Communion.

O sing unto the Lord a new Song, *Psal.* 99.
Glory be to the Father, &c.
As it was in the Beginning, &c. 1 B. Edw. 6.

At Evensong.

The first Less. *Esay* 49. unto the end.
The second Less. *Joh.* 2. After this he went down to Capernaum unto the end. 1 B. Edw. 6.
* These Words added in the last Review.

NOTE.

(1) Epiphany.] The Church celebrates this Feast, to shew, our Gratitude to God in manifesting the Gospel to the Gentile World, and vouchsafing to them equal Privileges with the Jews, who had been all along his peculiar People. The first Instance of this divine Favour was, in declaring the Birth of Christ to the Wise-men of the East, *Matt.* 2. 9. The ancient Church called this Feast *Emphanea*, or, The Appearance or Manifestation; and was the common Name for this and for *Christmas-day*. And as that was the greater, this was the lesser Epiphany. This Festival was observed in the time of *Nazianzen*, whose Sermon upon the holy Lights, is upon this Day. *Epiphanius* and *Chrysostom* have likewise Sermons upon it. Saint *Austin*, in his time, speaks of it as universally celebrated by the Catholick Church, and neglected by none but the Schismatical Donatists. *Aug. de Temp.* Sermon. 32.

PARAPHRASE on the COLLECT for the Epiphany.

O God, who by guiding the Wise-men of the East by a Star, *Matt.* 2. 9. didst discover that thy eternal Son was manifest in the Flesh, 1 *Tim.* 3. 16. and that Salvation was come to the Gentiles, *Rom.* 11. 11. We beseech thee of thy goodness to grant, that whereas, through this thy Favour, we, that formerly were Gentiles, are now come to the Knowledge of thee by Faith, which is but a Knowledge in part, and seeing through a Glass darkly, 1 *Cor.* 13. 12. we may, in the other World, enjoy the Knowledge and Happiness of the Beatifick Vision, when we shall know even as we are known, *ibid.* and be for ever with the Lord; through Jesus Christ our Lord. Amen.

C c

PARA

The EPIPHANY.

The EPISTLE. EPHES. III. 1.

I. **F**OR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby when ye read ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: II. Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see, what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: III. To the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. In whom we have boldness, and access with confidence by the faith of him.

The GOSPEL. S. MATTH. II. 1.

I. **W**HEN Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise-men from the East to Jerusalem saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the King had heard these things, he was troubled, and all Jerusalem with him. II. And when he had gathered all the chief priests and scribes of the people together; he demanded of them, where Christ should be born.

PARAPHRASE on the EPISTLE. Eph. III. 1.

I. It is upon account of the Gospel preached to you Gentiles, that I Paul am a Christian Confessor, and a Bondsman, for my dear Master Jesus Christ's sake. For I suppose, you must needs have heard of the divine Commission, which was in a peculiar manner granted to me, to be the chief Apostle of the Uncircumcision, as Peter was of the Circumcision, Gal. 2. 8. and that the great Mystery, which was concealed from so many Generations of our Jewish Predecessors, concerning God's Manifestation of himself to the Gentiles, was made known to me by a particular Revelation, (as I hinted to you before in this Epistle, Chap. I. and II.) which when you read, you cannot but be convinced, that this is a very surprizing Dispensation of God's Providence, which former Ages could never have thought of; or, if it were predicted by ancient Prophecies, they were not rightly understood, it being a thing so contrary to the Expectation of the Jews, and the common Notions which they had imbibed. But, as incredible as formerly it might seem, it is now very clear, through the late Revelations made to the Apostles, which, compared, with the Predictions of the ancient Prophets, have so plainly illustrated them, that it is a matter out of dispute, That the Gentiles are to be admitted Members of Christ's Church, as well as the Jews; and, That they have an equal Title with them, to inherit those glorious Rewards which are promised by the Gospel. II. 'Tis this Gospel that I am a Minister of; and, thanks to the divine Assistance which enables me to go through my Work, and blesses my Endeavours with great Successes; I am able to give a good account of my Stewardship: For, as mean an Apostle as I am, (and indeed I must confess my self inferior to the rest, my Character being much blemished by my Persecution of the Christians before my Conversion,) yet I cannot but value my self in this, that God has been pleased to afford me this honourable Dispensation, of discovering to the Gentile World the inestimable Treasures of the Christian Religion; I being made the happy Instrument, of unfolding a Mystery to a great part of the World, where I have preached the Gospel, which in many of its Circumstances had always been a Secret known only to God himself, who is the Creator of all things, not by the Assistance of Angels, but by the operative Power of his eternal Word, which is Jesus Christ. III. So that now all the Orders of the Angelick Beings are come to understand the wonderful Contrivances of God, in

his Dispensations towards his Church on earth, in relation to which they were in the dark before, notwithstanding their extraordinary natural Sagacity; which Dispensations, as they were manifested in their due time, so they were from all Eternity decreed by the divine Wisdom, in order to bring-about the Redemption of the World by Jesus Christ.

PARAPHRASE on the GOSPEL. S. Matth. II. 1.

I. Some considerable time after our blessed Lord was born in Bethlehem, a Town in Judea, Herod the Great being King of the Jews; who though raised to that Government, was of foreign Extraction, and for that reason much hated of the People, and he again as jealous of them; several Magi, or Philosophers, of some of the Eastern parts which lay nearest to Judea, probably of Arabia, (which Country had its Magi, as well as the Persians,) came to Jerusalem. The Reason of their coming there was, that That being the Metropolis of the Country, they might better enquire where to find the Messiah, who, from ancient Tradition, which obtained all over the East, were satisfied was to be King of the Jews, and to have all the World put under his Dominion; being likewise persuaded that he was at that time actually born, some where or other, in that Country. Therefore they prayed the Inhabitants of the Town to discover to them the Place which this illustrious Infant had graced by his Birth; signifying to them, that they had not made a frivolous Journey thither without any ground, but that having discovered a new Star's appearance in such a Quarter of the Heavens, as by the Rules of their Art they thought had relation to Judea, they could not but be of opinion, that this Star did accompany the Birth of this Great Prince: And that having learned the place of his Birth, they should forthwith apply themselves to pay their Respects, which were due to so August an Infant in his Cradle. This Report quickly reach'd Herod's Palace, and put him into a new Fit of Jealousy, he fearing thereby some Disturbance to his Government; the People themselves too being in no little pain, as dreading some new Effects of their Prince's Cruelty, to arise from this Accident. II. Upon this, King Herod summons an Assembly of the most considerable of the Sacerdotal Race, and some of the principal Doctors of the Laws, who by their Profession and Learning, he judged to be most expert in the Points of the Jewish Religion, whereof he took the Doctrine of the Coming of the Messiah to be one. This Convention being met, he puts to them this Question; What

The First Sunday after EPIPHANY.

born. And they said unto him, In Bethlehem of Judea: For thus it is written by the Prophet, And thou Bethlehem in the land of Juda, art not the least among the princes of Juda: For out of thee shall come a Governour that shall rule my people Israel. Then Herod when he had privily called the wise-men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed, and lo, the star which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. III. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: And when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrhe. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

The † first Sunday after EPIPHANY.

The COLLECT.

O Lord, we beseech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. *Amen.*

The EPISTLE. ROM. XII. 1.

I Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. II. And be not conformed to this world; but be ye transformed by the re-

newing

VARIOUS READINGS.

Introit.

† How long wilt thou forget me, &c. Psal. 13.
Glory be to the Father, &c.
As it was in the beginning, &c. 1 B. Edw. 6.

PARAPHRASE on the COLLECT for the first Sunday
after Epiphany.

O Lord, We beseech thee, of thy infinite mercy, to hear the Prayers of thy People, which call upon thee in the publick Prayers of the Church; and grant us such a measure of Faith and Christian Knowledge, Rom. 12. 3. that we may both know our Duty, and diligently practise the same. And this we earnestly desire for the sake of Jesus Christ our Lord. *Amen.*

PARAPHRASE on the EPISTLE. Rom. XII. 1.

I. Since therefore Salvation is not to be attained but by the Gospel, as I have proved to you before; I now come to exhort you to a discharge of the Precepts of it. And I beseech you, by all the Regards which you owe to the unspeakable Mercies of God, in procuring you these Benefits, that, since you are under so much better an Ecclesiastical OEconomy than before, you do not content yourselves with offering up to God the gross Sacrifices of Bulls and Goats, as under the Law; but to offer up yourselves, not a slain but a living Sacrifice to God, by a conscientious Discharge of your Duties in all Particulars, which will be more acceptable to God than those external Rites are; because such a Service as this is more agreeable to Reason, and more becoming rational Creatures. II. Do not you adapt your Conversation to the wicked Customs of this World, which your natural Affections may be hankering after; but rather, give a new Turn to those Affections, by mortifying and subduing them, according to the Rules of your Holy Religion; that you may experience, and

The First Sunday after the EPIPHANY.

newing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. III. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we being many are one body in Christ, and every one members one of another.

The GOSPEL. S. LUK. II. 41.

I. NOW his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it. II. But they supposing him to have been in the company, went a days journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the Doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. III. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold thy father and I have sought thee sorrowing. And he said unto them, How is it, that ye sought me? wist ye not that I must be about my fathers business? And they understood not the saying which he spake unto them. IV. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

have a just Taste of Christian Goodness, and may come to know the true Excellence of the Gospel; how much more acceptable to God it is, and to how much greater a degree of Perfection it is raised, than those ancient Dispensations of the Mosaical Law were. III. But one thing I must particularly enjoin you, by virtue of the Apostolical Authority which by the Grace of God I am vested with; and that is, not to have an over-weening Opinion of your peculiar Endowments: But let every Man, though of the greatest Qualifications in spiritual matters, be modest and humble under them; for God, according to his exact Wisdom, has afforded every one a proper measure of spiritual Gifts. All which he has designed for the Good of his Church, whereof there are divers Members, which, (as in the Body-natural,) have their distinct Offices. For the Church, which is Christ's mystical Body, being made up of particular Christians as its integral parts; every Member, though of lesser dignity, does impart its Assistance to all the rest; neither can they tolerably subsist, without the concurrence of the most inconsiderable part.

PARAPHRASE on the GOSPEL. S. LUK. II. 41.

I. It must be observed, that Joseph and Mary, being devout Persons, and ready to observe all the Injunctions of the Mosaical Laws, particularly that great one of the Passover, went up every Year to Jerusalem to keep that solemn Feast. And Jesus himself, being then twelve Years old, of a competent Age to perform the legal Injunctions, went along with them; to comply with the Customs of his Country-Religion, which were used in the Celebration of that Solemnity. Now, when they had in due manner performed the Rites and Devotion they were obliged to, staying there so many days as were ordinarily usual, (*viz.* 7. that they might have the Benefit of one Sabbath-days Devotion) they were returning home to their own Country; but Jesus tarried behind in Jerusalem, which Joseph and Mary knew nothing of. II. For, though they did not see him, yet they presumed that he was upon the Way in some other Company, which were in great numbers at that time going home. And thinking it probable, he was joined in Company with some of their Relations, or Towns-people, whom he was acquainted with, they enquired for him of all these, as they saw them upon the Road; but not receiving any

Tidings of him from any of them, they were resolved to turn back to Jerusalem, in further search of him. Three days they were in quest of him, though in vain; but at last they found him in one of the Portico's of the Temple, where the Doctors of the Law held a Meeting for Resolving Doubts, which had arisen in the Observation of the Laws, and where Lectures were read for the explaining of difficult Passages therein. And here he not only heard what was dictated by these learned Rabbies to their Scholars; but proposed to them himself such great and difficult Questions, as put all their Learning and Subtlety to the plunge to answer: Insomuch that all who were present were under no little a degree of Surprise, to find so young a Child urge Objections with so great a force, and to answer others proposed to him, with so much Solidity. III. Joseph and Mary seeing him in a place where they could never have suspected to find him, were as full of Wonder as those who had heard him speak; and Mary, making use of her Motherly Authority over him, gave him this gentle Rebuke: Why have you, Son, dealt so unkindly by us, in withdrawing yourself from us, without our Consent and Knowledge? You could not be unfeeling, what great care and pain we have been in, all this time, since we have missed you. But Jesus gave them this Reply: I am sorry indeed for your Trouble, my dear Parents; but you must consider, that it is in some measure owing to yourselves, in seeking after me in places where you could not reasonably expect to find me: If you had come to the Temple at first, you might have found me there; for you ought to have considered, that I must do the Business of my Father, a Father whose Authority is greater over me than that of yours. But this Expression was not fully understood by them, till afterwards. IV. So he went down with them to Nazareth, where Joseph and Mary dwelt, and remained in all dutiful Subjection to them, as is required in a natural Child to its Parents. But Mary took particular notice of this, and many other of his Expressions, frequently ruminating upon them; though she did not perfectly understand the great Points to which they were directed. And as the Body of Jesus was encreased by Growth, so the Powers of his rational Soul were improved and enlarged by Experience; his moral Vertues, and great Piety, rendering him every day more and more dear, both to God and Man.

The

The Second Sunday after the EPIPHANY.

The * second Sunday after the EPIPHANY.

The COLLECT.

Almighty and everlasting God, who dost govern all things in heaven and earth, mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. Amen.

The EPISTLE. ROM. XII. 6.

I. **H**AVING then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesie according to the proportion of faith; or ministry, let us wait on our ministring; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with chearfulness. **II.** Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of the saints; given to hospitality. **III.** Bless them which persecute you; bless and curse not. Rejoyce with them that do rejoyce, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

The

VARIOUS READINGS.

* Introit.

The fool hath said in his heart, &c. Psal. 14.

Glory be to the Father, &c.

As it was in the beginning, &c.

1 B. Edw. 6.

PARAPHRASE on the COLLECT for the second Sunday after Epiphany.

O all-powerful and eternal God, who art Lord of Heaven and Earth, Acts 17. 24. mercifully hear the Petitions which are put up by thy People here gathered together, and grant us, all the days of our Life, Peace with God through Jesus Christ our Lord, Rom. 5. 1. Amen.

PARAPHRASE on the EPISTLE Rom. XII. 6.

I. Since it has pleased God to endow us Christians with variety of spiritual Gifts, which he has severally imparted to all or most of us, let us take care to exercise them with the most exact degree of Prudence. If he has honoured us with the Gift of Prophecy, whether it be in the more extraordinary way of predicting future Events, or, what is more common, in the explaining Scripture; let it not run out into the maintaining any false or humourous Doctrines, but take care to advance nothing but what is agreeable to the Analogy of the Faith, and the indubitable Maxims of the Christian Religion, which we have received from our blessed Lord. If we be called to any of the Ministerial Offices, whether it be of Bishop, Priest, or Deacon, let us diligently do our Duty in those several Functions. If we be Teachers or Catechists, let us use our utmost Endeavours, in informing the Novices of Christianity in the Fundamentals of our Holy Religion. If we have a Talent in powerful exhorting and persuading to moral Duties and a holy Life, let us painfully attend to this likewise. If any of us be blessed with more plentiful Circumstances, whereby they are enabled to be liberal to the Poor, let them bestow their Charity with entire and direct Intentions, not out of Pride or Vanity, or grudgingly. Whoever is of any superior Order in the Clergy, let him lay out his

pains in well-governing those he has Inspection over. And whosoever's Province it is to visit the Sick, and to administer to their Wants, let him be very tender-hearted in that Administration, and let him not be provoked by any Peevishness or Discontent, which their Indispositions may make them subject to. **II.** Let your Love to your Brethren be, not in a feigned complemental Strain, in the way of the World; but hearty and undissembled. Endeavour to beget in yourselves a perfect Abhorrence and Antipathy to all Vice and Wickedness; and to bring your Souls to such a close Union with Vertue, as if it were glued and cemented to them, and that your vertuous Habits may by no means be separated therefrom. Let your Brotherly-love be such as does arise not only from a political Union, but as it were from natural Affection, like that vehement Tendency and Yearning which Parents find in themselves towards their Children. Not exalting your own Abilities, nor depreciating those of others; but rather, giving the Deference to other Mens Qualifications. When ye have any Business to transact for your Neighbour, do it with Dispatch and Readiness; nor yet be sluggish or negligent in managing your own Affairs. Let us be actuated in all laudable Enterprizes by a noble Zeal, which may as it were boil up in our Souls, and carry us on with an Impetus and Force, towards a good Design. Not serving ourselves and our own Ends, but the Honour of our Lord and Master Christ. Pleasing ourselves, not with any Satisfaction which we may find in this World, but only with the glorious Expectations of a better. Being patient under those Afflictions which it shall please God to lay upon us; persevering in a constant begging of God's Blessing upon us; cheerfully entertaining Strangers according to the best of our Abilities. **III.** Endeavour to follow our Lord's Precept in praying for your Persecutors; for, to curse your Enemies, as the Jews and the Heathens do, is a Disgrace to your Christian Profession. Be glad for any Advantage which accrues to your Brethren, and condole with them when they are under any Misfortune. Endeavour, as much as may be, to agree in the same Sentiments, or however, be sure not to quarrel upon difference of Opinion. Do not regard and value the Honours and Riches of this World; but esteem and honour good Men, though never so mean in their Circumstances.

PARA-

The Third Sunday after the EPIPHANY.

The GOSPEL. S. JOHN II. 1.

I. **A**ND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called and his disciples to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine: Jesus saith unto her, woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. II. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now and bear unto the governour of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew) the Governour of the Feast called the Bridegroom, and saith unto him, Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. III. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

The * third Sunday after the EPIPHANY.

The COLLECT.

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. Amen.

PARAPHRASE on the GOSPEL. S. John II. 1.

I. It came to pass, that three days after Jesus had come out of Judea into Galilee, there was a Marriage-Feast kept in the House of one of his Relations, probably of Cleopas, the Husband of the Virgin Mary's Sister, who lived at Cana of Galilee, John 19. 25. called so in opposition to another Cana, which was called Cana of the Sidonians. Now there was in the House at the same time, the Virgin Mary, who after her Husband Joseph's Decease, 'tis thought, lived in the House with her Sister. Jesus being not far off in the same Country, was invited to the Entertainment, together with those five Disciples, Peter, Andrew, &c. who had lately professed themselves to be his Followers. The Company now being more than was at first expected when the Provision was made, there began to be a Scarcity of Wine before the Entertainment was over. This being observed by the Virgin Mary, who living in the Family took off some Care from her Sister in the Management of it, she applies herself to our blessed Lord her Son, telling him of the Strait they were in, and that too in such a manner, as if she desired he should supply their present Wants by a Miracle. Our Saviour desires her not to importune him in a matter of that nature, which he was to work for nobler Ends than those, which she at that time seemed to be most concern'd for; giving her however some hopes, that something might be done, when there was a proper time for it. The blessed Virgin guessing by this, that he would, some way or other, before the Entertainment was over, in an extraordinary manner, provide them a Supply; bids the Waiters punctually to discharge whatever Commands, he should be pleased to lay upon them. II. Now there were at that time placed in the Room of Entertainment six great Jars of Water, containing many Gallons apiece, which the Jews made use of in their legal Purifications, for washing their Hands and their Cups: Part of this being drawn-off for the forementioned uses, Jesus bids them to fill them up again; which they did, till they were ready to run over. Now, says he, draw out from one of the Jars into a Cup, and present it to the Governour, or the Person who has the care of keeping Rules of Decency in the

Entertainment: Which when they had done, and the Governour had tasted what excellent Wine it was, not knowing that it was miraculously changed from Water, (the Servants only as yet being conscious of this Miracle) desired to speak with the Bridegroom, to complement him for this Reserve of curious Wine, which he at last entertained them with: telling him, that he had very handsomly broken through a common though a bad Custom, of beginning an Entertainment with good Wine, and afterwards serving in bad, when they began to grow cheerful. But you (says he) have very nobly provided for us, not only good Wine all the time, but have at last entertained us with such a rich and delicious Wine, as we never drank of the like before. III. This first Miracle which Jesus did in Cana of Galilee, was a wonderful Proof of his being the Messias who was expected; and gain'd him the Reputation of a Prophet, even greater than Moses, who by his Miracle in cleaving the Rock at Rephidim, made his Followers drink of Water only; but our Saviour miraculously entertained his Followers with Wine. And this likewise was a great strengthening of the Faith of his five Disciples, Andrew, Peter, &c. who before (as is related Chap. I.) believed on him as the Messias.

VARIOUS READINGS.

Introit.

* Lord, who shall dwell in thy Tabernacle, &c. Psal. 15.
Glory be to the Father, &c.
As it was in the beginning, &c. 1 B. Edw. 6.

PARAPHRASE on the COLLECT for the third Sunday after Epiphany.

O all-powerful and eternal God, We beseech thee of thy great Mercy, to grant us thy holy Spirit to help our Infirmities, Rom. 8. 26. and in our Dangers, both spiritual and temporal, stretch out thy right-hand, Exod. 15. 12. in our Defence. Which we beg for Jesus Christ our Lord. Amen.

PARAPHRASE

The Third Sunday after the EPIPHANY.

The EPISTLE. Rom. XII. 16.

BE not wise in your own conceits. Recompence to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. II. Dearly beloved, avenge not your selves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The GOSPEL. S. MAT. VIII. 1.

WHEN he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand and touched him, saying, I will, be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, shew thy self to the priest, and offer the gift that Moses commanded for a testimony unto them. II. And when Jesus was entred into Capernaum, there came unto him a centurion beseeching him, and saying, Lord my servant lieth at home sick of the palsie, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord I am not worthy that thou shouldest come under my roof; but speak the word only and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doth it. III. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, that

PARAPHRASE on the EPISTLE. Rom. XII. 16.

I. Be not elated with an over-weening opinion of your own Understandings; which is the worst degree of Folly. Do not take the Advantage which the Jewish Law allows, to retaliate one Injury sustained by doing another; but let your Conversation be so innocent and inoffensive, as all Men may praise and extol your Religion for it. Endeavour to live in good Correspondence and Friendship with all Persons; but if, thro' the Perverseness of some Persons Tempers, that cannot be, but that Men will be, without any just cause, your Enemies; be ye, however, Friends to them. II. But especially, my dear Christian Brethren, I beseech you, not to let your Resentments conceived for any Injury received, proceed so far as for you yourselves to take Revenge upon your Adversaries for it. For this is invading the Prerogative of God, who has declared, *That to him belongeth Vengeance and Recompence*, Deut. 32. 35. he by virtue of his sovereign Authority over us, reserving that Power to himself, which he does not allow our Fellow-Servants to exercise over one another, unless deriving their Authority from him: But, on the contrary, give way to the impetuous Anger of your Adversaries, and break the force of their Fury by yielding to it. Nay, you must go farther than this: for, whenever your Enemy is under any extreme Want, you must relieve his Necessities, and do him any Act of Kindness which it is in your Power to do: And by this Method you will at last melt him down into Goodness; as Refiners make their Metals run by laying heaps of burning Charcoal upon them. Don't let your Patience be tired-out by the repeated Injuries, which shall be offered you; but, by doing Good-turns for ill Offices, make your Enemies both wearied and ashamed of injuring you any more.

PARAPHRASE on the GOSPEL. S. Mat. VIII. 1.

I. Our blessed Lord being descended from the Mount of Olives, where he preached his longest and most excellent Sermon, great numbers of the People, who had followed him unto the Mountain to hear his Doctrine, did still continue to accompany him. And as he was passing along, a leprous Person, who happened to meet him upon the Road, threw himself down at his feet; declaring, that it was his stedfast Belief, that he was so great a Prophet, and endowed with such a share of the Divine Power, if he pleased, he had Ability suf-

ficient to free him from that loathsome Distemper. But our blessed Lord, not suffering any illegal Uncleaness to hinder him from exercising so great an Act of Charity, touched his Flesh with his Hand, using the Imperative Stile, proper to the Omnipotence which he was vested with, and said, *Be thou clean*, and he was clean; the Leprosy immediately leaving him thereupon. With that he bid him keep the miraculous way of his Curing as private as he could, and present himself before the Priest, offering up that Sacrifice, and undergoing those Rites which Moses in his Law, *Levit. xiv.* has commanded, as a Testimony to be observed by the Jews. II. After that, our Saviour went to Capernaum, a Maritime Town upon the Sea of Tiberias; where he was no sooner arrived, but a religious Centurion, a Profelyte to the Jewish Religion, and who had built them a Synagogue at his own Expence, came to him, desiring his Assistance in curing his Servant, who lay sick at his House under a Paralytick Distemper, accompanied with very acute Pains and Convulsions. Our Saviour, in Compliance with his Desires, or rather going beyond them, tells him, That he would immediately go to his House, and heal his Servant. But the good Man, in great humility, declares, That he, being a Person of Heathen Extraction, was not worthy of having so great an Honour done him, as that a Person of such extraordinary Sanctity as our Lord was, should come to his House, which even the Pharisees, and ordinary Jews, avoided, for fear of being defiled: But that if he was pleas'd only to give Order, though at a distance, that his Servant should be cured of the Disease which he laboured under; he doubted not but that he should forthwith be freed from it. For, continues he, if such a Person as my self, who am endowed with but an ordinary and secular Authority over my Soldiers and Servants, can bid one go to that place, and he goes as I command; and bid another come to me, and he comes as I order him; who can command my Servant, and he immediately doth any Action which I enjoin him; most certainly a Person endowed with that Plenitude of Power which my Lord Jesus is, can have his Command fulfilled in whatsoever he will. III. Our blessed Lord hearing this, shewed some Signs of Admiration at it, as an Instance of a singular degree of Faith; declaring, that he had not only not found a Parallel to it among Heathens and Profelytes, but not so much as among the Jews themselves. And indeed (says he) such good Persons, though they are not born within the ordinary

The Fourth Sunday after the EPIPHANY.

that many shall come from the east and west, and shall sit down with Abraham and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self same hour.

*The * fourth Sunday after EPIPHANY.*

The COLLECT.

O God, who knowest us to be set in the midst of so many and great dangers, † that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. Amen.

The EPISTLE. ROM. XIII. 1.

I. LET every soul be subject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For Rulers are not a terror to good works, but to the evil. II. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doth evil. III. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

ordinary Covenant made with the Patriarchs *Abraham, Isaac, and Jacob*; yet they shall enjoy the same everlasting Happiness with them; whilst many of those that have derived their Pedigree from them by a natural Descent, shall be condemned to that everlasting State of Woe and Misery, by which wicked Men are punished in another World. With that he bids the Centurion go home, with an entire Satisfaction that he should find his Servant cured of his Distemper. And the Event answered his Expectation; for, upon exact computation of the Time, it was found, that his Servant was cured the very minute that our Saviour spoke those Words.

VARIOUS READINGS.

Introit.

* Why do the Heathen so furiously rage together, &c. Psal. 2. Glory be to the Father, &c.

As it was in the Beginning, &c. 1 B. Edw. 6.

† That for mans frailness we cannot always stand upright, grant to us the health of body and soul, that those things which we suffer for sin, by thy health we may well pass and overcome, through Christ our Lord. O. C. P.

PARAPHRASE on the COLLECT for the fourth Sunday after Epiphany.

O Lord, who knowest us to be placed in the midst of many and great Dangers, both of Enemies and our Sins, who knowest how frail we are, Psal. 39. that we cannot, notwithstanding the utmost of our Endeavours, always continue in our Duty, but have always some Neglects thereof to answer for; we beseech thee to afford us such Strength and Protection from thy Grace and heavenly Providence, as may support us in all Dangers we may be in from our Enemies, or any untoward Accidents which may befall us, and enable us to overcome all Temptations which may assault us. And this we pray for the sake of Jesus Christ our Lord. Amen.

PARAPHRASE on the EPISTLE. Rom. XIII. 1.

I. As to Political Duties, which you owe to your Superiors; by virtue of my Apostolical Authority, I advise and command you this. Let every Person, though of never so great distinction in Church or State, be subject to the Supreme Authority in every Nation, whether it be vested in one Person, or more: and that for these two Reasons. First, Because this

Supreme Power is not a bare human Authority, but a Divine one. For all the Authority, which Supreme Magistrates are endowed with, does proceed originally from God, and they act under him as his Deputies or Delegates. Therefore whatever Persons take up Arms to oppose any, tho' the most severe, Commands of the Supreme Power in a Nation; whether it be against the Legislative Power in enacting Penal Laws, or against the Executive Power, whilst it is legally inflicting them; such Persons are in Rebellion, not only against the Laws of Men, but also against the Laws of God; and for such Resistance, shall in this World receive the ordinary Punishment of Traytors, whose Designs, when discovered, do generally end in their Ruin; and if they die unrepenting of such a damnable Sin, they will be eternally punished in the next. Secondly, You must be subject to the Supreme Magistrate, in consideration that, through the Vigilance and Care even of the worst Governours, People enjoy Peace and Tranquillity by their repressing the Insolence and Injustice of wicked Men, which is a very great Benefit to Mankind, and without which human Society would be to the last degree miserable; and upon account of this Benefit are not forcibly to be opposed; or at least not till such time (which is never likely to happen) as their Tyranny is more insupportable than a State of Anarchy. II. But some of you will say, that 'tis an uneasy Subjection to submit to this formidable Power of the Legislature; and if by Resistance, you can make a stand against it, you may rid yourselves of this Fear. How? Will you not stand in awe of an Authority which is supported, not only by a temporal, but by an omnipotent Power? The best way to be out of Danger from such a Power, is, to do your Duty incumbent upon you in all respects; and then you will be so far from incurring the Displeasure of the Magistrate, that you will receive Commendation, or probably a Reward from him. For Supreme Magistrates, though some of them are not so good as might be expected, yet they are not such common Grievances as some Persons pretend; for they are all deputed to their high Offices by God, whose Providence, by their Administration of Affairs, brings about a great deal of Good to Mankind. But if you neglect your Duty, and condemn the Authority of the Magistrate, by violating his Laws, or by unlawful Resistance to his Government, you have then good reason to be afraid of him; for he is not armed with the Sword of Justice only to lie useless by him, but he is vested with Authority from God to punish such Offenders. III. Therefore you must obediently submit yourselves

The Fourth Sunday after the EPIPHANY.

fake. For, for this cause pay you tribute also; for they are Gods Ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The GOSPEL. S. MAT. VIII. 23.

I. **A**ND when he was entred into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him? II. And when he was come to the other side into the countrey of the Gergesens, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus thou Son of God? art thou come hither to torment us before the time? III. And there was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. IV. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus: and when they saw him, they besought him, that he would depart out of their coasts.

to the Rules of the Government you live under, not barely because you will be severely punished if you do not, by the coercive Power of the Magistrate; but because 'tis your Christian Duty so to do, and that you transgress the Rules of your holy Religion if you neglect it, *Mat. 22. 21.* For the same Reason you must pay your Taxes to your Governours, for the Support of the publick Administration; because they, by virtue of their Divine Commission, lay out their Studies and Labours for the publick Benefit, and therefore ought to be supported in the carrying on their great Designs, by the joint Contribution of their Subjects. Therefore you must be ready to pay all the Administrators of publick Affairs, as well the subordinate as the supreme, their just Dues: Pay Tribute to your Emperour, *Custom* to the Presidents of your Provinces; pay a submissive Reverence to those high Magistrates who are vested with a superiour degree of Power; and a respectful Honour and Regard to those who move in a lower sphere of Authority.

PARAPHRASE on the GOSPEL. S. Mat. VIII. 23.

I. Our Blessed Lord, with his Disciples, having embarked in a Ship to pass over the Sea of *Tiberias*, there arose such a vehement Storm, as drove the Waves over the Vessel; which as it brought the Ship into no little Danger, so it filled the Passengers with Fears of being lost; *Jesus* all the time continuing sleeping. But his Disciples, terrified with so sad a Calamity, awaken'd him from his Sleep, crying out to him, and imploring him, that he would preserve them from the impending Death which they saw to threaten them. But our Lord awaking, tells them, That he was sorry to find they had as yet attained to so small a degree of Faith, after all his miraculous Performances done among them; and that they could not perswade themselves to think, he could keep them from Danger as well sleeping as waking. With that he, in an authoritative way, bids the Winds and the Sea to be still: and he had no sooner spoke the Words, but all the roaring Winds were hush'd, the face of the Heavens was serene, and the Sea was smoothened over with a gentle Calm. This put, not only the Disciples, but all the Passengers, and the Ships Crew likewise, into a great degree of Admiration; who began thereupon to discourse one with another, what Divine Person this should be, who was vested with such an uncontrollable Authority, over the Winds and the Seas. II. And when he was landed on the other side of that Sea, where is the

Country of the *Gergesens*, and the Metropolis thereof the City *Gadara*, Mark 5. 2. there run towards him two Demoniacs, who had deserted human Converse, and lived in the little Pyramidical Cells which were built over the Graves in the Burial Places; they now, actuated by the Devils within them, putting on an unusual Fierceness, furiously fall on all Passengers upon that Road, which made most People to take another way. But when they perceived *Jesus* to pass by, they vehemently cry out, What Concern have you with us, O *Jesus* the *Messias*! We know that we shall be severely tormented at the Last Day, *2 Pet. 2. 4.* and that you shall be our Judge, *Dan. 7. 13.* but we do not know what reason you have, to antedate your Jurisdiction, and to plague us before your Powers commence. III. Now there was at some distance from the Scene of this Action, an Herd of Swine, which were kept by some of the *Gergesens*, several of which did not observe the Jewish Law, but were the Reliques of some of the old *Canaanites*: The Devils within the Demoniacs observing these, and being convinced that *Jesus* would drive them out from the human Bodies which they had possessed, begged leave of our Saviour that they might make a Lodgment in the Bodies of some of the Swine; which for some just Reasons, he permitted them to do. And being now turned out, they were quickly ready to do more Mischief, though in a lesser degree; and therefore forthwith getting in among the Swine, who were feeding near the side of a Hill which joined to the Sea, they maliciously drive the poor Creatures down the Precipice into the Water, where they were drowned. IV. The Swineherds sufficiently scared at the Extraordinariness of the Occurrence, and the Loss of the Cattle, made what haste they could into the Town, to inform their Masters of the Misfortunes which had befallen their Swine; relating unto them the Particulars, how the Demoniacs were dispossessed by *Christ*, and how the Devils turned their Fury against the Swine. With this the chief Inhabitants of the Town came out in a formal Procession, to make an Address to our Saviour, who staid at some Village in their Neighbourhood; beseeching him that he would be so kind, to bend his Course some other way, out of their Jurisdiction: For, since a great part of their Maintenance arose from their Breeding of Hogs, and such an unlucky Disaster having lately happen'd to some of them by one of his Miracles, they desired, for the future, that he would make use of his great Power in some Country, where there was less danger of Mischief to them accruing from it.

The Fifth Sunday after the EPIPHANY.

The † fifth Sunday after the EPIPHANY.

The COLLECT.

O * Lord, we beseech thee to keep thy Church and household continually in thy true religion, that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. *Amen.*

The EPISTLE. COL. III. 12.

I. **P**UT on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. **II.** And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. **III.** Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God, and the Father by him.

The GOSPEL. S. MAT. XIII. 24.

I. **T**HE kingdom of heaven is likened unto a man, which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. **II.** So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. **III.** The servants said unto

VARIOUS READINGS.

† Introit.

The Lord hear thee in the day of trouble, &c. Psal. 20.

Glory be to the Father, &c.

As it was in the beginning, &c. 1 B. Edw. 6.

* Lord, we beseech thee, &c. O. C. P.

PARAPHRASE on the COLLECT for the fifth Sunday after Epiphany.

O Lord, we beseech thee to preserve continually the holy Church, which is the household of God, Ephes. 2. 14. in the Profession of the true Faith; and that we who do not depend upon our own Strength and Abilities, but only upon the hopes of thy divine Grace freely bestowed upon us, may be defended by the same mighty Power of thy Grace which is sufficient for us, to enable us to withstand all Temptations. And this we pray for the sake of Jesus Christ our Lord. *Amen.*

PARAPHRASE on the EPISTLE. Col. III. 12.

I. I advise you, since God has been pleased to call you to the Profession of Christianity, and to be a holy People dear to God, that you would put on, as Ornaments to your excellent Religion, several Christian Graces which I shall mention unto you; A Tenderness of Affection to all who labour under any Calamity, and a Readiness to assist them; an Humility, in not being puffed up with Riches and Honours: a Sweetness of Disposition, in courteously treating all that ye converse with; a bearing with repeated Offences against you; and, a not only taking no Revenge upon your Adversaries, but a perfect Amnesty and Acquitting them of all the Injuries they have done you; and this with as much Readiness, as Christ purchased our Redemption: And you being Members of his Body, ought herein to imitate your Head. **II.** But especially take care to array yourselves with Charity, which will make all Vertues to sit close and tight to your Souls. And let a peaceable Disposition, which the Gospel teaches, be not on-

ly now and then taken up by you upon occasion, but let it be a governing Principle in your Minds; for this is a particular Grace, which you are to be distinguished by, and a principal End of your entering into this sacred Community. But be ye sure to be thankful to God, for the many excellent Dispensations, which he has afforded you. **III.** Let the Christian Doctrine be thoroughly planted in your Hearts, and bring forth therein a plentiful increase of spiritual Wisdom; improving one another in religious Discourse, and spiritual Exercises of singing Hymns and Psalms; which when you do, take care to have your Hearts devout, though your Words should be less musical. And whatsoever you are to speak or do, of Moment or Concern, pray to God for his Blessing thereupon, in the Name and through the Merits of our Lord Jesus: And when you make any Thanksgiving-Prayer to God, address likewise to God the Father, in the Name of God the Son.

PARAPHRASE on the GOSPEL. S. Mat. XIII. 24.

Our Saviour spoke this Parable to his Disciples, to denote, that, in the militant State of his Church, there are always Bad-men mixed with the Good, who in another World shall have their respective Rewards adjusted to them. **I.** The State of Religion, under the Gospel, is not hastily compared to the Story of a certain Husbandman, who in Seed-time took care to sow good Grain in his Field. But some Night or other afterwards, whilst he and his Servants were asleep in their Beds, some mischievous Person came and sowed Cockle all over those Lands, where the Good-man had sown Wheat. Now when the Wheat was grown up, and was in the Ear; to the great Surprise of the Beholders, the Cockle appears as thick among the Wheat, as if they had been both sown together. **II.** This was quickly made known to the Husbandman, by his Servants; who moreover said, that they believed he had sown extraordinary good and pure Wheat in his Ground; but, that they were not a little confounded, to think how such a fertile Crop of Cockle should spring up. The Good-man made Answer, that he could give no other Reason thereof, but that he had Reason to suspect, that some spiteful Person had done him this Mischief to wreck his

The Sixth Sunday after the EPIPHANY.

unto him, Wilt thou then that we go and gather them up? But he said, Nay; least while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The * sixth Sunday after the EPIPHANY.

The COLLECT.

O God, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God and heirs of eternal life; Grant us, we beseech thee, that having this hope, we may purify ourselves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, where with thee, O Father, and thee, O holy Ghost, he liveth and reigneth ever one God world without end. *Amen.*

The EPISTLE. 1 S. JOHN III. 1.

I. Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him; for we shall see him as he is. **II.** And every man that hath this hope in him, purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. **III.** Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doth righteousness is righteous, even as he is righteous. He

his Malice upon him. **III.** Upon this, the Servants make tender of their Duty, to go immediately into the Field, and weed out the Cockle; but their wiser Master refused that Offer: for, says he, there will be danger, that whilst you are plucking up the Cockle, you root up the Wheat likewise. 'Tis the better course for us, to let them both grow together, undisturbed till the Harvest; and then I will give Order to the Reapers, that they shall draw out the Cockle from the Wheat, binding the Cockle into Bundles to be used only for Fuel, to be burnt in heating Ovens; but to stow the Wheat in my Barn, to be used for nobler Uses.

VARIOUS READINGS.

* The sixt Sunday (if there be so many) shall have the [Psalm 1 B. Edw. 6.] Collect, Epistle, and Gospel, that was upon the fift Sunday. O. C. P. Note, That this Collect, Epistle, and Gospel, were added in the last Review.

[PARAPHRASE on the COLLECT for the sixth Sunday after Epiphany.]

O God, whose eternal Son left his blessed Immortality, and was manifested for this purpose, that he might destroy the Works of the Devil, 1 John 3. 8. and that he might make us Sons of God, Gal. 4. 6. and Heirs of Salvation, Heb. 1. 14. Grant us therefore, we beseech thee, thy heavenly Grace, to purify ourselves as he is pure, 1 John 3. 3. that when at his second coming he shall appear in the Clouds of Heaven with Power and great Glory, Matth. 24. 30. that our vile Bodies may be fashioned like unto his glorious Body, Phil. 3. 21. and inherit his eternal Kingdom; where, with thee O Father, and with thee O Holy Ghost, he liveth and reigneth one God in Trinity of Persons, to all Eternity. *Amen.*

[PARAPHRASE on the EPISTLE. 1 S. John III. 1.]

I. We cannot be insensible of the extraordinary Love and Favour which it has pleased our heavenly Father to honour

us with, in allowing us to be his adopted Sons. But, tho' we be God's Sons, yet the prophane World treats us as Slaves: But this is no more than might be expected; for they gave our blessed Lord himself the same ill treatment, when he was upon Earth. Indeed, we are not sufficiently informed of all the particular degrees of Happiness, which we are intituled to by being God's Sons, in the other World; but this we are certain of that when God shall display himself in the future Judgment, we shall be most gloriously transformed, so as in some measure to resemble him, both in Holiness and Splendor; for, though we cannot see what God is now, (such strong Beams of his Essence and Glory being impossible to be taken in by us in this imperfect State) we shall hereafter have a clear view of his divine Nature. Now every one, that has a stedfast Hope of such a blissful Immortality, endeavours to keep himself undefiled from Sin, in imitation of that transcendent Purity which is in the Divine Nature. But he that allows himself in the Commission of any one known Sin, though never so small, is so far from honouring God by an Imitation of him, that he openly affronts his Authority by the Violation of his holy Laws; every Sin being a Rebellion against God's Government. For you are sufficiently instructed by the Principles of your Religion, that God was manifested to the World by his Son, not only to remove the Penalty, but the Slavery of Sin likewise, and to set us an Example of a holy Life; for, during all his Conversation here upon Earth, he never did any thing that was blameworthy. **III.** Whosoever keeps close to the Precepts of Jesus Christ, and is united to him, as Members ought to be to their Head, never falls into any great Sin; or if he does, he presently rises again by true Repentance: But those, who allow themselves in the habitual Practice of Sin, are so far from being united to Christ, that they are perfect Strangers to him. O my dear Children in Christ! Let no one pervert you by Solifidian Doctrines, as if a strong Faith were sufficient for your Salvation, without good Works: for this is an undoubted Truth, that no one is a good Man, and acceptable to God, but who lives a good Life, and imitates the Divine Goodness. But Men who live wicked Lives, whatfo-

SEPTUAGESIMA-SUNDAY.

He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

The GOSPEL. S. MAT. XXIV. 23.

I. **T**hen if any man shall say unto you, Lo here is Christ or there: believe it not. For there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect. **II.** Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth: behold, he is in the secret chambers, believe it not. For, as the lightning cometh out of the east and shineth even unto the west: so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together. **III.** Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

† The Sunday called 'SEPTUAGESIMA, * or the third Sunday before LENT.

The COLLECT.

O Lord, we beseech thee favourably to hear the prayers of thy people, that we who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour, who || liveth and reigneth with thee and the holy Ghost ever one God, world without end. Amen.

The

ever their Faith be, do not belong to God, but to the Devil, whose Works they imitate; for the Devil has been an old notorious Offender and Enemy to God from the beginning of the World, nay he was, immediately after his own Creation, in Rebellion against God. Now it was one of the principal Ends of our Saviour's Incarnation, to destroy the Devil's Empire, and to defeat his Projects and malicious Attempts upon Mankind.

PARAPHRASE on the GOSPEL. S. Mat. XXIV. 23.

I. But there is one thing which I must forewarn you of, lest you be deceived therein. For I having predicted my second coming, if any Impostor shall pretend that he is the Christ, or Messiah, or if any of such a Person's Followers shall give out, that Christ is in this or that Place; you must not credit that Report. For several Persons pretending to that Character, shall start up, (as *Barchochabas* in *Adrian's* time) and shall pretend to do great Miracles (as the forementioned Impostor to vomit Fire) which shall seem to carry so much force with them, that they will almost shake the Faith of the best-grounded Christians, but that it is too firmly rooted in them, to be prevail'd upon by such Stratagems of the Devil. **II.** Therefore I give you warning before-hand, that when it shall be given out, that there is a Messiah in the Wilderness, supporting himself by a considerable Force, which he shall draw after him; or, that there is one pretending to that Character, whose Followers, yet being but few, contain themselves within a private Room; credit not that Report. For my second coming shall be in a far different manner. My Power shall instantaneously be displayed throughout the whole Earth, like a Flash of Lightning, which immediately shoots from the Eastern to the Western Sky. However, all these Pretenders to the Messiahship, will have their several Followers and Abettors: For wheresoever there is Carrion, there will be Kites and Crows. **III.** But I think fit to acquaint you, that several Signs shall precede my Coming. There shall be great Persecutions of my Christians, the Sun and the Moon shall fail in their Light, and the other Planets shall fall in-

to irregular Courses, and the very Foundations of the Heavens shall totter. Then shall be visible, in some remarkable Place of the Heaven, my Ensign the Cross: then shall all wicked Men mourn and lament for their approaching Misery, when they shall discover me approaching, in a triumphant manner, through the Sky, to Judgment. And moreover, God shall then send his Angels, as Trumpeters, before him, to call in all his good and faithful Followers; those which shall then be alive, and those which are in their Graves, from all the Quarters of the World.

VARIOUS READINGS.

† Introit.

The Lord is my Shepherd, &c. Psal. 23.
 Glory be to the Father, &c.
 As it was in the beginning, &c. 1 B. Edw. 6.
 * These Words added in the last Review.
 || Liveth and reigneth World without end. Amen. O.C.P.

NOTE.

(1) The Reason why this Sunday is called *Septuagesima*, and the two following, *Sexagesima* and *Quinquagesima*, is this; viz. Because *Lent* was called *Quadragesima*: Therefore the Sunday before that, was called by the next round Number, and so stiled *Quinquagesima*; the next whole Number being Sixty, gave the Denomination of *Sexagesima*: and upon the like account, *Septuagesima* Sunday also received its Name.

PARAPHRASE on the COLLECT for Septuagesima Sunday.

O Lord, We beseech thee, out of thy great Favour and Compassion, to hear the Prayers of thy People here assembled for thy Worship; that we, whom thou dost justly chastise by Afflictions for our Offences committed against thee, may mercifully be delivered from them, when thy Goodness shall think it fitting and profitable for us. And this we beg for the sake of Jesus Christ our Saviour, &c. Amen.

PARA-

SEPTUAGESIMA-SUNDAY.

The EPISTLE. 1 COR. IX. 24.

I. **K** Now ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery, is temperate in all things: Now they do it to obtain a corruptible crown, but we an incorruptible. II. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be a cast-away.

The GOSPEL. S. MATTH. XX. 1.

I. **T**HE kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. II. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out and found others standing idle, and said unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He said unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. III. So when even was come, the Lord of the vineyard said unto his steward, Call the labourers and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more, and they likewise received every man a penny. And when they had received it, they murmured against the good-man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. IV. But he answered one of them and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give un-

PARAPHRASE on the EPISTLE. 1 Cor. IX. 24.

I. Do not you, *Corinthians*, who are accustomed to the Agonistick Games of the *Greeks*, know, That, tho' there be a great many which run for the Prize, yet there is but one who gets it? Now, since you are all putting in for a heavenly Prize in another World, I would not have you to be like a lazy Runner that is distanced in his Course, and is in no manner of likelihood of coming in for the Prize; but I advise you to run with all the Might and Vigour you can, that you may be Victors. It is further observable, that the Contenders in these Games, before they do their Parts therein, diet themselves, and use a great deal of Abstinence: now if they do this to gain a Crown of Flowers, which fades in a few hours time; we ought not to refuse to undergo any Exercises, and Preparations, though never so severe, when we have a Prospect before us of a heavenly Crown, which will never fade away. II. But, for my part, I am resolved to run, not in and out of the right Course, but in a direct Line to the Mark, and with all my Might and Main. When I am to play the Pugil, and contend at Fifty-cuffs (as is frequent in your Agonistick Games) I will endeavour to strike home against my Adversary, doing execution by my Blows, and not only brandishing my Arms in the Air. But my Combat is with the carnal Affections in my Body, which I am continually fighting with, and beating, till I can get it under me, and can master it at my Pleasure: for I am resolved not to lose my Prize, if I can help it; for it would be unpardonable in me, after having by my Preaching stirred up other Christians to Diligence and Industry in their spiritual Course, that I myself should lose my Reward.

PARAPHRASE on the GOSPEL. S. Matth. XX. 1.

The Dispensations of God to Mankind, particularly that of the Gospel, are not unfely illustrated by this Parabolical Relation. I. A certain Master of a Family, who had a large Vineyard, and a great deal of Work to be done therein, got up early in the Morning, as soon as it was day, and went out to hire Labour-

ers to dress it. And agreeing with them for a Denary or Roman-Penny (i. e. about 8 pence) a piece for their Pay, sent them into the Vineyard to work, at Six in the Morning. Towards Nine-a-clock, the same Morning, he went into the Market-place, where he found several other Persons standing to be hired, not having any Work to do: He bids those Persons to go and work the remaining part of that day, and he would pay them as much as their Work should come to. And they went and wrought in the Vineyard, as they were ordered. II. At Twelve-a-clock at Noon, and at Three-a-clock in the Afternoon, he goes out again, and hires more. At Five-a-clock he goes again into the Market-place; and seeing some other Persons there who wanted Work, he ask'd them, Why they loitered away their Time, almost a whole Day? But they replied, That it was their Misfortune not to be hired, being willing to work if any one would but employ them. Well (says he) go you and work in my Vineyard, and what your Labour shall come to, I will pay you for. III. Now at Six-a-clock, when they left off work, the Master bid his Steward call the Labourers, to pay them, paying them that came in last the first. And those who came to work but at Five-a-clock, to their great Surprise, had a Denary a-piece, the full Wages of the whole Day. But when he came to pay those who were hired at Six-a-clock in the Morning, they thought they should have received more than a Denary, as working under so bountiful a Master: but however, they received no more than a Denary, the Price they were hired for. This set them a-murmuring against their Master; one of them having the Confidence to tell him, that he was guilty of great Injustice and Partiality, in giving them who had worked but one single Hour, as much Pay as those who had endured the Labour and the scorching Heat of the Sun for twelve Hours together. IV. But the Master took him up with this Reply; Friend, You have no Injury done you: You know very well, that this Morning you agreed to work for a Denary for your Day's Wages: Here is what we contracted for, and pray trouble me no more upon this account; for though these last Labourers have no more Demand upon me, but for the time they

SEXAGESIMA-SUNDAY.

to this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

* The Sunday called SEXAGESIMA, † or the second Sunday before LENT.

The COLLECT.

O Lord God, who see'st that we put not our trust in any thing that we do; Mercifully grant, that by thy power we may be defended against all adversity, through Jesus Christ our Lord. Amen.

The EPISTLE. 2 Cor. XI. 19.

I YE suffer fools gladly, seeing ye your selves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. II. I speak as concerning reproach, as though we had been weak: howbeit, whereinsoever any is bold (I speak foolishly) I am bold also. Are they Hebrews? so am I: are they Israelites? so am I: are they the seed of Abraham? so am I: are they ministers of Christ? (I speak as a fool) I am more: in labours more abundant; in stripes above measure; in prisons more frequent; in deaths oft. III. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods. Once was I stoned. Thrice I suffered shipwrack. A night and a day I have been in the deep: in journeying often; in perils of waters; in perils of robbers; in perils by mine own countrey-men; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea; in perils among false brethren; in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness; besides those things

they have worked, yet 'tis my Pleasure to pay them as much as I do you. Am not I a Master of my own Goods, to dispose of them as I think fit? Because I am bountiful, must you be envious? From this Parable you may learn, that the Gentiles, who are last called into God's Church, shall be preferred before the Jews, to whom God was more early made known: for, of the many Guests who are invited to a Feast, few are elected into the honourable Offices therein.

VARIOUS READINGS.

Introit.

* The Earth is the Lord's, &c. Psal. 24.

Glory be to the Father, &c.

As it was in the beginning, &c.

1 B. Edw. 6.

† These Words added in the last Review.

PARAPHRASE on the COLLECT for the second Sunday before Lent.

O Lord, who knowest the Secrets of all Mens Hearts, and see'st that we do not confide in any thing that we are able to do of, or for our selves, considering the Frailty of our Nature, and the Weakness of our Abilities; Mercifully grant, that by thy omnipotent Power, we may be defended from all Adversities, spiritual or temporal, which may befall us. And this we beg for Jesus Christ our Lord. Amen.

PARAPHRASE on the EPISTLE. 2 Cor. XI. 19.

I. I hope you will bear with me in a little foolish Boasting concerning my self; since you, being Persons of great Wisdom, can bear with others more unwise, than I think I may without Vanity say, I am. For you patiently permit others to make Slaves and Properties of you, to rifle you of your Goods, to talk great things of themselves before you, nay, to strike you over the Face. II. I mean, you tamely suffer them to use you with the greatest Contumely and Reproach, and yet you will not bear with that Weakness which you

are pleased to impute to me: But since your unjust Accusation of me, lays me under a necessity of talking foolishly in my own Praise, for all that Meanness and Weakness which you ascribe to me, Is there any one, even of all the Apostolical Order, who is bold in Preaching the Gospel, and am not I equally courageous? Are they Hebrews, and do not I speak the same Language? Are they Israelites, and am not I of the same Extraction? Are they lineally descended from the great Abraham, and cannot I boast of the same Pedigree? Have they the Honour to be admitted Ministers, to preach the Gospel of Jesus Christ? For once I will foolishly praise my self; In this Duty I have been more diligent than any of them all. I have taken more Pains, and run through more Difficulties, than they; I have received more Stripes for the Gospel-sake; have been oftner in Prisons, and been longer therein, and been more frequently in danger of present Death. III. Five times I was scourged by the Jews, who gave me 39 Lashes with a Whip, but one less than the Extremity of the Mosaic Law allows in the most notorious Crimes, Deut. 25. 3. Thrice I was lashed with Rods; Once I was stoned till I was thought to be dead, Acts 14. 19. Three times I had like to have been cast-away, in a Storm at Sea: A Night and a Day I swam about in the wide Sea, upon a Plank: continually hurried in travelling from one place to another: Sometimes being in danger of being drowned in fording Rivers; at other times being in danger of being murdered by Banditti's and Robbers: Being often in danger of being brought before the Tribunals, sometimes by the Jews, and sometimes by the Heathens; in danger of malicious Informers, and zealous Bigots, when I have been in populous Towns; and in danger of wild Beasts in solitary Places; in danger from those, who have pretended themselves Christians, on purpose to betray me: Wearied almost to Death by my extraordinary Pains and Labours; not having my due Rest to refresh me; no Vi-ctuals to eat when I was hungry, and nothing to drink when I have been a-dry: To say nothing of the voluntary Abstinence which at other times I have undergone; sometimes not having Cloaths, either to keep my Body warm, or to cover my Nakedness: To forbear the mentioning of many other external Cares and Sollicitudes, which are continually upon me, in settling

SEXAGESIMA-SUNDAY.

things that are without, that which cometh upon me daily, the care of all the Churches. IV. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The GOSPEL. S. LUKE VIII. 4.

I. **W**hen much people were gathered together, and were come to him out of every city, he spake by a parable, A sower went out to sow his seed: and as he sowed, some fell by the way side, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. II. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. III. Now the Parable is this; The seed is the word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock, are they, which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

settling and ordering Affairs in so many Churches, which I have converted to Christianity. IV. Are other Persons apt to take Offence at Injuries? My Temper inclines me to be all in a Heat; and yet, by God's Grace, I have gotten the Mastery over my natural Disposition. And since you force me, for my own Vindication, to boast of my self, I will not boast so much of any Perfections I may be Master of, as of my Infirmities, which God has given me Strength to rectify and amend. And the all-happy God knows, that how extraordinary soever the forementioned Particulars may seem to be, that I do not lay an unjust Claim to any of them.

PARAPHRASE on the GOSPEL. S. Luke VIII. 4.

I. When a great number of People were drawn together from divers Parts of the Country, excited by the Fame of our Saviour's Miracles; he spoke to them this Parable. A certain Husbandman going from his House to a Field, which he designed to sow with Corn, some happened to scatter by the way as he went along; but this came to nothing, being trodden down by the feet of Passengers, or picked up by the Birds. And of what he sowed in the Field, some fell upon a stony part thereof; and, though it sprung forth out of the Ground, and looked green a little while, yet quickly it withered, as lacking Moisture to keep it alive and to nourish it. Some other of the Seed fell upon a part of the Ground, in which there were the Roots of Briars and Thorns lying under ground; and these afterwards springing up with the Blade of the Corn so choak'd it, by drawing the Moisture from, and keeping it from the Sun, that it came to nothing. But what fell upon the fertile Ground, not only sprang up, but came to Matu-

riety, and yielded a very great Increase, one Grain producing an hundred. And when he had ended the Parable, he bid them carefully consider of it. II. But when the promiscuous Company was retired, Mar. 4. 10. his Disciples and some other good Believers ask'd him the Meaning of the Parable. To whom our Saviour made this Reply: To you good Persons, who are Men of Sincerity and of a docible Temper, I will indulge a peculiar Favour, in unfolding to you the most abstruse and mystical Parts of Religion: But as for captious People, and others who do not come to hear me out of any good Design, I speak to them only in Parabolical and Figurative Expressions, that their Falshood and Wickedness might be punished with that Curse mentioned by the Prophet *Isaiah 6. 9. That seeing they might not see, and hearing they might not understand.* III. Now the Meaning of the Parable is this. The Seed represents the Word of God: That scatter'd by the Way-side, and pick'd up by the Birds, denotes the Devil's driving good Motions out of Mens Hearts: That sow'd on the Rock, signifies the Religion of those who are devout and good in Prosperity, but if troublesome Times happen, they will leave their Religion rather than suffer for it: That sowed among the Thorns, represents such Practitioners in Religion, who after hearing God's Word preached, resolve to live according to the Precepts of it, but afterwards are inveigled away to a sinful Course, by the Allurements of Riches and Honours, or Pleasures. And lastly, The Seed sown on the good Ground, represents honest and devout Hearers, that retain the Word of God in their Hearts, and square their Lives according to the Tenour of it.

The

QUINQUAGESIMA-SUNDAY.

* The Sunday called QUINQUAGESIMA, or † the next Sunday before LENT.

The COLLECT.

O Lord, who hast taught us, that all our doings without charity are nothing worth; Send thy holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all vertues, without which whosoever liveth is counted dead before thee: Grant this for thine only Son Jesus Christs sake. *Amen.*

The EPISTLE. 1 COR. XIII. 1.

I. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophesie, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing. **II.** And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not it self, is not puffed up, doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth, but whether there be prophesies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. **III.** For we know in part, and we prophesie in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face:

now

VARIOUS READINGS.

Introit.

* Be thou my Judge, O Lord, &c. Psal. 26.
Glory be to the Father, &c.
As it was in the Beginning, &c. 1 B. Edw. 6.

† These Words added in the last Review.

PARAPHRASE on the COLLECT for the Sunday before Lent.

O Lord, who hast taught us, that the most excellent things which we can do, if we have not Charity, profit us nothing, 1 Cor. 13. 2. pour into our Hearts this most excellent Gift of the Holy Ghost, Acts 10. 45. which is the Bond of Peace, Eph. 4. 3. and of Perfectness, Col. 3. 14. without which, every one is dead whilst he liveth, 1 Tim. 5. 6. Grant this for thy only Son Jesus Christ his sake. *Amen.*

PARAPHRASE on the EPISTLE. 1 COR. XIII. 1.

I. Although I had the Gift conferred upon me, not only of speaking all human Tongues (which you are wont to esteem beyond any of the divine Endowments) nay if I could speak as the Angels do, conveying my Thoughts by way of Intuition, and withal should want Charity; all the fine Words I should use would have no more Significancy or good Effect, than the tinkling on a Brass Pan, or the shaking a Rattle, to please a Child. Suppose I could predict future Events, understand all the mystical Representations of the Mosaical Law; though I had a Knowledge of all History, or an Insight into all Arts and Sciences; though my Faith was as that mentioned by our Saviour, Mat. 17. 20. which could remove Mountains, and want the Grace of Charity, I should be of no esteem with God. **II.** If I give all that I have in the World for the Maintenance of poor People, or if I should be burnt to Death in Testimony of my Religion, and should not be in Charity with my Neighbour; these pompous Performances would not

save my Soul. But, because you should not be mistaken what true Christian Charity is, I will give you a just Description thereof. Charity bears with a great many Affronts before it shews any Resentment, and is remarkable for a singular Sweetness and Goodness of Disposition: Charity does not repine, but is heartily glad at other Mens good Successes: Charity does not pretend to those Perfections which it hath not, nor is proud and haughty, or contemns others upon account of those which it has; does not speak unseemly Commendations upon itself; does not do any laudable Action out of a selfish View, to gain Advantage to itself thereby, but for the sake of the Common Good, and for God's Glory; is not provoked to Anger, but upon just Causes, and to a moderate Degree; is not suspicious, and thinks People design Harm, when they have not any unkind Thoughts; is not glad at the hearing of other Peoples Failures, but is pleased when they do any Action which is good and praise-worthy; it bears a great weight of Indignities offered, as Joices or Rasters in a House support what is laid upon them; hopes the best things even of the worst Persons; and suffers Affronts to the last Extremity. Charity is a Virtue which shall last even in the other World, when the Social Virtues, which are calculated only for this World, shall be at an end, as also other divine Gifts which are only temporary: for the Gift of Tongues, of interpreting Scripture, of instructing others in the Principles of Religion, shall all determine, and have an end, before the Future State commences. **III.** For these are all imperfect Dispensations, which are adapted only for this frail State: but when that state of Perfection shall begin, these imperfect things shall be taken away, as Scaffolds are when the Building is finished. The successive Stages of human Life will afford us an apt Illustration of this Matter. When I was a Child, all my Apprehensions of things, and my Expressions concerning them, were childish; but as I grew to Years of Discretion, my Judgment ripened, my Thoughts were juster, and my Words more proper. Now we see things by faint and imperfect Representations, as Images reflected from a Looking-glass; but in the other World we shall have as clear a View of the Nature

QUINQUAGESIMA-SUNDAY.

now I know in part, but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The G O S P E L. S. LUKE XVIII. 31.

I. **T**hen Jesus took unto him the twelve and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on. And they shall scourge him, and put him to death; and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. II. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: And hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus thou son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me. III. And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people when they saw it, gave praise unto God.

ture and Reason of things, as we in this World distinguish the outward Lineaments of one anothers Faces. Indeed in this World we have need of all these three excellent Graces, Faith, Hope, and Charity; but Charity alone, of these, shall last to the other World, helping to improve the Happiness of that immortal State, by the mutual Endearments of the glorious Saints to one another.

PARAPHRASE on the G O S P E L. S. Luke XVIII. 31.

I. Our Saviour having taken aside his twelve Disciples, from the promiscuous Multitude, which he had lately preached to; thought fit to inform them of several Particulars concerning his Death and his Resurrection, which Points he had never spoken to them of before. I am now, says he, upon taking a Journey to *Jerusalem*; and there shall be opened a new Scene of Action, which shall give occasion to the fulfilling all the ancient Predictions of the Prophets, concerning me the Messiah. For, notwithstanding your great Expectations concerning me who sustain that Character, that I shall be a Temporal Prince, and shall subdue all Heathen Nations to my secular Yoke; yet I must tell you, that I shall be delivered up to, and arraigned before, a Gentile Governour: I shall be derided, and contemptuously used by the Rabble, who shall, in the greatest Disdain of me, spit in my Face: I shall be treated like a Slave, first scourged, and then crucified; but, notwithstanding all this, I shall the third Day after my Death rise again to Life. But however plain this Declaration was, the Minds of his Disciples were so taken up with the Thoughts of

the Temporal Kingdom of the Messiah, that they did not understand our Saviour's Meaning by these Words; fancying, that they had some allegorical Sense, which they could not penetrate to the Depth of. II. Now, when they were come on their way as far as *Jericho*, there was a Blind-man who sat begging upon the Road; who hearing a great number of People passing by him, asked what was the Reason of this unusual Concourse: And being told, that the famous *Jesus of Nazareth* was upon that Road, he cried out aloud, O Jesus the Messiah, descended from *David*, shew thy Mercy to me, in curing me of my Blindness. But those Persons of the Company, who went before our Saviour upon the Road, chid him for his loud Cry, and bid him shew, by his Silence, that decent Regard which was owing to a Person of that great Character: But this served only to inflame the Importunity of his Desires; he crying out still the louder, O Jesus the Messiah, &c. III. With that our blessed Lord ordered some of the Company to lead him up unto him; asking him what it was, that he so earnestly desired he should do for him? He answered, He begged that he would be pleased, out of his great Power and Goodness, to afford him the Use of his Eyes. Our Saviour replied, Receive thy Sight, as thou dost desire; for this unusual degree of Faith has inclined me to work thy Cure. And upon these Words, he enjoyed the Use of his Eyes, joining himself among the Followers of our Saviour; greatly praising God for so extraordinary a Benefit received: and all the other Persons who were Witnesses thereof, in like manner praised God upon account of so great a Miracle.

The First Day of L E N T.

* The first Day of ^a L E N T, † commonly called ^b Ashwednesday.

VARIOUS READINGS.

* Introit.

O Lord, rebuke me not in thine Indignation, &c. Psal. 6.
Glory be to the Father, &c.

As it was in the Beginning, &c.

1 B. Edw. 6.

† These Words are added in the last Review.

NOTES.

(a) Lent.] My Lord Bishop of Bath and Wells, in his learned Discourse of Lent, has shewn, by very probable Arguments, that the Christian Lent took its Rise from the Jewish Preparation to the Expiation: who likewise proves out of the Jewish Writers, that the Jews began their solemn Humiliation forty Days before the Expiation. Wherefore the Primitive Christians, following their Example, did set up this Fast in the most early times of Christianity. For when there was a great Contention in Pope Victor's time between the Eastern and the Western Churches, concerning the Celebration of Easter; both of these did unanimously consent, that a Fast was to precede this Festival, from Apostolical Institution. 'Εξ' Αποστολικῆς ἐκδόσεως τὸ καὶ εἰς δεῦρον κερτήσαν ἐξ ὅτου φυλάττεται, ὡς καὶ δι' ἐπέγρα πρὸς ῥωμ. τὴν ἡμέραν ἡμεῶν ἡμῶν ἡμεῶν, τὰς νηστίας ἐπιλύει. All the Churches, which hold the Custom continued down to this time, by Apostolical Tradition, do not make an end of their Fasting till the Day of our Saviour's Resurrection. Euseb. Hist. Eccl. lib. 5. cap. 20. And Irenæus at the same time writes, that then it was the Custom for some to fast the whole forty Days. Οὐ μόνον αὖτε ἡμεῖς ἐστὶν ἡ ἀποστολική, ἀλλὰ καὶ αὐτὸ ἐστὶν αὐτῶν τῶν νηστίας. Οἱ μὲν γὰρ οὐρανὸν ἡμεῖς ἀπὸ τῶν νηστίας, οἱ δὲ δύο, οἱ δὲ πλείονας, οἱ δὲ τεσσαρὶς ὡρας τὴν ἡμέραν καὶ νυκτερινὰς συμμίστρῃσι τὴν ἡμέραν αὐτῶν. For the Controversy is not only concerning the Day of Easter, but also concerning the Manner of Keeping the Fast: For some think they ought to fast one day, some think they ought to fast two days, some more days, and some think they ought to fast forty, reckoning a day to consist of the hours of night and day. Euseb. Hist. Eccl. lib. 5. cap. 44. Valerius indeed contends for an odd Reading of the Place, laying aside the Stop after τεσσαρῶν, and joining that word to ὡρας, reading it thus; οἱ δὲ τεσσαρῶν ὡρας ἡμεῖς ἀπὸ τῶν νηστίας καὶ νυκτερινὰς συμμίστρῃσι ἡμέραν αὐτῶν, and translates it, Some fasting forty hours, day and night measure their day. But Bishop Christopherson, and Sir H. Savil, as good Criticks as he, pointed the Place as we cited it before. And so did Rufinus read it twelve hundred Years ago, who translates the Place thus, — nonnulli verò quadragesima; ita ut horas diurnas nocturnasque computantes, diem statuunt. The Apostolical Constitutions, which were written in the third Century, speak of the Quadragesima, or Fast of forty days. Μεθ' ἡμέρας δὲ ἑορτῶν φυλάττεται ἡ νηστία ἡ τεσσαρῶν, μνηστὴν ἀπὸ τῶν νηστίας καὶ νυκτερινὰς συμμίστρῃσι. After the days of the Feasts, you must keep the Quadragesimal Fast, in memory of our Lord's Practice and Legislation. Const. Apost. lib. 5. cap. 12. To the like purpose speaks Tertullian; Certe in Evangelio illos dies jejuniis determinatos putant, in quibus ablatum est sponsum. They with good reason think, that those days were set aside for Fasting in which the Bridegroom was taken away: He means the time in which Christ, being absent from his Disciples, fasted in the Wilderness. Tert. de Jejun. cap. 1. Origen, likewise affords his Testimony in behalf of this Fast: Habemus Quadragesimæ dies jejuniis consecratos. Orig. Hom. 10. in Levit. Of the same Fast express mention is made in the great Council of Nice. Αἱ δὲ Σύνοδοι συνάγουσαν μία πρὸς τὴν τεσσαρῶν, ἡν. πάλιν μικρο-βύχας ἀναμετρήσας. τὸ δὲ ὅσον καὶ δα- εὶν προσφύεται τὸ θεῶ. Δὲ τεσσαρὶς καὶ καὶ τὸ μιστοῦν κατεῖν. Let the Synods be held, one before the Quadragesima, that all narrow-soul Thoughts being laid aside, an unspotted Gift may be offered: the other after the Season of Autumn, Dionysius Exiguus seems to have read in stead of μικρο-βύχας, the word μικρο-βύχας, Sourness or Bitterness of Mind, and therefore translates it, Omni diffensione sublata, which is not a just Translation of μικρο-βύχας, if that were the reading in all old Copies of the Canons. Epiphanius speaks of the Quadragesima. Τὴν δὲ τεσσαρῶν καὶ πρὸς τὴν ἐπὶ τῶν ἡμερῶν τῶν ἀγίων πάλιν αὐτῶν φυλάττεται εἰσὶν ἡ αὐτὴ ἐκκλησία, ἐν νηστίᾳ διατηρεῖται. Τὰς δὲ νηστίας ἐπὶ ὅλως ὥστε ἐν αὐτῇ τῇ τεσσαρῶν. That Church was wont uniformly to observe the Quadragesima more than the bare seven days of the Paschal Week, continuing in Fasting; but as for the Lords-days, they did not fast upon them even in Lent. Epiph. in compend. doctr. de fide. From all which Passages laid together, it cannot be denied, but that a Fast always of several Days, and in most Places of several Weeks, was observed from the very Apostolical Times; which the Ancients called by the Name of the Quadragesima, or the Forty Days: This was the Occasion of that Expression in So- crates, Οἱ δὲ ἐν Ἰλνυεῶσι, καὶ ὅλη τῇ Ἑλλάδι, καὶ οἱ ἐν Ἀλεξαν- δρείᾳ, πρὸ ἐκδομᾶδαν ἔξ ἢ πρὸ τῆς πάσης νηστίας νηστίασιν, τεσα- ρῶν αὐτῶν ὀνομαζόμενοι. Ἄλλοι πρὸ ἐπὶ τῇ ἑορτῇ ἐκδομᾶδαν ἢ νηστίας ἀρχόμενοι, καὶ τοῖς μόνον πινυμένοις ἐκ διαλυμάτων νη- στίασιν, ἔστιν ἡ τῶν καὶ αὐτῶν τεσσαρῶν καὶ τὴν χερσὶν τῶν καλῶσι.

They that live in Illyria, and over all Greece, and in Alexandria, begin the Fast before the six Weeks which precede Easter, and call that time The Forty Days. Others, different from them, begin their Fast seven Weeks before Easter, although in reality they only fast fifteen days, at distance from each other: however, all of these call this the τεσσαρῶν, or Forty Days. Socr. Eccl. Hist. lib. 5. cap. 21. But in the fourth Century, the Observation of it, for the whole Forty Days, was universally kept up all over the Catholick Church. Euseb. vit. Const. l. 3. c. 18. Greg. Naz. Orat. 4. Bas. de Jejun. Hom. 1. Ambr. in Luc. 4. But it must be further noted, that the Lent observed in these Times, began the Sunday after Quinquagesima, which is our first Sunday of Lent, and ended at Easter, containing in all 42 days. From which subtracting the six Sundays not to be fasted on, there remained 36 Fasting-days, the tenth part of 360 days, which the ancient Year was reputed to consist of: And so was thought to be a Tithe of the Year consecrated to God's Service. Conc. Tol. VIII. cap. 36. Isid. Hist. lib. 1. c. 36. To these 36 Fasting-days of the old Lent, Gregory the Great, about the Year 590, adds four days more, to equal it to the time of our Saviour's Fasting, making it to begin on Ashwednesday, three days after Quinquagesima; and so it has stood ever since. Greg. Mag. apud Ivon. par. 4. cap. 34. This being one of the most principal Fast-Days of the Year, it may not be improper here to set down some few Observations concerning the ancient Practice of Fasting in the Church. We have Instances of Publick Fasts in the Old Testament: As of King Jehoshaphat's proclaiming a Fast, upon the Moabites, &c. threat- ning to invade his Kingdom, 2 Chron. 20. 3. of another proclaimed by Ezra, for God's Blessing upon the Jews safely conducting them in their Return from their Captivity: others Jer. 36. 9. Jon. 3. 5. Zech. 8. 19. Joel 1. 14. When our Saviour was pleased to preach the Gospel here upon Earth, he was so far from condemn- ing the Discipline of Fasting, that he encouraged it, and gave excellent Rules for the improving it, Matt. 6. 16. and afforded the most extraordinary Example thereof in his own Person, by Fasting 40 Days and 40 Nights, Matt. 4. 2. The same Duty was recommend- ed 1 Cor. 7. 5. and practised by the Apostles, Acts 10. 30. and 14. 23. 2 Cor. 6. 5. This the more modern Jews have, in the several suc- cessive Ages, practised, as derived from their ancient Predeces- sors; they looking upon it as a considerable part of their Reli- gion, to observe their Tangniath Hatzibbor, the Fasts of their Con- gregation, or Publick Fasts, and their Tangniath Hajachith, i. e. Fasts of single Persons, or private Fasts; as Maimonides shews in his Treatise of Fasts. Nor were their Publick Fasts only upon extraordinary Occasions, such as the Times of War, Pestilence, and Famine, and some great Anniversary-Fasts, as at the time of Expiation; but they constantly observed two Weekly Fasts, viz. upon Tuesdays and Fridays. Maim. ib. cap. 1. Hence, in all probability, sprang the Custom of the Primitive Christians for their two Weekly Fasts of Wednesdays and Fridays. The Reason why the Tuesdays Fast was changed to Wednesday, was obvious enough; viz. Because the Christian Sabbath, or most so- lemn Day of Devotion, being set forward from Saturday to Sunday, it was requisite to remove the next Congregation-Day to a proportionable Distance, viz. from Tuesday to Wednesday. The ancient Custom of observing these and other Fasts, was, to abstain from all Food till the publick Devotion of the Church was over, which was Three-a-clock in the After- noon. Hier. Epist. 22. ad Eust. but in the time of Lent, they were not to eat till Six-a-clock in the Evening. Bas. Hom. 1. de Jejun. Nay, some of the devouter sort did not eat, upon ordinary Fast-days, till Sun-set, or Six-a-clock at Night, as is plain by that of Prudentius;

Afterwards Forty days inclusively of Sundays.

Afterwards settled to be 40 days ex- clusively of Sun- days.

Christian Fasts de- rived from the Jews.

How long the Fasts continued each Day.

For thee, O Lord, upon the setting Sun, When the establish'd Hour calls for Food, My Harmony shall sing — Prud. Hymn. ante cib.

Te quoque luce sub occidua,
Sumere cum monet hora cibum,
Nostra, Deus, canet Harmonia.

Though, ordinarily speaking, Three-a-clock in the Afternoon was the Hora legitima, the lawful hour, of taking Food Conc. Brac. II. cap. 9. And when they came to their Meals, they had nothing served-in at their Tables, but only such Meats as afforded but an ordinary degree of Nourishment; such as dry Bread, parched Pulse, &c. This they called the ξεροφαγία, the Dry Diet. This was more especially enjoined in the time of Lent. Δὲ πάλιν τεσσαρῶν καὶ νηστίας, ξεροφαγίας, Conc. Laod. Can. 50. What the ξεροφαγία was, Tertullian informs us, Xerophagiam observamus, siccantes cibum ab omni carne, ab omni ju- rulentia, & vividioribus quibuscunque porris, ne quid vinositatis vel edamus vel potemus. We observe the Xerophagie, living upon a dry Food, without any Flesh, without any Soups, without any Fruits of

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23.

The First Day of LENT.

The COLLECT.

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen.

* This Collect is to be read every day in Lent, after the Collect appointed for the Day.

VARIOUS READING.

* This Rubrick added in the last Review, from Ashwednesday to the first Sunday in Lent, shall be used the same Collect, Epistle, and Gospel, which were used on Ashwednesday. S. L.

For

of a rich Juice, lest we should eat or drink any thing with Wine in it. Tert. adv. Phys. So that upon the more eminent Fasts at least, they abstained from all Flesh, and from all Wine, in the Latin Church. But in the Greek Church, even Fish

Diet on Fast-Days. was forbidden. Νουθεσιον οὐκ ἐστιν ἐν τῇ ἑκκλησίᾳ, καὶ ἀπὸ τοῦ ὁσίου πατρὸς, ὅτι οὐκ ἔστιν ὁ νόμος, καὶ τὸ πρῶτον. A Fast ought to be observed, by abstaining from every thing that is killed, as also from Eggs and Cheese. Con. Trul. Can. 56. Which Canon the Greek Church has all along observed even upon the Wednesday's and Friday's Fasts, as Balsamon observes, ad Can. Apost. 69. About the sixth Century, a Fancy took some of the Western Churches, to keep three Lents in the Year: one, 40 Days before Christmas, being the time of Advent; the other, the old Lent before Easter; and a third, 40 Days after Whitsuntide. That these three Lents were observed in France, is evident from the Chapters put out by Benedictus Levita, c. 164. Iterum admonent sacerdotes ut jejunia tria legitima in anno agantur: i. e. quadragesima dies ante Nativitatem Domini, & quadragesima ante Pascha, ubi decimas anni solvimus, & post Pentecostem quadragesima dies. And that the same were very early observed in England, seems probable, because that Bede mentions the Triplex Quadragesima in his Penitential, c. 10. But this Practice, as it was not universal in the Church, so it did not long continue, the Christmas-Lent being swallowed up in the Name of Advent, and the Whitsuntide-Lent quite lost. They lasted perhaps in England as long as any where else; for in Otto's Constitutions, we read of the Major Quadragesima, to distinguish it from the other two Lents. Const. Otho. de Offic. Archiep. And Johannes Athona thus comments upon the Place: Sunt autem tres Quadragesime in anno, in quibus Adventus dicitur una.

Besides the constant Fastings and publick Courses of Devotion during the time of Lent, the Ancients had several standing Canonical Rules which they observed, during this holy Solemnity. One was, To take the Sacrament Ex præsanctificatione, a certain Quantity of the Eucharistical Bread and Wine being consecrated before the Beginning of the Fast, which was to serve to the next Sunday; and when Sunday came, to consecrate again as much as would serve for the Communicating those who were disposed to receive that Week; and so on till Easter: But in the Eastern Church they consecrated on Saturday likewise, which they kept as a Feast. This Custom, which was ancient, was supported by a Canon of the Council of Laodicea. Ὅτι ἐὰν τις τῶν τεταραγμένων προσέσθῃ, καὶ μὴ ἐν σαββάτῳ καὶ κυριακῇ μόνον. It is not lawful to consecrate the Sacrament in Lent, but only upon Saturdays and Sundays. Con. Laod. Can. 49.

Another was, Not to observe the Festivals, unless those which had relation to our Saviour, during the Fast. For, thus the Canon enjoined: Ὅτι ἐὰν τις ἐν τεταραγμένῳ ἢ μάρτυρα ἢ ὑμῶν ἐπιτελεῖν, ἀλλὰ ἢ ἁγίων μαρτύρων μνηστὴν ἐν ταῖς σαββάτοις καὶ κυριακαῖς. Conc. Laod. Can. 51.

And lastly, Marriages were prohibited during that time. Ὅτι ἐὰν τις ἐν τῇ τεταραγμένῳ γάμος ἐπιτελεῖν. Id.

(b) Ashwednesday. This Day had formerly two Names; one was The Head of the Fast; the other was, The Day of Ashes: The first Compellation was given because Lent began that Day; the other received its Name from a Custom in the ancient Discipline, which was exercised upon this Day; an Account whereof we have in Gratian, Part I. Decr. Dist. 50. out of the Council of Agatho, which was held above a thousand Years ago. "In the first Day of Lent the Penitents must present themselves before the Bishop, clothed with Sackcloth, with naked Feet, and with Eyes turned to the Ground; and this in the Presence of the principal of the Clergy of the Diocese, who are to inspect the Sincerity of their Repentance. These are to introduce them into the Church; and the Bishop all in Tears, with the rest of the Clergy, shall say the seven Penitential Psalms. Then rising from Prayers, shall throw Ashes upon them, and cover their Heads with Sackcloth; and then with frequent Sighs, shall declare to them, That as Adam was thrown out of Paradise, so they must be thrown out of the Church. Then the Bishop shall command the Officers to turn them out of the Church-doors. And all the Clergy shall follow after, repeating that Curse upon Adam, In the sweat of thy brow thou shalt eat thy bread. And so must the like Penance be inflicted upon them the next Day, when the Sacrament is administered, which was the Sunday fol-

lowing. And this to the end, that the Penitents observing "in how great a Disorder the Church was, by reason of their Crimes, they should not lightly esteem of Penance.

This is that Godly Discipline which our Church, in the Office of Communion, wishes to be restored; and she has been above an hundred and fifty Years a-wishing it: but through the Perverseness of some People in every Generation since, could never find an Opportunity to restore it. There were indeed some superstitious and unwarrantable Practices mixed with the general Penance at this time; and in some places Theatrical Representations and Mockshews of it, in stead of true Christian Discipline: A strange Instance of which, Aeneas Sylvius, in his Europa, gives in the City of Halberstadt in Saxony. Every Year (says he) one of the People is chosen, whom they think to be the wickedest Fellow in all the Town; him they dress Adam up in a Mourning Coat, with a Hood over his Face, and upon Ashwednesday lead him to Church; and when Service is over, they turn him out. After this, for the whole forty Days, he is to go about the Town bare-footed, going round to all the Churches, but not entering into any, nor presuming to speak to any one. He has Visitation provided him by the Canons of the Place. He must sleep only in the open Streets, and this only after Midnight. This Person they call Adam; and when he has performed this Penance, they esteem him free from all Sin. But such superstitious Practices as these might have been restrained, and the ancient Discipline have been kept up still. The Office in the old Ordo Romanus upon this Day, is for the most part a very excellent and proper Service; and the Practice which was used when it was compassed, pious.

Alcuinus speaking of the Usage of the Latin Church in his time, viz. A. D. 770, says, Im-

Ancient Rules for the Observation of Ashwednesday.

primis præmonere debent sacerdotes omnes Christianos, ex sacris Scripturarum Testimoniis, quatenus in capite jejunii, hoc est hodie ad veram confessionem, veramque penitentiam festinantius accedant. In the first place, the Priests ought to admonish all Christians, from the Testimonies of the holy Scriptures, that upon the Head of the Fast (i. e. to day, Ashwednesday) they come more readily to true Confession and Penance, Alc. de div. Off. cap. 13. Theodulphus, Bishop of Orleans, who flourished in the time of Charles the Great, Chap. 36. to the Presbyters of Orleans; Hebdomada una ante jejunium Quadragesime Confessiones sacerdotibus danda sunt, penitentia accipienda, discordantes reconciliandi, & omnia jurgia sedanda, & dimittere debent debita invicem de cordibus suis, ut liberius dicant, demitte nobis debita nostra, sicut & nos dimittimus debitoribus nostris. Et sic ingredientibus in beata Quadragesima tempus, mundis & purificatis mentibus, ad sanctum Pascha procedant, & per Penitentiam se renovent, quæ est secundus baptismus. One Week before the beginning of Lent Confessions are to be made to the Priest, and those that are Penitents are to be received; all Differences are to be made up, and People ought heartily to forgive one another, that they may with a better Conscience say, Forgive us our Trespases, &c. That so beginning Lent, they may with clear and purified Consciences go on to Easter, and renew themselves by Repentance, which is a sort of a second Baptism. The second Council of Bracara, held An. Dom. 572, enjoins, That not only upon Ashwednesday, but for the first three Days of Lent, Christians should fast, and pray the Litanies. By the Council of Toledo, held An. Dom. 633. Penance in Lent is enjoined, not only to those who are under Censure, but in some measure to the whole Congregation. Tunc enim opus est fletibus ac jejuniis insistere, corpus cilicio & cinere induere, animum mororibus deicere, gaudium in tristitiam vertere, quousque veniat tempus Resurrectionis Christi. For then we ought to employ our selves in weeping and fasting, to put on Sackcloth and Ashes, to cast down our Souls with Grief, and that till the time of Christ's Resurrection. Conc. Toledo IV. cap. 76. The Council of Melda, which was held A. D. 845, under Ludovicus Pius, decrees thus, in behalf of this Solemnity. Nemo Comitum aut quisquam ex judiciaria potestate, post quartam feriam, quæ caput jejunii nominatur, in qua omnes Penitentes manibus impositionem, ad vacandum solummodo Penitentiae, & divinis officiis, accipiant, Placitum aut Mallum tenere præsumant. Let none of the Counts or Judges, after the Wednesday which is called the Head of the Fast, (in which all Penitents receive Imposition of Hands, and are to spend their whole time in Repentance and Prayer,) presume to hold their Malls or Courts, or to sit upon any Causes. Conc. Meld. c. 76.

PARAPHRASE on the COLLECT for the first Day of Lent.

O almighty and eternal God, who art so far from hating thy Creatures, that thou lovest those whom thou chastenest, Heb. 12-

The First Day of LENT.

For the EPISTLE. JOEL. II. 12.

I. **T**URN ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return, and repent, and leave a blessing behind him, even a meat-offering and a drink-offering unto the Lord your God? II. Blow the trumpet in Zion, sanctifie a fast, call a solemn assembly, gather the people, sanctifie the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

The GOSPEL. S. MAT. VI. 16.

I. **W**HEN ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. II. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly. III. Lay not up for your selves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for your selves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

and art gracious and merciful to those who turn unto thee, Joel 3. 14. We beseech thee to make us clean hearts, and renew right Spirits within us, Psal. 50. 10. that we being affected with such a godly Sorrow that worketh Repentance, 2 Cor. 7. 10. and acknowledging what wretched Persons we are, Rom. 7. 24. may obtain of thee, the Father of Mercies, 2 Cor. 1. 3. such an entire Forgiveness of our Sins, as thou mayst remember them no more, Jerem. 31. 38. And this we beg for the sake of Jesus Christ our Lord. Amen.

PARAPHRASE on the EPISTLE. Joel II. 12.

I. The almighty God has given me in Commission to tell you, O Jewish Church and Nation, that though his Judgments are now very severe upon you, they possibly may be averted by your sincere Repentance of your Sins. Therefore he commands you to leave your former Sins, which have so highly provoked him, and to return to the Worship and Obedience of your God; and not to do this only in an outward Shew, by abstaining from your Food, and going in a mournful Habit; but by a hearty Sorrow for your Sins, and a Repentance which is sincere, and which proceeds from a deep Depression of Mind for having offended God. Do not let it content you, as an Indication of your Sorrow, to rent your Garments, as the Custom is; but rent your very Hearts; tear from them all the beloved Sins which stick closest to them, and return to your Duty, in observing those divine Laws which you have so heinously violated. For God is not a hard and implacable Adversary, as for the most part Men are; he is very ready to withdraw his Punishment from repenting Sinners; it is with Regret that he inflicts his Chastisements on Men: He is very sensibly touched by the Misfortunes which their Wickedness has brought them under, and stops the Process of those future Judgments which he had decreed against them, if they had continued impenitent. We indeed have most highly provoked this divine Goodness, and rendered the Graciousness of all these admirable Attributes almost ineffectual to us; but however, let us truly repent, and we shall not yet find him inexorable; and then, in stead of these severe Judgments, which he is pleased at present to lay upon us by Dearth and Famine in our Country, and Danger from foreign Enemies, God will be like a kind Friend to us, who at parting makes a considerable Present, and will make the Fruits of the Ground to be produced in abundance, so that we shall offer up Eucharistical Sacrifices to him, for the mighty Encrease. II. Therefore resolve upon a publick Day of Humiliation; let the Trumpet sound from the Temple in Mount Zion, to summon the Congregation together, in a vast Assembly of all Orders of Men; let all of them undergo the expiatory Rites commanded them, who enter into the Temple-Courts; for this

must be a time of general Devotion, which not only grave and elderly Persons (of whom these Assemblies are mostly made up) must partake in, but even Children and Infants, all Orders of Men, must come together, to beg Pardon for the National Crimes, and to deprecate the heavy Punishment of them. And let not any, under this general Humiliation, allow themselves in the Enjoyment even of lawful Pleasures; let the new-married Persons lay aside their Mirth and Jollity, and join in the publick Sorrow. Let not the Priests, as at other times go into the Temple with triumphal Songs, but let them fall down in the Temple-Courts, between the Door of the outward Court and the Altar, and there with Tears bewail their own and the Peoples Sins; praying God in his Mercy to divert the heavy Judgments which lie upon his chosen People, and that he would not suffer those who were under his immediate Care and Conduct, to be Slaves to a Heathen People; and that those profane Idolaters might not have an opportunity of blaspheming God, and saying, that it was in vain that the Jews valued themselves in worshipping the one true God, when they could not be assisted by him.

PARAPHRASE on the GOSPEL. S. Mat. VI. 16.

I. Being now to give you some Instructions concerning the keeping a religious Fast; I would have you to observe these Rules. Don't keep your Fast, as the hypocritical Pharisees do, by looking with down and sour Countenances: For, 'tis not a just sense of God's being offended, which makes them look so sorrowful; but they have gotten an artificial way of distorting their Faces, to make Men think that their Souls mourn for the Sins of the Nation, and that their Bodies pine by their Abstinence from Food. Now I must needs tell you, that these Men shall never be rewarded by God in another World for such kind of Fasting; for indeed they receive the Reward, which they seek for, in this Life, viz. Popular Applause. II. But when you keep a Fast, dress and adorn your self as you do at other times, that Men may not discover you are performing such a spiritual Exercise; and for your Fast so secretly kept, God almighty will recompense you in the publick Distribution of Rewards and Punishments in the next Life. III. Neither must you lay up for yourselves, as Men of this World do, earthly Treasures, Money, and rich Cloaths, one of which is canker'd by Rust, the other eaten by Moths, both of them liable to be stoln by Thieves; but lay up for yourselves heavenly Treasures, such as holy and charitable Actions are, which are not liable to any of these Misfortunes, and which will stand you in stead at the last Day, when the other Treasures shall be perished and lost for ever.

* The

The First Sunday in LENT.

* The First Sunday in LENT.

The COLLECT.

O Lord, who for our sake didst fast fourty days and fourty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the holy Ghost, one God, world without end. *Amen.*

The EPISTLE. 2 COR. VI. 1.

I. WE then as workers together with him, beseech you also, that ye receive not the Grace of God in vain. II. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation;) giving no offence in any thing; that the ministry be not blamed; but in all things approving our selves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, III. by pureness, by knowledge, by long-suffering; by kindness, by the holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand, and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich, as having nothing, and yet possessing all things.

The

VARIOUS READINGS.

† Introit.

Blessed is he whose unrighteousness is forgiven, &c. Psal. 32.
Glory be to the Father, &c.
As it was in the Beginning, &c. 1 B. Edw. 6.

NOTE.

(c) This Sunday, in the Greek Church, is called *πρωτη νηστειαν*, The first Sunday of the Fasts. It was also, by the modern Greeks, called *κυριακη ὁρθοδοξίας*, The Orthodox Day; being appointed by the Emperor Michael, and his Wife Theodora, as a Commemoration for the Restitution of Images, which were pulled down by the Iconoclasts. In the Office of S. Ambrose it is called *Dominica in capite Quadragesimæ*, The Sunday in the Head of Lent: by others, *Invocavit*, from the Beginning of the Psalm of the Day.

PARAPHRASE on the COLLECT for the first Sunday in Lent.

O Lord Jesus Christ, who, to shew us an Example of Abstinence, and to conquer the Temptations of the Devil, didst Fast forty Days and forty Nights, Matt. 4. 2. Give us Grace to follow after thy Copy in this Vertue, as far as our Nature will allow us; that whensoever the *Flesh lusteth against the Spirit*, Galat. 5. 17. we may be able, by thy Assistance, to conquer its Temptations, and may obey those holy Suggestions which thou dost instil into our Minds, by leading good and religious Lives, answerable to those Dictates of thy holy Spirit, which thou art pleased to afford us, as may tend to the Honour of thee, O blessed Saviour, who livest and reignest, &c. *Amen.*

PARAPHRASE on the EPISTLE. 2 Cor. VI. 1.

I. Wherefore we the Apostles, whom our blessed Lord has been pleased to appoint Fellow-workers with him in the Propagation of the Gospel, beseech you, that you so deport yourselves in stedfastly adhering to your Religion, and in faithfully discharging the Obligations which it enjoins you, that the Grace of God, which he has bestowed on you in bringing you into this holy Communion, may not be in vain conferred upon you. II. (For we are informed by God's Word in the Writings of the Prophet, Isa 49. 8. that there is an acceptable Time, in which he will hear Mens Petitions, and answer their

Prayers for his Grace, when 'tis devoutly asked for; which, if by long Obstinacy rejected, and despised, he will at last refuse :) We these Apostles beseech you to improve this Grace in you; and, in order thereunto, we endeavour to set before you a good Example, not admitting in ourselves any Action which may give Offence to others, or which may reflect any Disgrace upon our Ministry; but, in the whole course of our Conversation, regulating our Lives with that exact Piety and Circumspection, as becomes those who are Preachers of so holy a Religion; bearing, with great Patience and Resignation to the Divine Pleasure, those severe Dispensations of his Providence which he is pleased to make us undergo; being under the Pressure of grievous Calamities, which continually befall us in want of the Necessaries of Life, and without any human Prospect of being relieved: whip'd like Vagabonds and Impostors in one place, and imprisoned in another; forced to bear the Outrages of the Rabble, and a constant Toil in journeying about to preach the Gospel: some times wanting our Rest, at other times our Food: III. Recommending our Religion by the Purity of Life which it enjoins, and the spiritual Knowledge which it affords; by bearing all Injuries, and doing all good Offices; by all the sweet and gentle Influences of God's holy Spirit; by the sincerest Love to Men, whilst we expose ourselves to many Dangers for their sakes; by preaching the great Truths of the Gospel; by the divine Assistance encountering with all the Power and Malice of this World, our Arms both offensive and defensive being only our Innocency and Holiness; esteemed by a few Friends, but slighted by the far greater part of the World; praised by some, but calumniated by many more; looked upon as Cheats and Impostors, though we be plain and honest Men, and preach the most incontestable Truths; reputed for ignorant and obscure Persons, yet (what is an Honour we value ourselves upon) well-known to God and some few good Persons, sometimes just upon the point to suffer Death, and then wonderfully preserved: being Men whom God does correct by very severe Dispensations, yet he does not destroy us: look'd upon for our Misfortunes as the most sorrowful of all Men, but who, in expectation of our future Reward, have really the greatest occasion to rejoice: thought to be the most indigent Wretches, though we enrich so many by the inestimable Treasures of the Gospel: having no Income of our own, God provides for our Subsistence, which we are as content with, as if we enjoyed all the World.

P A R A-

The Second Sunday in LENT.

The GOSPEL. S. MAT. IV. 1.

I. **T**hen was Jesus led up of the spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. II. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the Temple, and saith unto him, If thou be the Son of God, cast thy self down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. III. Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.

* The Second ^d Sunday in LENT.

The COLLECT.

Almighty God, who seeest that we have no power of our selves to help our selves; Keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and

PARAPHRASE on the GOSPEL. S. Mat. IV. 1.

I. Our Saviour, soon after he had been baptized by John in Jordan, was moved by the Instinct of the Holy Spirit, which visibly descended upon him in his Baptism, to retire for some time into a Wilderness in the Confines of Judea, probably that where John was bred up; to the end that he might thereby have an opportunity, as of performing the spiritual Exercises of Prayer and Mortification, so likewise of being tempted by the Devil; that he might thereby defeat his Stratagems and Power, and that being tempted himself, he might afford us an Example and Assistance in conquering our Temptations, Heb. 2. 18. And when he had fasted forty whole Days, by a total Abstinence from all manner of Food all the time (after the Example of Moses, Exod. 24. 18. and Elijah, 1 King. 19. 8.) he was at last under a very vehement degree of Hunger, that he might thereby be the more ready Subject of the Devil's Temptation. Which Advantage the wicked Spirit eagerly taking hold of, puts himself into a bodily Shape; and appearing to our Saviour in the Wilderness, addresses himself to him after this manner: 'Tis reported of you, that you are the Messiah, the Son of God, but there does not want good Reason to discredit it; for, did you really sustain that great Character, you would not pine under that excessive Hunger which you now seem to do, but would make use of the miraculous Power inherent in you, to turn the Stones before you into Bread, to satisfy the importunate Cravings of your Appetite. But our Saviour only gave him this mild Answer, contained in a Text of Scripture, viz. Deut. 8. 3. *Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord, doth man live.* II. After this the Devil (our Saviour, for just Reasons, permitting him so to do) hurries his Body through the Air, from the Wilderness to Jerusalem, and there mounts him on the top of one of the high Turrets of the Temple, telling him, that now he had a fair opportunity of demonstrating himself to be the Messiah, by leaping down from thence to the Ground without hurting himself; saying moreover, that there was a Promise in Scripture, which probably related to the Messiah, but was however an Assurance to all good Persons, of the divine Assistance interposing on their behalf; *He shall give his Angels charge over thee, to keep thee in all thy ways: they shall bear thee up in their hands, lest thou dash thy foot against a stone,* Psal. 91. 11, 12. Our Saviour returned an Answer to this, in these Words; I will answer to the Text of Scripture which you have perverted, by another Text more pertinent'y alledged, *Thou shalt not tempt the Lord thy God,* Deut.

6. 16. i. e. you shall not put God upon doing unnecessary Miracles, to gratify your Curiosity; for God has not, in the Text you alledge, or in any other place of Scripture, promised more, than to deliver good Persons from Dangers which they may fall into through the ordinary Accidents of Life; but has never said, he would protect any Person from Dangers which he voluntarily threw himself into. III. After this, the Devil carries him to the Top of a very high Mountain, whereby he had the Prospect afforded him of all, or the greatest part of the Land of Canaan, and by a false Representation had a seeming Prospect of many other remoter Countries: curiously painted out to his Fancy, by an appearing View of their stately Buildings, Furniture, and Riches; telling him upon this, That all these glorious things should be at his Service, if he would pay divine Worship to him; which he had no reason to deny him, since he saw him to be vested with so great Power, and was likely to experience him so bountiful a Benefactor. This intolerable degree of Insolence raised our Saviour to a pious Indignation; who thereupon commanded him to be gone immediately from his Presence: For dost thou think (says he) impudent Fiend, that I, that came into the World to teach Men Religion, should be ignorant of the first fundamental Principle of it myself, which is laid down Deut. 6. 13. *Thou shalt fear the Lord thy God, and serve him, &c.* The Devil now finding that he could not work his Ends upon him, left him; and several Angels came and brought Food to him, as formerly to Elijah, 1 King. 19. 5.

VARIOUS READINGS.

Introit.

* Out of the deep have I called, &c. Psal. 130.
Glory be to the Father, &c.
As it was in the beginning, &c. 1 B. Edw. 6.

NOTE.

(d) This Sunday is called by the Greeks *Kvetani Saites* *ἡ νηστία*, the second Sunday of the Fasts. The Latins call it, *Dominica de Samaritana*, the Sunday of the Samaritan Woman, from the Gospel of the Day. Others call it from the Psalm, *Reminiscere*.

PARAPHRASE on the COLLECT for the second Sunday in Lent.

O Lord, who seeest that we are not sufficient of ourselves to think, much less to do any thing as of ourselves, but our sufficiency

The Second Sunday in LENT.

and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord. *Amen.*

The EPISTLE. 1 THESS. IV. 1.

I. **W**E beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how you ought to walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. II. For this is the will of God, even your sanctification, that ye should abstain from Fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God; that no man go beyond, and defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forewarned you, and testified. III. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

The GOSPEL. S. MATTH. XV. 21.

I. **J**ESUS went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David, my daughter is grievously vexed with a devil. But he answered her not a word. II. And his disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent, but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord help me. But he answered and said, It is not meet to take the childrens bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their masters table. III. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

ency is of thee, 1 Cor. 3. 5. We beseech thee, that thou wouldst by thy watchful Providence, defend both our Souls and our Bodies; the one from unhappy Accidents and Attempts of our Enemies, the other from all Temptations and evil Suggestions which may betray us into Sin. And this we beg for the sake of Jesus Christ our Lord. Amen.

PARAPHRASE on the EPISTLE. 1 Thess. IV. 1.

I. I beg of you, my dear Brother Christians, and exhort you for the sake of our blessed Lord Jesus Christ, that, since you are informed by the preaching of the Gospel to you, of the holy Rules which God requires you to square your Lives by, so as to render them acceptable to him; that you would make a continual Progress in your Duty, and every day more and more improve in Goodness. For you cannot be ignorant of those particular Injunctions, which we were authorized by our blessed Saviour, as his Apostles, to lay upon you, for the bettering your Lives. But however, I think fit to remind you of one Particular, which is, That God Almighty strictly commands you to refrain from all sorts of Uncleanness, and unlawful Acts of Venery; (for whilst Men indulge themselves in these, they have no pretence to the Sanctification of God's holy Spirit :) so that by a Habit of Chastity your Souls may lodge in your Bodies, not like Swine in a filthy Sty, but like the Jewels of the Temple, inclosed in rich and consecrated Caskets: not giving way to the Impetuosity of sensual Pleasures and brutish Lusts, as the Heathens do, whom God has not instructed by his Revelations: not by artful Wiles and Intrigues defiling your Neighbour's Bed, and glorying in an Adultery carried on by Craft and Secrecy: for God Almighty will, in his due time, shew down his Vengeance upon such wicked Men, which we in our preaching to you formerly have warned you against. III. For you must needs think, God has not separated us Christians from the rest of the World, to afford us a Liberty of continuing in a Sink of Lewdness and Sensuality; but, that we should be eminent for Purity and Holiness in our Lives and Conversations. He therefore that violates and contemns these moral Rules of our Religion, not only contemns us the Preachers of these Doctrines, who indeed are but Men; but he despises likewise God himself, by whose Authority we speak, and by whose Virtue we are inspired.

PARAPHRASE on the GOSPEL. S. Matth. XV. 21.

I. Our Saviour now leaving the Country of *Genesareth*, where he had for some time preached the Gospel and done many Miracles, came with his Disciples into the Confines of *Tyre* and *Sidon*, two eminent Cities of *Phœnicia*; where a Heathen Woman of that Country, descended from the old *Canaanites*, made a loud and grievous Complaint to him, calling out, O my Lord the Messias, shew thy pity to me, in dispossessing an Evil Spirit from the Body of my Daughter, which grievously torments her. But our Saviour gave no Answer at all to what she said to him, shewing some kind of seeming Neglect towards her. II. This gave Encouragement to the Disciples to ask him, Whether he would not have them to drive the Woman quite away, that she might no longer disturb the Company with her importunate Cries; especially since, being a Heathen Woman, she was not like to receive any Benefit from him. Our blessed Lord to this made Answer, That 'twas true, he was not sent an Ambassador by his Father to preach the Gospel, in his own Person, to any but to the Jewish Nation. And whilst he was thus speaking to his Disciples, the Woman was got up to our Saviour; and throwing herself at his feet, begged of him to lend his divine Assistance, in removing her Misfortune from her. Our Saviour gave her an Answer on purpose to try her Faith to the Quick: Dost thou think (says he) Woman, that I will employ that divine Power, which I am vested with for the Benefit of the Jewish Nation, who are God's peculiar People, for the sake of Heathens? This seems as wasteful and cruel; as for a Father to take away his Childrens Meat, to feed his Dogs. The Woman replied, That she readily assented to this; but however, as Dogs are suffered to eat of the Scraps which fall down under the Table, so she hoped a poor Heathen Woman might partake of some small share of that divine Bounty, which was more than sufficient to assist the Jews with all the Conveniencies they could desire. III. Upon this our Saviour said: O the wonderful degree of Faith, which is found in this Heathen Woman! Well! your Petition is granted. And by nicely examining the Time, it was found that the Evil Spirit left the Woman's Daughter just at that time when he spake these Words.

* The

The Third Sunday in LENT.

* The Third Sunday in LENT.

The COLLECT.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies, through Jesus Christ our Lord. *Amen.*

The EPISTLE. EPHES. V. 1.

I. BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour. **II.** But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. **III.** Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them; For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the spirit is in all goodness, and righteousness, and truth) proving what is acceptable unto the Lord. **IV.** And have no fellowship with the unfruitful works of darkness, but rather reprove them: For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd, are made manifest by the light, for whatsoever

VARIOUS READINGS.

Introit.

* Give Sentence with me, O Lord, &c.
Glory be to the Father, &c.
As it was in the Beginning, &c.

1 B. Edw. 6.

NOTE.

(e) This Sunday is called by the Greeks *Kueran tekni tis vicesion*, by the Latins *Dominica de Abraham*; for the Gospel was taken out of John 8. where our Saviour says, *Abraham rejoiced to see my day*, &c. By others, from the Psalm, it was called *Oculi*.

PARAPHRASE on the COLLECT for the third Sunday in Lent.

We beseech thee, Almighty God, graciously to hear the Prayers of thy Church, which they earnestly put up unto thee, and to stretch forth the right-hand of thy Power and Majesty speedily and strenuously, to defend us from all our Enemies, Ghostly and Bodily: For the sake of Jesus Christ our Lord. *Amen.*

PARAPHRASE on the EPISTLE. Eph. 5. 1.

1. Upon consideration therefore, that God has conferred so many and so great Benefits upon you, do you endeavour to imitate and copy after his Goodness, as children are wont to take after the Actions of their Parents; governing your Lives by Christian Charity and Love, setting before you always the most wonderful Instance thereof given by our blessed Saviour, who so loved us, as to die for our sakes, offering up his Life, the only acceptable Sacrifice to God, for the forfeited Souls of Mankind. **II.** But however, if you do not attain to all the principal Hights of Christianity, yet you must certainly avoid all gross Acts of Immorality, such as Fornication, with the several other kinds of Uncleanness, and an inordinate Desire of Riches: for the Lives of Christians ought to be so holy and pure, that no one of them should either be suspected of, or have the least tendency to any of these Faults. Nay, you must not allow yourselves a liberty in speaking obscene and filthy Words, or in any unchaste Discourse; you must not use an idle and ridiculous way of talking to make People laugh, nor run on in a vein of im-

pertinent jesting; which are things not becoming the Gravity of that excellent Religion, which you profess: but, if you are disposed to relax your Minds by an innocent Joy and Refreshment, sing one of your Eucharistical Hymns. For you are too well instructed in your Religion, to be ignorant, that Persons who live in Whoredom, or other Acts of Uncleanness, or are covetous People, (who are Idolaters by worshipping their Money as their God,) shall have no share in the Happiness of the other World; either in the Kingdom of Christ, or the general Judgment, or the Kingdom of God afterwards, 1 Cor. 15. 24. **III.** I would not have you to be led away by the fallacious Discourses and Harangues of your Philosophers, who are frequently apologizing for these Vices, which we condemn; for, notwithstanding all that they can say in Defence of them, God will, at the future Judgment, severely punish all those who shall have committed these Sins. Be not therefore Companions with them in their Crimes, for you having now received the Light of the Gospel, are no longer under the Darkness of a Pagan Ignorance; therefore your Lives must be answerable to the Knowledge which Christianity has afforded you, (for our spiritual Religion makes all the true Professors of it holy and pure in their Conversations, honest in their Dealings, and true in all their Words and Actions,) and you must not do any thing but what, after just Examination, it does appear you may lawfully do. **IV.** But since you are Children of the Light, do not you make yourselves Partakers of the Sins committed by the Children of Darkness, who are the Devil's Scholars; Sins which bring no Profit to the Committers, but only Shame and Misery: I say, do not you partake of these Mens Sins, either by imitating them, or approving them; but rather condemn them, and reprove the Actors of them, whenever there is just Occasion for it. For there is no conniving at those intolerably lewd Actions which the Heathens commit in their Privacies; Actions so scandalous, that 'tis a shame, not only to speak for them, (as some do) but even to speak of them. Now, as 'tis the nature of Light to render things discernible; so wherever the Rays of the Gospel are displayed, there those Sins which lay unregarded under the Pagan Ignorance, are discovered. Therefore our blessed Saviour, who is the Light that lighteth every one that cometh into the World, doth bespeak the Heathen World, as it were in these Words: O you stupid and careless Sinners, who have long lain in such a Lethargy of Vice, under which

The Third Sunday in LENT.

ever doth make manifest, is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

The GOSPEL. S. LUKE XI. 14.

I. **J**ESUS was casting out a devil, and it was dumb. And it came to pass when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And other tempting him, sought of him a sign from heaven. II. But he knowing their thoughts, said unto them, Every kingdom divided against it self, is brought to desolation; and a house divided against a house, falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. III. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me, is against me: and he that gathereth not with me, scattereth. IV. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house, whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. V. And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed are they that hear the word of God and keep it.

you have been perfectly insensible of your Condition; awake from your deadly Sleep which your Heathen State continues upon you, and embrace the Tenets of the Gospel of Jesus Christ, which will restore Light to your Eyes after so long Darkness, and will discover to you many ruinous Sins which you now pass over unregarded.

PARAPHRASE on the GOSPEL. S. Luke XI. 14.

I. Our blessed Saviour doing a very great Miracle, viz. in casting out a wicked Spirit, which had possessed the Body of a Man and made him speechless, the possessed Person's Speech returning as soon as the Devil was ejected; all the People, who were Eye-witnesses of so wonderful an Occurrence, were amazed. But some malicious Persons attributed this supernatural Power, in ejecting evil Spirits, to the Intimacy they pretended he had with *Beelzebub*, Prince of the Demoniackal Orders; who (they supposed) did keep under all the inferior Demons, and allot them their Posts at his Pleasure. Some other ill People came to him at the same time, desiring him, to gratify their Curiosity, to shew some other great Miracle, which God Almighty, by a visible Power from Heaven, should lend his Assistance to, and which could not be ascribed to the forementioned Cause. II. But our Saviour, well understanding the Malice of some of them, and the Vanity of others, bespeaks them thus: Don't you know, that every Kingdom or Government, which is divided by furious Factions and Insurrections of one part against the other, is quickly overturned, and brought into a state of Anarchy and Confusion? Does any Family flourish, wherein the principal Branches, or Members, act in opposition to one another? Now do you think that the Devil, who is a cunning and an active spirit, should not govern himself by those ordinary Rules of Policy, which the generality of Persons, far less sagacious than himself, do; and that he should suffer his Kingdom to be ruined by an opposition of one part thereof against the other? This is a sufficient Confutation of what you say, that I eject Evil Spirits by the Power of *Beelzebub*; who certainly would never oppose those Demons, who are advancing the Interest of his Kingdom, by doing Mischief to Mankind. Nay, I urge further, If I make use of a Demoniackal Power in ejecting wicked Spirits; why should not the same be imputed to several of your Friends, as particularly the Pharisees, who pretend to cast them out by Charms, and other more exceptionable Means than I make use of. Pray ask them therefore, if they make use of *Beelzebub's* Authority to produce the like Effect? But, since 'tis plain,

by your own Confession, that I do this by a supernatural Power, and that, as I have proved to you, 'tis not that of the Devil; it remains, that I do it by the Power of God: And if so, he cannot be supposed to lend his Authority to me, to confirm my Claim to the Spiritual Kingdom of the Messiah, unless I who now appear before you, really were that Person. III. Nay, I urge yet farther against your malicious Accusation of me. You know, that when a Governour is in Command of a Castle, he keeps Possession thereof, till some other Commander, with a superiour Force, beats him from it, seizes upon his Ammunition, and divides the Plunder among his Soldiers; and when this is done, no one can think that this is a Mock-fight, but a War in good earnest. Why, the same thing is done by me; for, the Religion which I teach is levelled against the Devil's Kingdom, to subvert it Root and Branch. Therefore every good Man ought to join with me, as a Confederate, against this common Enemy of Mankind; for he that pretends to play a cautious neutral part, is as much an Enemy to my Spiritual Kingdom, as he that openly declares against it; he that does not contribute to gather my Sheep together, is as bad as the Wolf that disperses them. IV. But since we are now upon the Subject of Demoniacks, I would have you apply this Parable. When the Devil is ejected out of any Person, he runs about from one lonely place to another, as wicked Spirits are wont to do, not receiving Ease or Comfort in any; but at last he resolves to return to the Body of the Man from which he was cast out, which he then finds as an House well-fitted up and furnished: and therefore invites seven other his Fellow-Devils, worse than himself, to sojourn with him there. So that, in the issue, the poor Man is in a worse condition than he was in before. The Moral is this; That 'tis very dangerous to fall into Sin after Repentance: And since the Devil was cast out from the Jews by their being received into God's Covenant, they, by their despising the Grace of God, shall come at last to be more under the Dominion of Satan than the Heathen. V. Upon this a certain Woman of the Company, greatly admiring the Wisdom of our Saviour's Sermons, and the Power of his Miracles, cried out aloud, O happy is the Mother who bore so excellent a Son! But our Saviour replied, What Satisfaction my Mother receives upon my account, I need not now insist on; yet most certainly, those who embrace the Gospel, which I preach, and practise the Precepts of it, shall partake of far greater Enjoyments in another World, than any such like temporal Pleasures which you now seem to set such an extraordinary value upon.

The Fourth Sunday in LENT.

* The fourth^s Sunday in LENT.

The COLLECT.

GRant, we beseech thee, Almighty God, that we, † who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. *Amen.*

The EPISTLE. GAL. IV. 21.

TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the flesh; but he of the free-woman was by promise. II. Which things are an allegory: for these are the two Covenants; the one from the mount Sinai, which gendreth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free; which is the mother of us all. For it is written, Rejoyce thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children then she which hath an husband. III. Now we, brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh, persecuted him that was born after the spirit; even so it is now. Nevertheless, what saith the scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The

VARIOUS READINGS.

* Introit.

God is our hope and strength, &c. Psal. 46.
Glory be to the Father, &c.
As it was in the beginning, &c. 1 B. Edw. 6.

† Who for our evil deeds are worthily punished. O. C. P.

NOTE.

(f) This Sunday was called by the Greeks, *κλειαν τεταρτη* *ἡμέραν νηστειῶν*, the fourth Sunday of the holy Fasts; by others, *ἡμέραν νηστειῶν*, the middle of the Fasts: The Latins call it, *Dominica de cæco*, The Sunday of the blind Man: others call it *Letare*, from the Beginning of the Hymn of the Day, taken out of the 66th of Isaiah.

PARAPHRASE on the COLLECT for the fourth Sunday in Lent.

Grant, we beseech thee, O all-powerful God, That we who, by our temporal Adversities, are punished less than our Iniquities deserve, Ezra 9. 13. and for our Transgressions against thy Divine Law do dread thy eternal Vengeance falling upon us, may by thy merciful Goodness be delivered from our Afflictions, and by the powerful Influences of thy Grace, stirring us up to the Amendment of our Lives, may avoid the everlasting Punishment due to our Sins. And this we desire for the sake of our Saviour Jesus Christ. *Amen.*

PARAPHRASE on the EPISTLE. Gal. IV. 21.

I. And now let me ask a Question of you that are such mighty Sticklers for the Jewish Ceremonies, and desire still to be under the Obligation of the Mosaic Law; Have not you a great regard, not only to the plain express Words thereof, but also to the mystical Sense of it? You find it recorded in the Book of your great Legislator Moses, that Abraham having two Sons, one by his Servant-maid Agar, the other by his Wife Sarah, a Woman of liberal Birth and Education: The first after the ordinary Prescript of Nature, nothing divine or extraordinary mixing with his Birth; the other's Birth being miracu-

lously predicted by God, and great Blessings foretold to be consequent upon it. II. But you must understand, that besides the historical Sense, there is a mystical or allegorical Meaning in this; for these two Women, Agar and Sarah, do signify the two Covenants, the one of the Law, and the other of the Gospel: The History of Agar doth denote the first Covenant, which God made when he delivered the Law to Moses in Mount Sinai; which, by reason of its slavish Ceremonies, which it binds its Votaries to, is not unaptly represented by Agar a Slave. For the Inhabitants of Arabia, where Mount Sinai is, call this Hill by the Name of Agar; which being the same Name with Abraham's Maid-servant, does very fitly represent the City of Jerusalem as it now is, or the Condition of the present Jews, who are under the Slavery of the Mosaic Ordinances. But our Mother, the Christian Church, which is the spiritual Jerusalem, and which Christ came from Heaven to settle, is free from all these cumbersome Rites. And this Preferableness of the Christian State before the Jewish, altho' it be made up chiefly of Gentiles, cannot be better expressed than in the Words of the Prophet Isaiah, Chap. 54. 1. Sing O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the Children of the Desolate than the Children of the married Wife, saith the Lord. III. But you ought to observe further from this History before us, Brethren, That as Isaac, and not Ishmael, had the Promise entailed upon him and his Posterity, of inhabiting the Land of Canaan; so we Christians are made Heirs of eternal Life: Nay, we may carry on the Allegory of this History further; viz. That as Ishmael, Abraham's carnal Son, grieved the spiritual one Isaac by deriding him, Gen. 21. 3. so the carnal Jews do at this day torment and persecute the Christians. But what does this Historical Relation in Holy Writ further say? Why, there it is recorded, that when Sarah said, Cast out this Bond-woman and her Son, for the Son of this Bond-woman shall not be heir with my Son Isaac; God Almighty was pleased to affirm her Judgment therein; and to command Abraham to hearken unto her Voice, for in Isaac shall thy seed be called, Gen. 21. 10, 12. Now as Ishmael was cast out, so shall all the Jewish Ceremonies be abolished; and we Christians be in God's peculiar Favour, as being his spiritual Sons, and not the Sons of that slavish Mother the Jewish Church, who is condemned to the Drudgery of so many Ceremonies.

PARAPHRASE

The Fifth Sunday in LENT.

The GOSPEL. S. JOHN VI. 1.

I. **J**ESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. II. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. III. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. IV. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

* The fifth & Sunday in LENT.

The COLLECT.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord. *Amen.*

The

PARAPHRASE on the GOSPEL. S. John VI. 1.

I. Our Blessed Saviour passed over the Sea, or Lake of Galilee, otherwise called the Sea of Tiberias, from a Town situated upon it, to the Shore which is opposite to Capernaum and Jerusalem: whither a great number of People followed him, partly excited by curiosity of seeing some great Miracle done, by a Person whose Fame had filled all the Country upon that account; and partly to receive Benefit by him, in having their Diseases cured. But, whilst the People were either passing over the Lake by Ship to him, or going round about by Land, our Saviour, with his Disciples, retired for some time into a Mountain, partly to refresh themselves by a pleasant Retirement, and partly for the better Instruction of the Disciples. Now this happened a little before the Passover of the Jews, which was the third after our Saviour's Baptism. II. Some time being spent in the Mountain, our Saviour looking about, espied a vast swarm of People moving towards him; and having a mind to try the Faith of Philip, one of his Disciples, which he had found sometimes to be a little wavering, he spake to him thus: Philip (says he) Can you tell where we may buy Provisions to entertain all this number of People, which you see here coming to us? Strange! Sir, replied he, that you should talk of entertaining this Multitude. If you were to lay out Ten-pounds only in Bread, (as so much is not to be procured in this hilly Country) every one of them would hardly have a Mouthful. III. Another of the Disciples, Andrew the Brother of Peter, thinking that our Lord did design something very extraordinary by this Question put to Philip, told him, That there was a Boy that had five Barley Loaves and two small Fishes to sell, which they had some thoughts of buying for their own eating; but he presumed they would signify very little for the entertaining so vast a Multitude. With that our Saviour gave Command to his Disciples, to make the Men sit down upon the Grass in Companies; it being a large green Field, and fit for that purpose. And there were five thousand Men only that were so disposed, Matth. 24. 21. Then our Saviour taking the Loaves into his hand, and craving a Blessing, as he constantly did before Meals, distributed the Loaves among his Disciples, and the Disciples

among the several Companies, it still encreasing in their hands as they delivered it out. The same was done as to the Fishes, till all of them had their Bellies full, and none of them were willing to eat any more. IV. After the Meal was over, and every one well satisfied, our Saviour, to set his Disciples an Example of Parsimony, and that they should not continually depend upon his Power of working Miracles for finding them with Provisions, bids them gather up the Fragments which remained; for, he was unwilling that any good Food should be lost. And when they were gathered all together, they filled twelve Bread-baskets, just the number of the Apostles, a sufficient Burthen for each of them to carry. This was so great and so plain a Miracle, as made all the Beholders thereof to conclude, that this was certainly the Messiah who was expected to come into the World, who did greater Miracles than their Legislator Moses.

VARIOUS READINGS.

* Introit.

Save me, O God, for thy name sake, &c. Psal. 54.
Glory be to the Father, &c.
As it was in the beginning, &c. 1 B. Edw. 6.

NOTE.

(g) This Sunday was called by the Greeks *μεταχρηστικὴ τῆς ἑβδόμης νηστείας*, the fifth Sunday of the holy Fast. The Latins call it, *Dominica de Lazaro, the Sunday of Lazarus*. Others *Judica*, from the beginning of the Psalm of the Day, Psal. 43.

PARAPHRASE on the COLLECT for the fifth Sunday in Lent.

We beg of thee, O Almighty God, to look down with Pity and Compassion upon thy People which now pray unto thee; that by thy gracious Providence they may have their Bodies preserved from all Misfortunes, and their Souls defended from Sin and Temptation: Which we ask for the sake of Jesus Christ our Lord. *Amen.*

The Fifth Sunday in LENT.

The EPISTLE. HEB. IX. 11.

I. **C**Hrist being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. II. For if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? III. And for this cause he is the Mediatour of the new testament, that, by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

The GOSPEL. S. JOHN VIII. 46.

I. **J**esus said, Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God, heareth Gods words; ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory; there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead: and the prophets are dead: whom makest thou thy self? III. Jesus answered, If I honour my self, my honour is

PARAPHRASE on the EPISTLE Heb. IX. 11.

I. Our blessed Saviour Christ being come into the World, and made a High Priest (not like the Jewish ones, who by their Sacrifices procure only temporary Blessings,) but to purchase for us a future state of Happiness, by virtue of a nobler and more perfect Dispensation than the Mosaical; which is a most exquisite Building erected by God himself, not like that of the Jewish Tabernacle, in which so much human Manufacture, and so many carnal Ordinances, intermixed; not by offering a Sacrifice by the Effusion of the Blood of Goats and Calves, as the Old Law required, *Lev. xvi.* but has made an Atonement by his own Blood; not entering into the holy Sanctuary once in a Year, to make an atonement for the Congregation, ver. 33. as the Jewish High Priest did, but once for all entered into Heaven, which that former Entrance of the Priest was a Type of, having procured an Atonement for ever for the Sins of all Mankind by his Death, not frequently repeated, as in the Jewish Sacrifices, but once undergone. II. For if Persons who were under a legal Uncleaness, by which the Body only was defiled, might be by the Old Law purged therefrom by being sprinkled by the Blood of Bulls, Cows, and Goats, which were only irrational Animals, *Numb. xix.* most certainly the Blood of Christ, who was not only an Offering without blemish in his Body, as the legal Sacrifices ought to be, *Lev. xxii. 20.* and was utterly void of all Sin and moral Impurity likewise, but had the eternal Deity united in his Person; I say, most certainly the Blood of so great and holy a Person shall cleanse even your Souls from Sin, as the other Offering did from legal Pollutions of the Body; that you may be enabled to pay an acceptable Service to the one and true God as you ought to do. III. Upon this account it pleased our blessed Saviour, to interpose himself as a Mediator between God and Man, for the establishing a new Covenant; that those Sins might be forgiven by God, which by the Tenour of the first Covenant were not remissible; that they who are called to the Profession of Christianity, and are under the Privileges of the Gospel-Covenant, might receive the Reward of eternal Happiness, which is promised under this Covenant, *1 Tim. 4. 8. Heb. 8. 6.*

PARAPHRASE on the GOSPEL. S. John VIII. 46.

I. Our Saviour Christ being in the Temple-Courts with some of the Jews, who questioned the Truth of his Mission, spake thus: You deny that I am sent by God, and arraign me

of the foulest of Crimes, Imposture; and yet I desire any of you to convince me of it: But if the Doctrine which I preach, and the Character which I lay claim to, be true; what Reason is there that you do not believe what I say? All good Men, whose hearts God disposes to be of an unprejudiced and docible Temper, do readily hear and embrace those pious Discourses which tend to the Honour and Glory of God, such as mine are: But the Reason why you despise and undervalue them, is, because you are of a Nature averse to the divine Truths. The Jews replied, Now you plainly make our Words good concerning you, that you are a Man of the wicked and Latitudinarian Principles of the Samaritans, holding not only their Heretical Tenets, but asserting with them, that Men may be saved out of the Jewish Church; and that besides, you are a wild Enthusiast, or perhaps actuated by some wicked Spirit. II. Our Saviour answered: As to Samaritanism, that is only a hard Word which you are pleased to make use of to fully the Character of the best Men; and therefore I do not think it worth my while to defend my self from that which you yourselves do not really think me guilty of. As to Enthusiasm or Madness, you have no other Reason to impute this to me, but only because I have an extraordinary Zeal for God's Honour; which indeed you dishonour me for, but have rather much greater Reason to respect me. If I were that false Prophet which you would have me to be, I should be seeking all Opportunities of advancing my own Honour; which by a view of the whole Tenour of my Life and Conversation, 'tis plain I do not: And I doubt not but God will find ways to vindicate my Honour, and revenge the Indignities which are offered to his injured Ambassadors, as he had formerly done, *2 Chr. 24. 22.* But I tell you plainly, that as little as you value me, such I am, that whosoever shall observe the Rules of my Religion, shall not be under the Power of Death, but shall enjoy a blissful Immortality to all Eternity. The Jews taking his Meaning to be, that his Followers should not die, returned upon him thus: Now we are certain that thou art mad, or possessed; for, since Abraham and the Prophets, and all the great Men of Antiquity, are dead, How should you, and your Followers only, have a Privilege not to die? Do you take your self to be more in favour with God, than these extraordinary Persons? and yet all these are dead. I pray what are you, that you should pretend to bestow such Benefits upon your Followers, which God did not think fit to afford to his chiefest Favourites and Friends? III. To this our Saviour

The Sunday next before E A S T E R.

is nothing ; it is my Father that honoureth me, of whom ye say, that he is your God ; yet ye have not known him ; but I know him : and if I should say, I know him not, I shall be a liar like unto you ; but I know him, and keep his saying. Your Father Abraham rejoiced to see my day, and he saw it, and was glad. IV. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham ? Jesus said unto them, Verily, verily I say unto you, Before Abraham was, I am. Then took they up stones to cast at him : but Jesus hid himself, and went out of the temple.

* The ^b Sunday next before E A S T E R.

The COLLECT.

Almighty and everlasting God, who of thy tender love † towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility ; Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. Amen.

The

viour replied, If I my self only should speak in my own Honour, I could not so readily expect you to credit what I say ; but it is God, my Father, who gives Testimony to my Doctrine, by confirming it by the Miracles which you see me work ; that God whom you appropriate to your selves as your particular God : But as familiar as you make with him, you are not so sufficiently acquainted with him, as to understand his Testimony which he gives of me ; but I am better acquainted with him, as having a closer Union with the Divine Nature ; which is a great Truth I must not deny, as you do this and many others : Nay, my Knowledge of him is demonstrated, by more readily obeying his Commands than you do. And as for Abraham, though he was a very great and holy Person, he was exceedingly rejoiced to see that I should be born into the World ; meaning that time when it was revealed unto him, that in his Seed, of which the Messiah should come, all the Nations of the Earth should be blessed. IV. The Jews, who understood his Words only in gross Sense, replied, We are confident that, by your Looks, you cannot be fifty Years of Age ; and not having lived out half a Century, how could you have lived in Abraham's time, who flourished so many Ages ago ? But to this our Saviour answered again, I will assure you, that I had a Being long before Abraham. The Jews who heard this, understood it as his laying Claim to the Divinity, or at least to be an impairing the Honour of their great Progenitor Abraham ; and being highly enraged, essayed to stone him, which was the Punishment due to Blasphemers, as they took him to be : But our Saviour took care to hide himself among some of the Multitude, who were his Friends ; and so he escaped the Fury of his Adversaries.

VARIOUS READINGS.

Introit.

- * Hear my crying, O God, &c. Psal. 61.
- Glory be to the Father, &c.
- As it was in the Beginning, &c. 1 B. Edw. 6.
- † Towards Man has sent our Saviour Jesus Christ. O. C. P.

NOTE.

(b) Sunday next before Easter.] This Sunday is the first Day of the Passion-Week, which was a time of very great Devotion and Esteem in the ancient Church. It was called by the Greeks Ἑβδομάς μεγάλην, the Great Week. We find this Rule in the Apostolical Constitutions ; Τὴν δὲ μεγάλην ἑβδομάδα πᾶσαν, καὶ τὴν αὐτὴν, ἀργεῖται, Let the Holy Week, and the Week following, be kept for Holidays, Constit. Apostol. lib. 1. cap. 33. St. Chrysostom gives us the Reason why it was called the Great

Week : Μεγάλην καλεῖται αὐτὴν, ἐκ ἐπιδόαν μέγαν, &c. We do not call this the Great Week, because the Days of it are longer than those at other times (for there are some Days longer than these ;) neither because they are more in number than those of other Weeks (for all the Weeks of a Year are equal ;) but because great things were performed by our Lord in it : For in this great Week there was an end put to the long-exercised Tyranny of the Devil, Death was extinguished, the strong Man was bound, he was spoiled of his Arms, Sin was taken away, the Curse was abolished, Paradise was opened, Heaven was made accessible : Men were mixed with Angels, the Partition-Wall is taken away, the Rails are pulled down, the God of Peace has made Peace both in Heaven and Earth. For this Reason it is called the Great Week ; and as this is the Head of the other Weeks, so the Great Sabbath is the Head of this Week. Chrys. Hom. LXXVIII. Tom. V. St. Ambrose's Office calls this Week by the Name of Authentica ; and the Council of Laodicea, c. 46. by the Name of the Week, emphatically. This Sunday is also called ἑορτὴ βασιλική, the Feast of Palms. For Theophanes has an Homily inscribed, ἐκ τῆς βασιλικῆς ἑορτῆς, upon the Feast of Palms. The like Compellation was given it by the Latins. It is called in Gregory's Sacramentary, Dominica de ramis Olivæ, the Sunday of the Branches of Olives. But in St. Ambrose's Office, by Isidore and Alcuinus it is called Dies Palmarum, the Day of Palms. Isidore says, Orig. lib. 6. that it was likewise called Dominica Pascha petentium, vel Competentium, the Sunday of the Competents, or of those who stand Candidates for Baptism at Easter. It was otherwise called, Dominica capita lavantium, or Capitilavium, the Sunday of washing Heads. For, as Alcuinus says, Moris erat lavandi capita infantium qui ungendi sunt sabbato sancto, ne observatione Quadragesimæ sordidati, ad unctionem accederent ; it was a Custom to wash the Heads of Infants, who were to be anointed on the holy Sabbath, lest they come to Unction with Heads soiled by the Observation of Lent. It was likewise called Dominica Indulgentiæ, the Sunday of Pardon, because the Catechumens were admitted to Baptism, and received Pardon for their Sins ; that being an usual Name for Baptism. Cod. Theod. l. 6. Capit. l. 7. c. 204.

PARAPHRASE on the COLLECT for the Sunday next before Easter.

O all-powerful and eternal God, who art a God of tender Mercy, James 5. 11. and hast sent thy Son in likeness of sinful flesh, Rom. 8. 3. though he was before in the Form of God, &c. Phil. 2. 6. and being found in fashion as a man, to humble himself, and become obedient unto Death, even the death of the Cross, Phil. 2. 8. shewing by this the most unparalleled Example of Humility : We beseech thee of thy Goodness to give us Grace, that we may take Copy from his Humility and Patience whilst we continue here, and may share with him in his blessed Resurrection hereafter. And this we beg for Jesus Christ his sake. Amen.

PARAPHRASE.

The Sunday next before EASTER.

The EPISTLE. PHIL. II. 5.

I. **L**ET this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. **II.** Wherefore God also hath highly exalted him, and given him a Name, which is above every name; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The GOSPEL. S. MATTH. XXVII. 1.

I. **W**hen the morning was come, all the chief priests and elders of the people took counsel against Jesus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour. **II.** Then Judas who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potters field to bury strangers in. Wherefore that field was called, The field of blood unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potters field, as the Lord appointed

PARAPHRASE on the EPISTLE. Phil. II. 5.

I. I advise you, my Christian Brethren, that you would do your best to imitate that admirable Humility and Lowliness of Mind, which was remarkably conspicuous in our blessed Lord; who enjoying the Happiness and Glory of the Divine Nature, and being equal, in Honour and Dignity, to God the Father, as partaking of the same eternal God-head with him; yet he was pleased to evacuate himself of this incomprehensible Glory, and by a low Abasement of himself to take upon him not only the Nature of a mortal Man, but to become one of the meanest and poorest of that Species during his Life-time, and at last to die the Death of a Slave; for he was not only clothed with an human Body, and personally united to an human Soul, but he was pleased to submit to Death also, undergoing the most painful and most disgraceful of all Deaths, that of the Cross. **II.** Which was a meritorious Cause that engaged God the Father, the Fountain of the Deity, to advance the human Nature of Christ to such a most transcendent degree of Honour, as no Creature in the Universe besides did enjoy; that being before personally united to the second Person of the Trinity, and now with it ascended into Heaven, he was ordered to have paid him, the same divine Honour and Worship which were ascribed to God the Father formerly; and that Angels in Heaven, and Men in Earth, should adore him, and Devils in Hell should tremble at his Power: Inasmuch that Jesus Christ should be confessed to be the supreme God, by the Tongue both of Men and Angels of all sorts; not to the diminishing of the Honour of God the Father, but for the greater Display of it, by his having found out such a wonderful and unexpected Method for the Salvation of Mens Souls.

PARAPHRASE on the GOSPEL. S. Matth. XXVII. 1.

I. Our blessed Saviour being betrayed by Judas the Night preceding his Passion, was before Day hurried away, by the Officers who apprehended him, to Caiphas the High Priest's House; who, after having examined several Witnesses who gave in some false and malicious Depositions against him, detained him in Custody till the Sanhedrim, (or the Assembly of the Chief Priests and Elders) could be convened: And

they, pushed on by the Novelty of the Proceeding, and their Malice against our blessed Saviour, met together as soon as it was Day; and entering into a Debate concerning the taking away his Life, upon the Depositions which had been given in against him, in a very little time resolved it in the Affirmative. Therefore they forthwith order him to be put in Irons, and to be led away to Pontius Pilate the Roman Governour of the Province; that he, by his Sentence, might ratifie their previous Judgment upon him, as a Criminal worthy of Death, upon the Articles which they had exhibited against him. **II.** Upon this, Judas, his traiterous Disciple, when he saw that his Master, by his means, would be sentenced to Death, and suffer accordingly; who, 'tis probable, he thought before might free himself by a Miracle; being confounded with the greatest degree of Shame and Despair upon the Reflexion of his unparalleled Perfidiousness and Villany, run back in great Agony of Mind to the Sanhedrim, and threw down the thirty silver Shekels, the Bribe they had given him, before them; crying out, I have committed an unpardonable Sin, in taking away the Life of an innocent Person. They made him no other Reply, but, that That was a matter, which as it did not concern them, so he was to answer for it if it was true; and, That he should trouble them no more about it, who were busie about other more important Affairs. So he left with them the Money, and went aside into some private place, and, strangled himself; where lying till his Body was swollen, his Guts forced their way through his Belly, *Acts. 1. 18.* The Sanhedrim having received the Money, and considering that it was base Gain, like that of the Hire of a Whore, *Eccl. Deut. 23. 18.* which was not to be brought into the Treasury of the Lord's House; they agreed to buy therewith a sorry piece of Ground, which a Potter had spoiled by digging for Earth in it to make his Wares: This being offered to Sale at a cheap rate, the Sanhedrim bought it for a Burying-place, to inter the Heathens who should happen to die at Jerusalem. Upon this Occasion, that Field was called in Syriack, *Hakel Dama*, or, *The Field of Blood.* (Which thing is prophetically prefigured by two Passages in the ancient Prophets; the one Jeremy, Chap. xxii. where there is mention made of buying a Field; but particularly *Zach. 11. 12.* *So they weighed for my Price thirty pieces of Silver, and the Lord said unto me, cast it unto the Potter, a goodly Price that I was prized at of them. And I took the thirty pieces of Silver,*

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appointed me.) III. And Jesus stood before the governour; and the governour asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governour marvelled greatly. IV. Now at that feast the governour was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas or Jesus, which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. V. But the chief priests and elders perswaded the multitude that they should ask Barabbas, and destroy Jesus. The governour answered and said unto them, Whether of the twain will ye that I release unto you? They said Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governour said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. VI. Then the souldiers of the governour took Jesus into the common hall, and gathered unto him the whole band of souldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews.

Silver, and cast them to the Potter in the house of the Lord.) III. Our Saviour now being brought, as a Criminal, before Pilate, the Roman Governour's Tribunal, the Governour, looking upon his vulgar Habit, asked him in a scornful way, partly in contempt of the Person brought before him, and partly to reflect upon the Jewish Nation, whom he knew to be eager in their Expectations of a great Prince to rise up among them; What (says he) art thou the Jews King, which they are in such Expectation of? Our Saviour replied, I am that Person you mention. Pilate thinking he had some allegorical Meaning which he did not understand, and that there was no Danger to the Roman Government to be expected from a Man's airy Notion of a Kingdom, without Arms or Soldiers, laid no weight upon this Confession, but proceeded to further Evidence against him. And when the Articles which the Jews had drawn up against him were read, and the Witnesses to make good their Charge, produced; he gave no Answer to them, as being frivolous and inconsistent, and such as a wise and sagacious Judge would despise. At this Pilate said, Have you no Concern to defend your self against these Accusations, which strike at your Life? But he gave no Answer to this neither, as knowing that there was nothing capital objected against him, or which could amount to the Treason they charged him with: Which made Pilate not a little amazed, to find so great a degree of Constancy of Mind, and Unconcernedness at Death, in a young Person of so ordinary an Education. IV. Now it had been a Custom of some considerable time standing, for the Governour of that Province, at the Feast of the Passover, which was the great Festival of the Year, out of Complaisance to the Jews, to pardon some Condemned Person whom they should nominate. And there was at that time under Sentence of Death, one Barabbas, a notorious Highway-man, who had done a great deal of Mischief to the Country both by his Murders and Robbery. Wherefore he put it to their Choice, whom they would desire to be pardoned for their sakes, that infamous Miscreant, who had been such a Pest to the Publick, or Jesus, who was called the Christ; thinking, that though 'twas plain they had maliciously accused him, yet they would, out of pure shame, disguise their Resentments, and choose rather that Jesus should live, than such a wicked and notorious Offender should escape. But it must not here be omitted, that during the time that Pilate was upon the Bench, his Wife sent a Messenger to him, earnestly desiring of him, not to concern himself in the

Condemnation of that holy Prophet who was brought before him; for she had that Morning, since he rose, been under most inexpressible Agonies, in a Dream upon his account. V. Pilate having made the Proposal to the People, of their choosing one to be pardoned, either Jesus or Barabbas; the Members of the Sanhedrim, who were there very active in managing the People, perswaded them to make their Suit for Barabbas, and leave Jesus to suffer. The Governour again asking them which of these two Criminals they desired should be pardoned, they cry out Barabbas. Pilate enquired further, What they would have done with Jesus? They being still under the same Direction, cry out unanimously, Let him be crucified. Pilate then began to expostulate the Case with them, telling them, that they had not proved him guilty of any Capital Offence. This served only the more to enrage the furious Rabble, who still cried the louder, Let him be crucified. Pilate now perceiving that his Endeavours to save him were to no purpose, and fearing that the Rabble, who already began to be mutinous, might proceed to an open Defection, was forced to give way to their Cruelty; but, according to the Custom of the Jews among whom he conversed, washed his Hands, in token that he was not to be blamed for the condemning an innocent Person, but they who forced him to it. The People cry out again, We will excuse you, O Governour, from any share of the Crime, if it be any; and let this Man's Blood, if he die wrongfully, be revenged upon us and our Posterity. Upon this he gave out an Order for Barabbas's Discharge; and another, for Jesus to be first scourged, and afterwards crucified. VI. Then some of the Governour's Guard, who were Lictors, or Persons appointed to execute his Sentences, took Jesus from the Bar before the Tribunal, and carried him into the *Prætorium*, or Court of the Governour's Palace, who invited the rest of the Soldiers belonging to the Company, to take a share in the Sport which they designed to make with this blessed, though condemned, Person. All this Rabble Soldiery being now gotten together, they turn all the Relation which they had heard of his Spiritual Kingdom into Mockery; taking off his usual Cloaths, and putting on him a purple Robe, of the same Fashion; as Princes use to wear: And for a Crown, they place on his Head a Wreath of Thorns in the Figure of a Regal Diadem; for a Sceptre, they put a Reed in his Hand, kneeling before him in a scornful manner, saying, Long live Jesus, King of the Jews. When they were weary of deriding this blessed

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Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucifie him. VII. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink, mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. VIII. And sitting down they watched him there; and set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.** Then were there two thieves crucified with him: one on the right hand, and another on the left. And they that passed by, reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thy self: if thou be the son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save: if he be the King of Israel let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now if he will have him: for he said, I am the son of God. The thieves also which were crucified with him, cast the same in his teeth. IX. Now from the sixth hour there was darkness over all the land, unto the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus when he had cried again with a loud voice yielded up the ghost. X. And behold, the vail of the Temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept, arose, and came out of the graves,

blessed Person, they proceed to exercise Acts of their Cruelty upon him; sometimes spitting in his Face, other times taking the Reed or Cane out of his Hand, striking him over the Head with it, and by that driving the Thorns into his Temples. After this they put on his own Cloaths again, and led him away to the Place where he was to be crucified. VII. But his Cross being too heavy to be carried by one Person, they lay the Transverse and heaviest part on the Shoulders of our blessed Lord; pressing one *Simon of Cyrene*, a City in the Region of *Decapolis* in *Syria*, to lift up the long Beam of it. The place of Execution was called *Golgotha*, or the Skull-Field, receiving that Name from the Bones and Skulls of executed Malefactors, who were buried there: Being arrived here, he had a Cup offered him of medicated Drink, compos'd of four Wine and Bitters, which was used to be given to Persons who were going to suffer that Death, to intoxicate their Heads, and stupify them, that they might bear their Pains with less Sense; but our Saviour just tasting it, gave back the Cup without drinking. Then they nailed him to the Cross: The Soldiers which had the Charge of the Execution, shared his Cloaths among them: and because his upper Garment could not be conveniently divided, they cast Lots for it, *John 19. 23.* by which that Passage of the Psalmist was literally verified, *Psal. 22. 18.* *They parted my Garments among them, and cast Lots upon my Vesture.* VIII. The Captain who was sent to attend the Execution, and the Soldiers who were there under his Command, sat down, to watch him till he was dead; they having fixed an Inscription over his Head upon the main Beam of the Cross, containing the Matter of his Accusation, which was, **THIS IS JESUS THE KING OF THE JEWS.** It must likewise be remembred, that there were two Malefactors who were condemned for Robbery, and were crucified at the same time, one on each side of him. The Jewish Rabble which flocked about the Cross forgetting his late Miracles, and the beneficial Cures which he had wrought among them, now upbraided him with some of the trivial Articles which the Sanhedrim had given in against him; crying out, O you that could destroy the Temple, and build it again in three Days, exert some of this great Power now in your own Behalf, and preserve your self, which is easier to do than to rebuild the Temple in so short a time: If you be the Messias,

come down from the Cross, and don't let a Person of that Power be held by those Nails. Several of the Members of the Sanhedrim, whose Malice had drawn them thither to be Beholders of this sad Spectacle, derided him also in such like words: Here is a Man that talks of saving all the World; and yet he can't save himself from this painful and ignominious Death: If he be the Messias, let him come down from the Cross; and we that are learned in our sacred Laws and Traditions, will believe him to be so, as well as some of his few ignorant Followers: He made bold Claims to the divine Favours, pretending to be God's Son: therefore let God take down his Son from the Cross, if he bear that fatherly Affection to him. One of the Thieves, who was crucified with him, upbraided him in like manner. IX. Now from before Twelve-a-clock, the time when he was fastened to the Cross, till Three-a-clock when he died, there was an unheard-of Darkness, the Sun being so obscured, that it gave little Light to the World during that time: But about Three-a-clock in the Afternoon, our Saviour cried out with a strong Voice, uttering these words out of *Psal. 22.* in the Syriack, then vulgarly spoken, *Eli, Eli, lama sabachthani,* My God, my God, why hast thou forsaken me? Upon the hearing these words, some of the Spectators, who being at a considerable Distance, and not hearing the distinct Sound of the words, fancied he called for the Assistance of *Elias*, whom the Jews expected at this time, to return into the World. Then one of the Company, observing him in that vehement Agony, out of compassion to him, took a Sponge, tying it to a Stalk of Hysop, and dipped it in the Vessel of medicated Wine which stood by; and fastening it to a Pole, or long Reed, put it up to his Mouth, that by sucking he might refresh himself. Others, more hard-hearted and malicious, made this Reflexion upon the words he then spoke; He calls for *Elias*, but 'tis not *Elias* will save him. He spoke a few words more with a strong Voice, *viz. It is finished,* and then he died. X. It is further to be observed, that there were several great Prodigies, which attended the Death of this divine Person: The great Curtain, which was drawn cross the Temple, to skreen the Holy of Holies, was torn from the Top to the Bottom, without any visible Hand: At the same time, there was a terrible Earthquake, not only in *Judea*, but in great part of the World besides,

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graves, after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earth-quake, and those things that were done, they feared greatly, saying, Truly this was the son of God.

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For the EPISTLE. ISA. LXIII. 1.

I. **W**HO is this that cometh from Edom, with died Garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? II. I that speak in righteousness, mighty to save. III. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have troden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. IV. And I looked and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. V. I will mention the loving kindneses of the Lord, and the praises of the Lord, according to all that the Lord had bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindneses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction, he was afflicted, and the angel of his presence saved them: in his love, and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit, therefore he was turned to be their enemy, and he fought against them. VI. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the

besides, which tore many rocky Hills in pieces, and opened the Monuments of the Dead, making way for some of them to come out of their Graves soon after, to accompany Christ in his Resurrection, who at that time appeared to several in Jerusalem. Now when the Captain, and some others of the Soldiers which were under his Command, took notice that this terrible Storm happened just at our Saviour's expiring, and that the wonderful Darkness preceded it, they were under the greatest degree of Consternation; saying among one another, 'Tis to be feared that the divine Vengeance will prosecute us, for being Ministers of the Jews Cruelty towards this excellent Person, who was certainly of that divine Original, which he laid claim to.

NOTE.

(i) Munday before.] This Week, from the extraordinary Devotion of the Church in it, was called, The Great Week, and the Holy Week, and was so anciently observed, that the Observation thereof is attributed to the Apostles. Epiph. ad Audian.

PARAPHRASE on the EPISTLE. ISA. LXIII. 1.

The Prophet having in a Vision represented to his Imagination, a Person in a remarkable Habit, coming in great haste towards him, he addresses himself to the Person so represented, which is supposed to be the Messiah, in this manner. I. Who is this extraordinary Person, whom I see coming from the Country of Idumea, and as it were from Bozra, a principal Town thereof, having his Cloaths died, as it were, with Spots of Red upon them? Who is this Person whom I see arrayed with such a resplendent Coat of Male, making up towards me with large and hasty Steps? The Person who appeared made Answer to this Question, in this manner. II. He whom you view with so much Eagerness and Admiration, is the Messiah, who will shortly publish a Religion of the most holy and righteous Doctrines; and being vested with the Omnipotence of the divine Nature, hath Power to confer eternal Salvation upon those who diligently

observe my Laws. III. To this the Prophet replied, What is the Reason of those Red Spots which appear upon thy Cloaths; which make them look like those of one who treads in a Wine-Fat, being discoloured by the Red Juice of the pressed Grape? The Person, who appeared in the Vision, made Answer: 'Tis true, I have been treading in a Wine-Fat, and that alone by my self; for this is an apt Resemblance of my single Suffering upon the Cross for the Sins of all Mankind; and by this Action I shall subdue the Devil with his Accomplices and all other Enemies of my spiritual Kingdom, as effectually as any temporal Conqueror vanquishes his Opposers, and wades through their Blood which flows over the Field of Battle. For, the time which has been long since determined for the Redemption of the World will shortly come on, when I shall obtain an entire Victory over all the Opposers thereof. IV. Now upon taking a View of those who could have any Pretence to be Sharers in this Redemption, I found that it was performed by my self alone, without the Assistance of any other; being supported therein by the Power of my own eternal Nature, and my great Zeal and Concern for the Souls of Men. And to make way for this, I will subdue all that make Opposition to this great Design, with as much Force as a victorious Soldier bears down his Adversary to the Ground, and tramples upon him there. V. And here I cannot forbear to lay hold of an Opportunity of praising the Divine Goodness for the many particular Favours which God has been pleased to confer upon the Nation of the Jews, during the Series of many Ages: For God openly declared, that they should be his People who should worship him the true God only, and not like the Gentiles, who pay a lying Worship to Idols: And this was the Reason that he so frequently delivered them from such eminent Dangers which they were in. When they were under any great Affliction, God himself seemed to take their Trouble to Heart; and during the Succession of many Ages he defended them, with as much Tenderness as a Nurse does the Child which she carries in her Arms. VI. Then the Person represented in the Vision proceeded in his Discourse, and gave some particular Instances of God's miraculous

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the sea with the Shepherd of his flock? Where is he that put his holy spirit within him? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting Name? That led them through the deep as an horse in the wilderness, that they should not stumble? as a beast goeth down into the valley, the spirit of the Lord caused him to rest: so didst thou lead thy people to make thy self a glorious Name. VII. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: Where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou O Lord, art our Father, our redeemer, thy Name is from everlasting. VIII. O Lord, Why hast thou made us to erre from thy ways? and hardned our heart from thy fear? Return for thy servants sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have troden down thy sanctuary. We are thine, thou never bearest rule over them; they were not called by thy Name.

The GOSPEL. S. MARK XIV. 1.

I. **A**fter two days was the feast of the passover, and of unleavened bread: and the chief priests and the Scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uprore of the people. II. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaster-box of ointment of spikenard, very precious, and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this wast of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone, why trouble you her? she hath wrought a good work on me. For ye have the

culous Preservation of the Jewish Nation in former times, in these or the like words: Is not God the same Almighty God still, as when he conducted them and their Leader Moses through the Sea? Can't he afford another Person as powerful Influxes of his Spirit, and endow him with as constant a Power of working Miracles as he did Moses? No one can doubt of this, who considers, That it was through the Efficacy of the Divine Power, (God thereby having wise Designs to discover that he was the only true God,) that at the waving of Moses's Rod the Waters of the Red-Sea retired on each side. For God provided for the Safety of his People as they were passing over the Sea-Sands, and afterwards over the barren Wilderness, conducting them with as much Security, as a Horse that is led in the hand of a careful Groom, and afterwards lodged them in the Country of Canaan, as much to their Satisfaction, as it is for Cattel, after hard Labour, to be depastured in a green Meadow; thereby acquiring to himself extraordinary Fame among all the Gentile Nations round about. VII. When the Person represented in the Vision had made an end of speaking, I thus addressed my self to God in Prayer. O our gracious God, I beseech thee to look down with an eye of Compassion from Heaven, which is the Seat of thy Majesty, and where thy essential Glory does chiefly display itself, upon the Calamities of thy People, and work their Deliverance. And since we see such a Torrent of Misfortunes breaking in upon us, our Church and Nation has reason to expostulate with thee, O great God; Where is thy wonted Love and Affection, where is thy Almighty Power which thou wast wont formerly to exert on our behalf? What can put a Bar to these infinite Perfections of thine? Most certainly thou dost still bear the same paternal Affection to us: Though our great Progenitors Abraham and Jacob, being removed to another State, should be divested of their natural Affection to their Offspring; though at so remote a distance they should not have a Cognizance of our human Affairs, nor be able to relieve us under our Misfortunes; yet thou, our Father by Creation, hast the tenderest Regard to us thy poor Creatures; thy Goodness disposes thee to redress our Misfortunes, and thy everlasting Power furnishes thee with Ability to do it. VIII. Why hast thou, by thy withdrawing thy Grace and Favour from us, suffered us to fall into such a Degeneracy of Manners, as to pull down those heavy Judgments which we foresee must befall us? I beg of thee, that thou wouldst afford us a fresh Experiment of the Kindness which thou bearest to thy chosen People, the twelve

Tribes of the Jewish Nation. We have possessed the Holy Land but a little while, in comparison of that perpetual Inheritance which we expected to have enjoyed therein: And now we find, that our Idolatrous Enemy will profane and destroy the Holy Temple, where thou the only true God art worshipped. Indeed these thy Judgments are unsearchable, since thou indulgest such Favour and Success to our wicked Adversaries, and dost visit us, whom of all the People of the World thou hast been pleased to enlighten with a Knowledge of thy true Worship, with such afflicting Calamities.

PARAPHRASE on the GOSPEL. S. MARK XIV. 1.

I. Our Saviour being with his Disciples, on the Tuesday in the Afternoon of the Week wherein he suffered, and the Paschal-Week commencing two Days after, the Members of the Sanhedrim were in a Consultation how they might get him into Custody, by some sly and private way, which the People might know nothing of, and after that to procure him to be condemned and executed. However, they thought it not convenient to enterprize this during the Feast of the Passover, for fear the People, to whom he seemed yet very dear, might make a Rising for his Rescue, during that mighty Concourse. II. Now some time, whilst our Saviour continued in this Place, which was Bethany, a Village not far distant from Jerusalem; he being one day at Dinner, a devout Woman, of the number of his Followers, viz. Mary Magdalen, John 12. 3. having in her Possession a Bottle of very rich Perfume, such as Persons of the best Quality used to have their Hair anointed with at Festival Times, she broke the Vial over his Head, shedding the fragrant Perfume upon it, in token of her great Respect to him. Upon this, one of the Disciples, viz. Judas, John 12. 4. endeavoured to persuade some of the rest that this was an Act of very great Profuseness, forasmuch as this Vial of Perfume might have been sold for three or four Pound, which would have been a considerable Charity to have given to the Poor; Which Objection having some force with a few of the Disciples, they joined with him in censuring the devout Woman, for this Respect shewed to our blessed Lord. Upon this our Saviour took them up, bidding them to be more moderate in their Censures upon her; seeing what she had done was a good and pious Action, and by no ways blame-worthy. For, as for the Kindness to the Poor, which some of you seem to prefer above all others, these Persons you will have longer with

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the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial to her. III. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. IV. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the good-man of the house, The master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished, and prepared, there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. V. And as they sat, and did eat, Jesus said, Verily I say unto you, one of you which eateth with me, shall betray me. And they began to be sorrowful, and to say unto him, one by one, Is it I? And another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but wo to that man by whom the son of man is betrayed: good were it for that man if he had never been born. VI. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: This is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an

with you than you will have me; and you may have many convenient Opportunities whilst you live to befriend them, but 'tis not very long that I shall be with you. This good Woman has done me a very distinguishing Honour, and above what could be expected from her; nay, perhaps, there may be something more ominous in this Action, than you are aware of: suppose that these are the Aromatics that are to perfume my Body to the Grave; I hope in this case you will not think the Charge too much to be laid out upon your dying Master, since 'tis the Fashion to be so profuse in this Expence, upon every ordinary Corps. But one thing I will assure you of, that wheresoever, throughout the whole World, the Gospel shall be preached, (as it shall some time or other be preached all over it) this very Action of this devout Woman shall be so far from being condemned, that it shall be celebrated as a Monument of her extraordinary Piety. III. Not long after this, Judas, who was surnamed Iscariot, (either from the Syriack word *Scherjut*, which signifies a Bag, or from the Town *Cariotum*, where he is supposed to be born, which Name was given by way of distinction, to mark him out from the other Judas, the Brother of James,) he being one of the twelve Disciples, offered his Assistance to the Sanhedrim, to betray his Master into their hands. This inclined them to alter their former Resolutions, of not taking him into Custody at the Paschal Season; but being glad of so unforeseen an Opportunity, gave him a Sum of Money as a Reward for his Treachery. IV. The first Day of the Paschal Week was now began, in which the Paschal Lamb was killed and consecrated at the Altar: When one of his Disciples ask'd him at what Place they should make Preparation to partake of the Passover, it being now high time to make the proper Dispositions for that Ceremony? With that, he dispatches two of his Disciples, Peter and John, with Command that they should go to Jerusalem, where they should be no sooner arriv'd, but that they should meet a Man carrying a Pitcher of Water; and that they should follow after this Person to the House whither he is going; and then enquiring for the Master of that Family, to deliver this Message: Our Master bid us to ask you, which was the Room where he and his Disciples should eat the Passover in? And upon this he shall lead you into a Great Room above-stairs, with a Table ready set out, and Couches about it to lie down upon: do you get the Paschal

Lamb ready to be eaten by us in this Chamber. These two Disciples being arrived at Jerusalem, found all things to occur, as our Saviour had foretold; preparing the Paschal Lamb, and making the other necessary Dispositions for that Solemnity. And when it grew towards night, our Saviour, with the rest of his Disciples, came to theforementioned place. V. Whilst they were at Supper, our Saviour said to them, I must now inform you of one Particular, which will not a little surprize you; There is one of you that is at this present eating with me at the Table, who shall betray me to the Sanhedrim. This occasion'd a very great Damp upon their Spirits; and every one of them being willing to purge himself from the Suspicion of such a Crime, cried out by turns, I hope, Sir, it is not I? Our Saviour replied, I told you before, that the Traitor was one who sat at the Table; I will now be more particular, and tell you, that he is one of those that is eating out of the same Dish with me. Indeed it is determined, for wise and great Ends, that I the Messias must die, as the Scriptures have predicted, but that shall not excuse the wicked Man who betrays me; for such a sad degree of Woe and Misery attends him, as a Punishment of his Crime, that a state of Non-existence would be far more eligible than his Being. VI. Before Supper was ended, our Saviour, designing to institute a new Sacrament in lieu of the old Paschal Rites, took a Piece of Bread into his hands; and, by a short Prayer blessing it, in solemn manner he broke it, delivering to every one of them a Piece in this form of Words, *Take, eat, this is my Body*; alluding to the Words of the Institution of the Passover, which he set up this Rite in lieu of, *Thus shall ye eat it, it is the Lord's Passover*, Exod. 12. 11. In like manner taking a Cup of Wine into his Hands, consecrating that likewise by a Prayer, he delivered it into their Hands severally, every one of all the Company drinking thereof: He pronouncing to them these Words; *This [Wine which I here deliver to you] is [a Representation and real Conveyance of the Benefits of] my Blood [which is the Sanction] of the New Testament [or Covenant] which God has been pleased to agree to enter into with Mankind [which is [shortly to be] shed [not for the Jews only, as God's peculiar Favourites, but] for [the] many, [or more numerous Gentiles.]* And now I have done this, I will assure you, that I shall not drink any more Wine till after my Resurrection; when I shall have received my Kingdom from God,

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an hymn, they went out into the mount of Olives. VII. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him; Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. VIII. And they came to a place which was named Gethsemani, and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible the hour might pass from him. And he said, Abba, father; All things are possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt. IX. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; Behold the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. X. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords, and staves, from the chief Priests, and the Scribes, and the Elders. And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master,

God, I may drink some again. And after having sung an Hymn, which was usual at the Celebration of the Passover, he went over the Brook Cedron, John 18. 1. to the Foot of the Mount of Olives. VII. And then our Saviour told them, that in that very Night they should all of them make a very great Defection from their Duty towards him; for, to use the Words of the Prophet Zachary, *I will smite the Shepherd, and the Sheep shall be scattered, i. e. You shall all of you cowardly forsake me, when you shall see me in Danger.* Peter disdaining to be accused with the rest of so much Perfidiousness, declared, that if all the other Disciples should forsake their Master, yet he singly by himself would stick to him. Our Saviour observing he had too great a Confidence in his own Strength, replies upon him, Well! Peter, as forward as you are in asserting your Fidelity towards me, and your Courage to suffer for my sake; before the second Cock-crowing, viz. the Break of Day, you shall thrice perfidiously deny me to be your Master. This served only to raise his Spirit, and the Assurance of his Sincerity and Courage, the more; provoking him to declare, That he would choose rather to die with him than to desert him. The like Protestation, after Peter's Example, was made by the rest. VIII. They then went into a publick Garden, called *Gethsemani*; and here our Saviour ordered his Disciples to sit down, whilst he retired a while from them to perform some private Devotions which he was at that time willing to pay to God; taking with him only Peter, James, and John, his three most beloved Disciples, to be Witnesses of his Agony: and then he appeared to be under the most inexpressible Grief and Anguish of Mind, declaring to them, that his Soul was surrounded with Sorrow, and that he was ready to die with it: I beseech you therefore, my dear Friends (says he) to tarry in the Place you are now in, for some time; and though I perceive you are inclinable to Sleep, yet I would have you a while keep your selves waking. And going from them a few Paces, he, in the humblest Posture of Devotion, fell prostrate upon the Earth, praying, among other things, in particular, That he might be excused from the terrible Punishment which he was to undergo, if there were any Possibility of it: For O my eternal Father (says he) all things are possible to thee which are not, for just Reasons, decreed by thee to be otherwise; therefore I pray thee, if there can be any way found to remove this bitter Cup from me, let me not drink it; but if thy Will, which is grounded upon the justest Reasons, has resolved it must go down with me, I submit to thy Pleasure. IX. After this, coming back to his

three Disciples, whom he had left at a small distance from him, he found them asleep notwithstanding his late Injunction to the contrary; wherefore he addressing himself to Peter, who had lately made such Protestations of his Fidelity and Obedience, What, Can such a faithful Disciple as *Simon* sleep contrary to his Master's express Command? Methinks, one Hour's want of Sleep were but a poor Requital of all the Pains, I have laid out upon you. However, I will take occasion, upon this Neglect of yours, to leave with you these Observations, which may do you and others Service when I am gone from you: First, Watchfulness and Prayer are the best Security against the Devil's Temptations: Secondly, Good Resolutions are oftentimes honestly taken up; but, through the Frailty of human Nature, are but carelessly prosecuted. With that he retired the second time, and prayed the same Prayer again. Upon his Return, he found them asleep likewise a second time, for they were very drowsy, and could not keep their Eyes open; but perceiving their Master by them again, they were perfectly ashamed of themselves, and under that Confusion could not tell what to say to him. And after having prayed a third time, he returned to them as before, and spoke to them in these Words: For all the Service which you can do me now by your watching, you may sleep on as long as you please; I should not now have any more need of your watching, though you had performed it with more Exactness than you have done: The time of my Suffering is come; and, what you have always been loth to believe, the Messiah is to be delivered into the Hands of unbelieving Heathens, to be put to Death by their Authority. The Wretch which betrays me, with his Confederates, is just upon us: Come, rise up, let us courageously meet them; and let us not cowardly stay here till they come up to us, as if we were afraid of the Death, which they design to inflict upon us. X. It was not very long after his having spoken these Words, but into the Garden comes Judas, with a numerous Rabble after him, some Soldiers of the Garrison armed with Swords, but more of the Town-Mob with Staves; all which had been gotten together by the Sanhedrim. Then the Soldiers, who were the more powerful part of this Company, and which the Jews mostly depended upon, not knowing Jesus, as having never been at his Sermons; Judas agreed upon a Sign to give them, how to distinguish Jesus by; for (says he) the Person, whom I salute, is the Man whom you are to take into Custody. Thus being come into the Garden, he goes directly up to our Saviour, and cried Master, Master, and then kissed him.

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master, and kissed him. And they laid their hands on him, and took him. XI. And one of them that stood by, drew a sword, and smote a servant of the high Priest, and cut off his ear. And Jesus answered, and said unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was dayly with you in the temple, teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man having a linen cloth cast about his naked body, and the young men laid hold on him. And he left the linen cloth, and fled from them naked. XII. And they led Jesus away to the high Priest, and with him were assembled all the chief Priests, and the Elders, and the Scribes; and Peter followed him afar off, even into the Palace of the high Priest: and he sat with the servants, and warmed himself at the fire; and the chief Priests, and all the council sought for witness against Jesus to put him to death, and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days, I will build another made without hands. But neither so did their witness agree together. XIII. And the high Priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. XIV. Then the high Priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy; and the servants did strike him with the palms of their hands. XV. And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Pe-

ter

him. Upon that, some of the foremost of the Company laid their Hands roughly upon him, and took him Prisoner. XI. But there was one Fellow, a Servant to the High Priest, who was more forward than the rest, and was the first who laid Hands on our Saviour; which Indignity Peter, who stood by him, not enduring, drew a Sword, he had then by his Side, and cut off the Man's Ear; which our Saviour afterwards miraculously restored, *Luke 22. 51.* Then addressing himself to the Multitude, he said, Why do you come out against me to take me into Custody like a Thief, with Swords and Staves? Why should you be for apprehending me more at this time, than whilst I preached to you in the Temple Courts, when you had as much Reason, and as good an Opportunity to do it? But this is in order to bring on my Suffering, which was predicted by the Prophecies of *Isaiah, Daniel,* and other ancient Prophets, and which must be accomplished now. When our Saviour was made Prisoner, all his Disciples run away with Precipitation from him, fearing that the Sanhedrim would extend their Cruelty towards them likewise. And there being a young Man, who had left his Bed upon the Noise of the Tumult, out of curiosity to see what was done, having only a Sheet wrapped about him instead of his Cloaths; he being nigh the Person of our Saviour, the Jews taking him to be one of his Attendants, laid hold on him as one of the Disciples: But he left the Sheet in their Hands, and fled away naked. XII. Then was our Saviour carried away before the High Priest, at whose house a great number of the Members of the Sanhedrim were assembled: But Peter, though full of Fear, had still, out of Love to his Master, a Hankering to know what Issue his Trial would have, followed the Company at a distance to the High Priest's Palace, and sat among the Servants in an Ante-room, by the Fire-side, warming himself, the Chill of the Night not being yet over. The Sanhedrim now were very active in picking up all the Witnesses they could against him, which might convict him of a Capital Crime; but all that they could say would not amount to it. And though some ill Persons offered falsely to depose something more considerable against him, yet there were such Inconsistencies in their Evidence, that they durst not trust the Merits of the Cause upon their Depositions. At last they got some naughty People, who perverted the Words of a former Sermon of his, which he used in an allegorical Sense, concerning his destroying the Temple and rebuilding it in three Days; and gave it in Evidence, as if he had some

ill Design of burning, or otherwise destroying, that noble Structure. But, even in these Depositions, there were Inconsistencies likewise. XIII. The High Priest being vexed, that all the Evidence given in against him amounted to so little, rose up from his Chair in a Passion, and spoke to Jesus in these Words; What! do you answer nothing in your own behalf? Do you make no Reply to these Accusations? But our Saviour did not think fit to give any Answer to this likewise, as knowing the Objections to be frivolous, and not worthy of Refutation. The High Priest had now but one way left to convict him; and that was an Oath of Adjuration, by which he was obliged to answer, upon Oath, to what Questions the chief Magistrate should think fit to propose to him. The High Priest resolved to entrap him by this Method; and therefore asked him, Whether he were the Messias, and the Son of God, as it was said he gave out to be? Our Saviour answered, That he was that Person: and, as contemptible as they look'd upon him now to be, they should hereafter see him come in a triumphal manner to judge the World, and to be placed with the greatest degree of Honour at the right-hand of God. XIV. Upon this the High Priest rent his Cloaths, according to the Custom of the Asiatics, when they heard any thing which they had a great Abhorrence to. We need not now (says he) examine any more Witnesses against him; for we our selves have heard him speak Blasphemy, which is a capital Crime by our Law. Wherefore I desire You that are Members of this high Assembly to deliver your Opinions, Whether you think him guilty of this Crime or no? And they unanimously gave their Votes in the Affirmative; whereby he was adjudged worthy of Death, and was to be delivered over to the Roman President, to affirm their Sentence if he thought it fit. Then the Rabble, who were gathered together upon that Occasion, seeing he was condemned, began to make Sport with him, as they used to do with other condemned Persons; sometimes spitting upon him, at other times hoodwinking him, and then striking him over the Face, bidding him exercise his Prophetick Gifts in telling who it was that struck him: The Servants of the Members of the Sanhedrim, who attended upon their Masters there, made Sport with him likewise, in giving him Boxes over his Ears. XI. Whilst the Trial was carried on in a Chamber above Stairs, in the High Priest's Palace, Peter staid in a Room below, where one of the Servant-Maids of the Family looking upon him, as he was warming himself by the Fire, she said,

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ter warming himself, he looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

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For the EPISTLE. ISA. I. 5.

I. **T**HE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. II. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me, who will contend with me? Let us stand together; who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. III. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. IV. Behold, all ye that kindle a fire, that compass your selves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

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If I am not very much mistaken, I have seen you with this Jesus of Nazareth. But you are mistaken, (replies he,) for I never saw the Man in my Life; and I can't imagine what ground you have for what you say. And going out of the Room into the Portico, he heard the Cock crew. The Maid seeing him a second time, told some of the Company, pointing to Peter, that he was one of Jesus's Attendants; but he denied it again. Not long after, one of the Company who were about the Fire spoke to Peter thus; For all you deny your self to belong to Jesus, most certainly you do; for you are a Galilean as well as he, and the broad Language, which they speak in that place, is so very discernible in you, that you cannot hide it. This home Pursuit of him, put him upon cursing the Man for making such invidious Conjectures, as if every North-Country Jew must be a Disciple of Jesus, and withal swearing, that he did not know Jesus so much as by sight. Then the Cock crew the second time. The Sound of which, together with our Saviour's looking down from the open Chamber where the Court was kept, upon him below in the Piazza, Luke 22. 61. made Peter remember what our Saviour had that Night foretold concerning him, That he should deny him thrice before the Cock-crowing at Break of Day. The Reflexion upon which, and his own Perfidiousness, notwithstanding his former Resolutions, made him go aside and bewail his Fault, begging Pardon of God for it with a Flood of Tears.

PARAPHRASE on the EPISTLE. ISA. I. 5.

I. The great God of Heaven and Earth commanded me attentively to hearken to these Words, which were spoken to me in a Vision, in the Name of the Messiah; and I willingly paid Obedience to his Order, hearkening with due attention thereunto. I the Messiah who shall

at the prescribed time come into the World, shall live a Life under great Trouble and Persecution, and at last expire under cruel Torments: but this I shall undergo with great Readiness and Resignation to the Divine Pleasure, as also the vile Shame and reproachful Usage which the Malice of my Enemies shall subject me to. II. But since God shall take me into his Almighty Protection, I shall defy the Power and Malice of Men and Devils; I shall discover no more Marks of Fear in my Countenance, than if I had a Face of Marble or Flint. For the divine Nature, which shall be united to me, shall make me so courageous, as to despise the little Power of all my Opposers; as it were challenging them to make an Experiment of my Power, if they dare. For by the Assistance of my divine Power, I shall arise from the Grave after a short state of Separation, and then for ever despise the weak Malice of those who thought, by condemning me, to have destroyed me. But, poor Wretches, as they are! what a Folly is it in them to contend with their Saviour, and to think to cope with his mighty Power? Whilst they think to lay me under the Power of Death, I shall quickly rise again to reign in a blissful Eternity; whilst they shall rot and perish in their Graves, destroyed and eaten up by Worms, and many of them tormented in another World by that Worm which never dieth. III. But, if there be a good and conscientious People among the Jewish Nation at that time, as there shall be some, let them continue to put their Trust in God when he shall shower down his Vengeance upon these my Enemies, and he shall find out proper Methods for their Deliverance. IV. And now, O you my wicked Adversaries, that are for kindling a Fire about you whereby you think to warm your selves, and to annoy all others; since you are so much for Fire, your wicked Practices will bring it so about, that hereafter you are like to have enough of it. And this is all that you are like to expect from me; you shall lie down in Sorrow in the Grave, and shall awake to a miserable Eternity.

PARA-

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The GOSPEL. S. MARK XV. 1.

I. AND straightway in the morning, the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the king of the Jews? And he answering, said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. **II.** Now at that feast he released to them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the king of the Jews? (For he knew that the chief priests had delivered him for envy.) But the chief priests moved the people, that he should rather release Barabbas unto them. **III.** And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the king of the Jews? and they cried out again, Crucifie him. Then Pilate said unto them, Why, what evil hath he done? and they cried out the more exceedingly, Crucifie him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. **IV.** And the souldiers led him away into the hall, called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head. And began to salute him, Hail king of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. And when they had mocked him, they took off the purple from

PARAPHRASE on the GOSPEL. S. Mark XV. 1.

I. Our Saviour being condemned by the Ecclesiastical Court of the Jews, or the Sanhedrim, who in a full Council gave Sentence against him as guilty of Blasphemy against Moses's Law, several Members of their Body were deputed to carry him away bound, and to impeach him before Pilate the Roman Governour; they, after their Subjection to the Roman Government not having Power to put any one to Death. To Pilate therefore they with great Eagerness drag him, giving in that Accusation which to Pilate might seem most invidious, saying, that they had brought a Man before him, that had set up a Claim to the Kingdom of Judea. Pilate looking upon the Criminal, and seeing nothing in his Mien, and Aspect that could bespeak him to be guilty of any such ambitious Project, asked him with an Air of Contempt, What! art thou the King of the Jews, which they talk of? Jesus made Answer, Yes, I am; meaning it of that spiritual Kingdom which he had set up. The Members of the Sanhedrim then proceeded to give in Charge against him many frivolous Accusations, which they had before picked up Witnesses to attest in their Court. Then Pilate asked the Prisoner, what he had to say, in Answer to the Charge, which they had given in against him? To which our Saviour gave no Answer, partly as despising the Frivolousness of the Accusations, and partly as not willing to shew any desire of escaping Death. Which occasioned no small degree of Wonder in Pilate, to see a Person seemingly of so ignoble an Extraction, to shew such a generous Contempt of Death, and of the Malice of his Enemies. **II.** Now it was usual for the Governours of Judea to gratify the Jews at the great Feast of their Passover, with the Pardon of one of their Countrymen who was in Prison for some Capital Offence. Now it happened at that time, there was in Prison one Barabbas, who had been taken up for being in a Riot, and for committing Murder in the Fray. It being now near the Passover, the Rabble, which crowded about Pilate's House whilst our Saviour was under Trial, cried out, that they hoped the Governour would not forget his former Usage, of granting a Pardon to such one Criminal as they should pitch upon. This gave Pilate an Opportunity of reflecting, That as 'twas plain the Sanhedrim had accused Jesus more out of Malice against his Person, than that they had proved him guilty of any Capital Crime, so probably his Favour with the People might incline them to petition for his Release; and therefore proposed to the People, whether they

would not desire a Pardon for the Person whom they called the King of the Jews, rather than for any other? This put the Members of the Sanhedrim into no little a degree of Perplexity, knowing the favourable Disposition of the Generality of the People towards him. Therefore they cast about to find some other popular Person to set up against him, to divert them from that choice; and the most proper Person they could find out for this purpose was Barabbas, whose Condition though a wicked Fellow was generally pitied, he being besides other Crimes to suffer for Rebellion, to which the Jews were at all times enough disposed. Therefore they use all possible Arts by crying up the Merits of Barabbas for suffering in the common Cause of Liberty, to engage the Rabble Jews to petition for Barabbas's Release, and that Jesus should undergo the Punishment designed for him; which they accordingly did. **III.** Pilate hearing this, asked them, What they would have him do with Jesus, who was called the King of the Jews? They answered, That the Crucifixion, which was designed upon Barabbas, should be inflicted upon him. Pilate said, That after diligent Examination, he could not find that he had committed any Crime that was capital. The Rabble, enraged at this Opposition to their Requests, and back'd by the Members of the Sanhedrim there present, cried out in a tumultuous manner, Crucifie him. Pilate finding it to little purpose to alluage the Malice of our Saviour's Adversaries; and the Tumult of the People which now began to be considerable, any other way than by complying with their Desires; he ordered him to be crucified, beginning with the lashing of his Body, which in that cruel Death was preparative to the nailing upon the Cross. **IV.** And then orders him to be delivered to a certain Soldier of the Guards, to see Execution done upon him: and they calling in all the rest of the Troop to take a share with them, in the cruel Mirth which they designed to make, in the Sufferings of this innocent Person, who was now fallen into vulgar Disrepute, they carried him into the Common-Hall; making Sport with him there, and dressing him up in a Royal Robe of Purple, to deride him for pretending to be a King; making him a Diadem or Crown of Thorns, and binding it close to his Temples; giving a mock Salutation, Long live Jesus, King of Judea. Sometimes they would snatch the Reed, which they had put into his Hand in an awkward Imitation of a Sceptre, striking him with it, denoting that though he pretended to be a King, he must undergo the Punishment of a Slave; giving him Adoration, which was paid to the Eastern Princes.

and

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from him, and put his own clothes on him, and led him out to crucifie him. And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander, and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull. And they gave him to drink, wine mingled with myrrhe; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, **THE KING OF THE JEWS.** And with him they crucifie two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, And he was numbred with the transgressors. And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thy self, and come down from the cross. Likewise also the chief priests mocking, said among themselves, with the scribes, He saved others, himself he cannot save. Let Christ the king of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him. And when the sixth hour was come, there was darkness over the whole land, until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran, and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion which stood over-against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

and at the same time spitting upon him, to testify their Contempt. And being tired with making this barbarous Sport with him, they put his own Cloaths upon him again, and led him to the place of Crucifixion; pressing one *Simon* a Cyrenian, who accidentally passed that way coming to *Jerusalem*, at that great Solemnity, (who was the Father of *Alexander* and *Rufus*, Men of considerable Note,) to carry the Cross for Christ, he being thought not to have Strength enough left after his Scourging to carry it himself. The Place whither they led him was called *Golgotha*, or the Skull-ground, because there were to be seen the Bones of several executed Malefactors, scattered about. Then they offered him to drink a medicated Wine, usual to be given to Persons crucified, thereby to stupify them, that they might bear their Pains the better; but this he refused. He being nailed to the Cross, the Cloaths which he was stripped of, belonged of course to the Soldiers who attended at the Execution, which they divided among them as conveniently as they could; but having a Coat which was artificially made without any Seam, they cast a Lot for that, who should have it entire, besides his other share. It is to be remark'd that it was Nine-a-clock in the Morning when he was fastened to the Cross. The Superscription which was fastened over his Head was, **THE KING OF THE JEWS.** It must be remember'd, that two Persons condemned for Robbery were crucified with him, one on each side of him: which occasioned a Completion of that Prophecy of *Isaiah*, Chap. 53. *And he was numbred with the Transgressors.* Some Persons who passed by the Cross, made Reflexions upon him, shaking their Heads in a scornful manner, and calling out to him, O you that could rebuild the Temple in three Days, can't you free your Body from being held by two or three Nails! Some of the Members of the Sanhedrim, who

came thither to gratify their Malice in seeing him die, made their Reflexions likewise upon him. Here is a Man (say they) that pretended to save all the World, and yet he can't save his own Life. Let this King of Israel (as he calls himself) after many pretended Miracles, do one at last, which is, to come down from the Cross; and then our Body will believe in him, as well as the illiterate People, who have hitherto run after him. And one of the two Thieves, who were crucified with him, entertained him with the same contumelious Language. From Twelve to Three-a-clock in the Afternoon, there was such a dark Cloud all over the Country of *Judea*, that hardly any Ray of the Sun could penetrate it, which occasioned a Darkness which had never been known in the Day-time. At Three-a-clock Jesus spoke with a very strong Voice, a Part of the 22d Psalm in Syriack, *Eloi, Eloi, lama sabachthani?* which some Persons not enough attending to, thought he had called the Prophet *Elias* to his Assistance, whom the Jews expected about that time to come into the World. One of the By-standers, out of compassion to him, seeing him in his great Agonies, dipped a Sponge in Vinegar, or the Vessel of medicated Wine which stood by the Cross, which he fastened to a Stick, and put it up to his Mouth to suck, and said, We shall now quickly see, whether his Address to *Elias* be prevalent or no. Then our Saviour speaking his last Words with a very strong Voice, died. Upon which the Veil of the Temple was rent by an invisible hand. Then the Captain who attended the Execution, observing how strongly he spoke just before he died, being likely yet to live a great while longer, he seeming thereby to have a power to die when he pleased; and comparing this with the other Prodigies which attended his Death, said, Certainly this Person is that Son of God which he gave out to be.

Wednesday

Wednesday before EASTER.

* Wednesday before EASTER.

The EPISTLE. HEB. IX. 16.

I. **W**Here a testament is, there must also of necessity be the death of the testator : for a testament is of force after men are dead ; otherwise it is of no strength at all whilst the testator liveth. II. Whereupon, neither the first testament was dedicated without blood : For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves, and of goats, with water and scarlet wooll, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament, which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood ; and without shedding of blood is no remission. III. It was therefore necessary that the patterns of things in the heavens should be purified with these ; but the heavenly things themselves with better sacrifices than these. For Christ is not entred into the holy places made with hands, which are the figures of the true, but into heaven it self, now to appear in the presence of God for us ; nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others : for then must he often have suffered since the foundation of the world ; but now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself. IV. And as it is appointed unto men once to die, but after this the judgment : so Christ was once offered to bear the sins of many ; and unto them that look for him, shall he appear the second time without sin unto salvation.

The

VARIOUS READINGS.

* At Evensong, the first Leff. *Lamentations* I. unto the end.

1 B. Ed. VI.

PARAPHRASE on the EPISTLE. Heb. IX. 16.

I. Now since God's Manifestations of his Will to Mankind are commonly termed Covenants or Testaments, both which in Greek are called by the same Name; from the Nature of a Testament or Will, this may be urged. The Gospel being as it were the Will or Testament of our blessed Lord, which he bequeathed to the World, he was willing that this should be like human Testaments; not to have any Force but only when the Testator is dead : so that, as the Heir receives the Benefit of the Inheritance bequeathed to him at the Death of him that bequeathed it, so do we receive the Inheritance of eternal Life through the Death of Christ. II. Now it has pleased God to observe a like Method in establishing the Old Testament or Covenant, which he would not allow to have any Force without the Death or Blood of something or other which was slain in Sacrifice. For we read in the Book of *Exodus*, Chap. xxiv, that when Moses took the Book of the Covenant and read it in the audience of all the People, he likewise took the Blood and sprinkled it on the People, and said, Behold the blood of the Covenant which the Lord hath made with you concerning all these words ; making use, for the instrument of sprinkling, of Hyssop and Scarlet-Wool, *Lev. 14. 51.* Besides this, The Altar of the Tabernacle was sprinkled, seven times, and all his Vessels, both the Laver and the Foot, to sanctifie them, *Lev. 8. 11.* And so likewise Moses took of the Blood which was upon the Altar, and sprinkled it upon Aaron, and his Sons, and their Garments, *Lev. 8. 30.* In a word, most Purifications under the Mosaical Law, were by Effusion of the Blood of

some Animal ; it being the only Atonement which God would accept of to pardon Man's Sin. III. Now since the Mosaical Constitution, which was but a rude Delineation of the more divine and heavenly Dispensation of the Gospel, required Expiations to be made by the Sacrifice of Animals ; most certainly the Atonement which is made under this so much more excellent and heavenly a Religion, must be made by a Sacrifice of much greater value. For Christ, our High Priest does not, like the Jewish one, make his Entry in behalf of the People into the Sanctuary of a gross earthly Temple built by Men, as that of the Jews, which was only a typical Representation of Heaven, the true and lasting Temple, where God is for ever worshipped ; but is entered into Heaven it self to appear as a Mediator before the Throne of God's Majesty, as the High Priest before the Ark : nor yet making this Sacrifice of himself over and over again, as the Jewish High Priest offered the Expiatory Sacrifice once a Year ; for if this were requisite, Christ must several times have died since the World began, once in an Age at least, to expiate for the Sins of every Generation of Men : But contrariwise, his suffering once for the Sins of the World, in the latter Ages of it, has made a full Satisfaction for the Sins of all pious Believers, both before and after his Coming. IV. Now seeing it is ordained by a divine Decree, since the Fall of Mankind, that they should all be subject to Mortality, and after their Death be judged for what they have done in their Lives : In the same manner it is decreed, that Christ, by his offering up himself a Sacrifice for the Sins of the World, should repair the Loss sustained by this Depravation ; that at his second coming to judge the World (which shall be as much without Sin as his former Appearance, his Justice then being as remarkable as his Innocence before) he shall render unspeakable Rewards to all his pious Servants.

Wednesday before EASTER.

The GOSPEL. S. LUKE XXII. 1.

I. NOW the feast of unleavened bread drew nigh, which is called the passover. And the chief Priests, and Scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his Way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them, in the absence of the multitude. **II.** Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water, follow him into the house where he entreth in. And ye shall say unto the good-man of the house, The master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve Apostles with him. And he said unto them, with desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God. And he took the cup, and gave thanks and said, Take this, and divide it among your selves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you, this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. **III.** But behold, the hand of him that betrayeth me, is with me on the table. And truly the son of man goeth as it was determined; but wo unto that man, by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also strife among them, which

Because I would not tire the Reader and Myself with Paraphrasing the History of our Saviour's Passion over and over again, I have added the Paraphrase of the Excellent Dr. Hammond; only taking the Liberty to add some Particulars, which are by him omitted, to make the Relation continued.

PARAPHRASE on the GOSPEL. S. Luke XXII. 1.
Out of Dr. Hammond.

I. Now the Feast of unleavened Bread drew nigh, which consists of seven Days, and a Day of Preparation to them, wherein no leavened Bread is used; and that is the Feast of the Passover, *Mark 14.* And the Sanhedrim of the Jews were desirous to find out some safe way of apprehending him, and putting him to Death, *Mark 14. 1.* for they durst not do it with any great Noise, for fear of the People. And Judas, one of his twelve constant Attendants, being a covetous Person, and in discharge of his Office (of keeping the Bag for relieving the Poor,) deceitful and thieving, *John 12. 6.* and to that Sin of Sacrilege adding that of Hypocrisy, in pretending great Care of the Poor, *John 12. 5.* whom he thus robb'd, and upon Christ's admonishing him mildly of it, *Matth. 26. 10.* *Mark 14. 6.* *John 12. 7.* yet, it seems, not reforming, but incensed against his Master, the Devil or his own covetous Heart by the Devil's Suggestion, the Devil was permitted by God to have this Power over him to enter into him, *John 13. 2.* and doing so, he incited him to make a Bargain with the Rulers of the Sanhedrim, and their Ministers or Officers, to deliver up Jesus unto them, (as after Christ's talking with him, and telling him distinctly of it, and the Sin and Danger attending it, *Mark 14. 21.* and his not yet relenting, 'tis again said, that with the Sop the Devil entered into him, *John 13. 27.* hurrying him to the speedy Execution of it.) And they gladly embraced the Treaty, and struck a Bargain with him, that he should have thirty Shekels to deliver him up without much Noise, *Matth. 26. 4, 15.* And though this were as low and vile a Sum as could be, the Price of a Slave, *Exod. 21. 32.* (See *Zach. 11. 13.*) yet Judas thanked them heartily for the Offer, being very covetous, and so very glad of the Opportunity of getting Money; and from thenceforth he watched a

fit Season wherein to do it, without any noise or stir about it. See *Matth. 26. 4.* *Mar. 14. 1.* **II.** The Paschal Day was now come, wherein they eat no Leaven in their Bread, and in which the Lamb was to be killed and eaten. And he ordered Peter and John to make Preparation for eating the Passover, i.e. to get ready the unleavened Bread and bitter Herbs, the Memorial of the Deliverance out of *Aegypt*; telling them, That when they were come to *Jerusalem*, they should see a Man bearing a Pitcher of Water, whom they should follow into the House whither he went, and there they asking for the Master of the Family, he should shew them a Chamber fit for their Purpose, and in this place they should get all things ready for performing the sacred Rite. All this was done accordingly. And when the time of the Evening came which was usual to eat the Passover at, he told them how earnest a Desire he had to celebrate this Feast with his Disciples; for he must celebrate no more Passovers with them. And taking the Cup of Wine into his hand, he gave Thanks, and delivered it to the rest to drink, saying, I shall not any more drink with you in this Festival manner; I shall celebrate no more Paschal Commemorations before my Departure out of this World; our next Festivity must be kept in Heaven. And taking a Loaf of Bread into his hands, he brake it, giving every one of them a piece, saying, This is my Body which is given for you, do you to others as I have now done to you, Take, bless, break, and give the Bread to all that join with you in these holy Services; and when you do so, do it in Commemoration of me. In like manner, after they had done eating, he took the Cup of Charity, usual among the Jews, and said, This Cup is at this time to you the sealing of a new Covenant in my Blood, which shall shortly be shed for you, as this is poured out. **III.** But I must inform you, that the Person who shall betray me, is eating with us at this Table: For I the Son of Man shall be put to death, as God has decreed it should be, *Acts 2. 23.* *Acts 4. 28.* but wo to him that has any hand in that Execution. This put them upon enquiry, who that Person should be. Then came on a Discourse (which had been started before his departing from *Jericho*, *Mat. 20. 25, 29.* nay before he came thither, *Mark 10. 42, 46.* occasioned by the Request of *Zebedee's* Wife for her two Sons) being a Contention among

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of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you, as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. IV. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. V. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written, must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. VI. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stones cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye; rise and pray, lest ye enter into temptation. VII. And while he yet spake,

among the Disciples, which of them should be looked on as the worthiest, and so to be preferred before the rest. But our Saviour silenced this Dispute by saying, that they must not be like the Heathens, whose Princes, whom they stile their Benefactors, exercise Authority over them. But among you it must be otherwise: The Ruler must be as the private Man, or the Servant of all others, over whom he is placed. For judge you, which is the greatest Person, he that sitteth at the Table, or he that waiteth? Imitate rather my Example, who am as one that attendeth and waiteth on you, and provideth Necessaries for you; and not as one that receiveth such Observances or Advantages from you, as I might expect to do. Ye have followed me as Disciples, *Mat. 19. 28.* and been hitherto constant to me, in the Afflictions and Persecutions that have befallen me: And, as a Reward for your Fidelity, I bestow upon you a Kingdom, as God my Father has bestowed upon me; that you may be next unto me, and have at my Departure the Power of governing the Church. IV. Then Christ addressed himself particularly to *Peter*, saying, As for you, *Simon*, I tell you, that either by some Sin committed by thee, giving Satan some such Right of Claim, (possibly somewhat done criminally by him in contention of the Disciples mentioned *ver. 24.* the Indignation of the ten against the two, *Mat. 20. 24.*) or else suggesting something against thy Sincerity as against *Job's*, *Job 1. 9.* Satan hath accused you before God, and required that he may have the shaking of you, and liberty to do his worst to drive you from the Faith of Christ. This is granted to him, and your Danger thereupon is great; but I have prayed for thee, that thou be not conquer'd by him and his Terrors, so far as utterly to forsake the Faith: And for any Sins that in this Combat thou provest guilty of, let this Use be made of them, when by Repentance thou art recovered out of them; that thou be the more careful to confirm and strengthen others, that they fall not in like manner. *Peter* avouching his Fidelity, and his Readiness to suffer the greatest Extremities for Christ's sake; our Lord told him, that before the second Crowing of the Cock this Night, he should thrice deny that he bore any relation to him. V. Formerly I sent you without any Provision, and yet ye wanted nothing;

but now some Distresses ye are like to meet with, in like manner as ye will first see them fall sharply upon me: Distresses enough to make a Man sell his Coat to buy a Sword. For now, according to the Prophecy, *Isai. 53. 12.* past on the *Messias*, I must be put to death as a Malefactor: for all that is foretold of me shall now suddenly be accomplished. But they thinking that, according to the literal sound of his Words, he had really called for a Sword, whereas he only expressed to them by that Figure the Distresses that were now approaching them, told him they had two Swords among them; but he gave them, by a short Reply, to understand, that he did not really mean, that they should go and provide themselves Swords, but only that great Dangers were now approaching them. VI. Then, according to his wont, he went out to the Mount of *Olives* to pray, accompanied with his Disciples. And being there, he bid them pray, that the Afflictions and Temptations now approaching, do not overcome them: himself praying, O that thou wouldst, O Father! or, I pray thee, O Father, remove this bitter Cup from me: yet if it be thy Pleasure, whatsoever thou seekest best to be done, I most heartily embrace it, before that for which I now pray. Thereupon an Angel was sent from Heaven, to represent such Considerations to him of the Advantages and Benefits of his Death cheerfully. And afterwards being in such a commotion of Mind, which signifies an apprehension of extreme Danger, without any trembling at it, or endeavour to avoid or escape it, he prayed more vehemently, and fell prostrate upon his Face, *Mark 14. 35.* saying the same Words, and more to the same Purpose, and he swear (as Men in Agonies are wont) great glutinous Drops † like those of Blood when it drops on the Ground. His Prayer ended, he came to his three Disciples *Peter*, *James*, and *John*, *Matth. 26. 37.* and found them fast a sleep, this Sleep being an Effect of great Heaviness, and Dispiritedness, which their Sorrow had produced. Then he asked them, how they could sleep at that time of his Danger? bidding them address themselves to God in Prayer, that they might not be tempted to fall from their Duty. VII. Then

† This is but a fanciful Explication: It were better to interpret it as the Ancients, do of true Drops of Blood.

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spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they who were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high Priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief Priests, and captains of the temple, and the Elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. VIII. Then took they him, and led him, and brought him into the high Priests house, and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew. And the Lord turned, and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly. IX. And the men that held Jesus mocked him, and smote him. And when they had blind-folded him, they struck him on the face, and asked him, saying, Prophesie, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the Elders of the people, and the chief Priests, and the Scribes came together, and led him into their counsel, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, you will not believe. And if I also ask you, you will not answer me, nor let me go. Hereafter shall the son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we our selves have heard of his own mouth.

appeared a great number of People, under the Direction of Judas, who made up towards him to salute him. But our Lord directing himself to Judas, said, Is a Kiss the Token, by which thou hast promised to deliver me up to them? *Mark 14. 44.* When the Disciples saw what was coming on, they offered to have fought for his Rescue. And St. Peter in the heat of Zeal, without Christ's Permission, and against the Precepts which he had always taught them, drew a Sword, and cut off the right-ear of Malchus, a Servant of the High Priest. But Jesus reproving Peter for so doing, *Matt. 26. 52.* spake to those that came to apprehend him, to let him alone but so long as to restore the Man his Ear; and upon a touch he was cured. Then addressing himself to the Members of the Sanhedrim who were there, and the Officers that commanded the Guards who were placed about the Temple, to repress all Riots and Tumults in the great Assemblies which met in that place, as also to the Jewish Elders then present. Do you apprehend me as you are wont to do a Thief, with Swords and Staves? Why did not you do the same to me when I preached in the Temple, when there was as fair an Opportunity for it? But this is the time, wherein the Devil and You are permitted to work your Wills upon me. VIII. After this they led him to the House of Caiphas the High Priest of that Year, where the Sanhedrim was assembled. It being then the Chill of the Night, a Fire was kindled in the midst of the Hall, which several of the Company sat round, whereof Peter was one, where a Maid looking earnestly upon him, said, that this was one of Jesus's Accomplices: But Peter said he did not know that Person. Not long after, another Maiden, *Matt. 26. 71. Mark 14. 69.* seeing him, said, Thou art even one of them: But Peter denied, and said, Woman, I am not. And some others that stood by, *Matt. 26. 73. Mark 14. 17.* affirmed confidently, that he was certainly one of his Company;

for, said they, his Speech discovers him to be a Galilean; But he said, with addition of Oaths and Imprications, I am not what thou affirmest me to be. Then our Saviour turning about looked on Peter, which occasioned him to remember what he had said concerning the Cock crowing; upon which he went away from the Company into a private Place, and bitterly lamented himself. IX. Whilst Peter was in the Hall of the High Priest, *Matt. 26. 58, & 69.* (before the latter part of the precedent Story of St. Peter,) the Soldiers that were set to guard Jesus, *Matt. 26. 67.* spit on his Face: And others blindfolding him, struck him over the Face, saying, Tell us who it was that struck thee, and then we shall know, if thou art able to know and declare Secrets. And many other the like contumelious Words and Actions they used towards him. As soon as it was day the Sanhedrim met, and called for him to be brought before them, and asked him, If he were the Messias? He answered, My saying so will not make you believe it the more: And if I shall demonstrate to you, by never so convincing Arguments, that I am that Person, you will neither satisfy nor answer my Proofs, nor yet yield to the Force of them, and release me out of your hands. Within a* while shall I, the Messias, be exalted to the right-hand of my Father; and then you shall see me execute Judgment and Vengeance upon you. From hence they concluded, that he made himself the Son of God; and asked him, Whether he were so or no? He answered, That he was. This they concluded to be a blasphemous Speech, and so that he was guilty of Death by his own Confession, in taking upon him to be the Messias.

* This Dr. Hammond, according to his way, explains of the Destruction of Jerusalem; but it is better to be explained of Christ's final Judgment.

* Thursday

Thursday before EASTER.

* Thursday * before EASTER.

The EPISTLE. 1 COR. XL. 17.

I. **I**N this that I declare unto you, I praise you not; that you come together not for the better, but for the worse. For first of all, when ye come together in the Church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies among you, that they who are approved, may be made manifest among you. II. When ye come together therefore into one place, this is

not

VARIOUS READINGS.

* At Mattens, the first Lesson *Lamentations* 2. unto the end.

1 B. Edw. 6.

NOTE.

(k) This Day was formerly a solemn time for restoring of Penitents, and giving them Absolution from their Penance. This appears out of an Epistle of Pope Innocentius, as 'tis quoted by Ivo, part 15. cap. 40, and by Burchardus lib. 18. cap. 18. *De penitentibus autem qui, siue ex gravioribus commissis, siue levioribus penitentiam gerunt, si nulla intervenit aegritudo, quinta feria ante Pascha eis remittendum, Romana Ecclesia consuetudo demonstrat.* Concerning Penitents, who are under Penance, either for greater or for lesser Crimes, unless Sickness hinders, according to the Custom of the Roman Church, they must receive Absolution upon Thursday in Passion-Week. S. Jerom, in his 30th Epistle to Oceanus, describing the publick Penance of *Fabiola*, writes: That she, in the open sight of all the Roman City, was clothed with Sackcloth, and the Day before the Passion stood in the Rank of the Penitents, at a Church in the Lateran, the Bishops, Presbyters, and all the People weeping; she hanging down her Head, being in a squalid Habit, was admitted again to the Communion before the whole Congregation. The like is affirmed by the Council of Chalons: *In Cena Domini (i. e. Maundy Thursday) Penitentes ad percipiendam Corporis & Sanguinis Domini sacramenta se reconciliant.* The Penitents are admitted to the Eucharist, and reconciled. *Conc. Cabillon. c. 47.* The Manner of which Reconciliation is described in the *Capitulars*, lib. 7. cap. 143. *Omnes publici penitentes, feria quinta ante Pascha, quae est Cena Domini, ad civitatem, in cinere & cilicio in praesentiam Episcopi prostrato vultu conveniant, & ibi ab Episcopo Canonice & ordinabiliter, sicut in sacramentario, & in Ordine Romano continentur, reconcilientur atque dijudicentur, confortenturque, & praeedicentur, quid deinceps agere, quidve vitare debeant, instruantur; atque insuper, divinis precibus, per manus impositionem, ab Episcopo sanentur.* Upon Thursday, the Day before the Passion, which is called *Cena Domini*, let all that are under publick Penance come into the City clothed in Sackcloth and Ashes, and prostrate themselves before the Bishop, and there let them canonically, and according to order, as is prescribed in the *Sacramentary* and the *Ordo Romanus*, be reconciled, examined, and comforted, and preached to, and also instructed how they ought to behave themselves for the future; and at last let them be restored by the Bishop, with sacred Prayer and Imposition of Hands. Upon this Day the Catechumens were to give a publick Account of their Faith, which they had learn'd from the Catechist: For so say the *Capitulars*: *Baptizandos oportet fidei symbolum discere, & feria quinta Septimane Majoris Episcopo, vel Presbyteris reddere.* Those who are to be baptized, ought to learn the Creed; and upon Thursday of the Great Week, should repeat it to the Bishop or the Presbyters. *Capit. l. 7. c. 189.*

In some Churches, particularly those of France and Africa, the solemn Washing of the Catechumens before Baptism was performed upon this Day, and not upon Palm-Sunday, as in other Places. Of this St. Austin speaks in his 118th Epistle, ad Januarium: *Si queris cur etiam Lavandi mos*

*ortus sit, nihil mihi de hac re cogitanti probabilius occurrit, nisi quia baptizandorum corpora per observationem Quadragesimae sordidata, cum offensione sensus ad fontem traherentur, nisi aliqua die lavarentur. Iam autem potius ad hoc electam, qua Cena Domini anniverfariè celebratur. If you enquire from whence the Custom of Washing at this time took its rise? having considered this matter, there does not occur to me any more probable Reason, than that the Bodies of the Persons to be baptized being grown dirty by the Observation of Lent, they would be offensive to those who brought them to the Font, unless they were washed some Days before. And we choose the Anniversary-Day of our Lord's Supper to do this upon, rather than any other. This Washing of the Catechumen before Baptism, occasioned some of the common People to confound it with Baptism itself; and when they had their Heads washed on Maunday Thursday, they cared not to come again for Baptism at Easter; which ill Practice occasioned the *Capitilavium*, or Custom of Washing of the Head, to be laid aside by the Council of Mentz, A. D. 813.*

There was another ancient Custom which was observed upon this Day; and that was, to receive the Sacrament after Supper, in Imitation of our Saviour's Practice. For the third Council of Carthage allows of this Practice when it enjoins, *Ut sacramenta Altaris non nisi jejuniis hominibus celebrentur, excepto uno die anniversario quo Cena Domini celebratur.* *Conc. Carthag. III. Can. 29.* The Greek Copy of this Canon, as we find it in the *Codex Canonum Ecclesiae Africanae*, reads it thus: *Ἄνε ἄνθρωποι τῆς εὐχαριστίας, εἰ μὴ ἀπὸ νηστῶν ἀνθρώπων, καὶ ἑπταήμερος ἑξήρη μὴ εἰς ἑτέρας ἡμέρας, ἐν ᾗ τὸ κρεῖσσον δέπνον ἐπιτελείται.* The holy things of the Altar are not to be partaken of, but only by those Persons who are fasting, unless upon the Anniversary-day of the Lord's Supper. *Cod. Can. Eccl. Afric. Can. 41.* But the Exception made by this Canon was repealed by the 29th Canon of the Synod in Trullo. *Ὁ ἅγιος ἐκ Καρθαγίνης κληρὸν, ὡς τε τὰ τῆς εὐχῆς εὐχαριστίας εἰ μὴ ἀπὸ νηστῶν ἀνθρώπων καὶ ἑπταήμερος, ἑξήρη μὴ εἰς ἑτέρας ἡμέρας, ἐν ᾗ τὸ κρεῖσσον δέπνον ἐπιτελείται. ἵσως πρὸς αὐτὰ διὰ πρὸς καὶ τὸ πρὸς περὶ τῆς ἐκκλησίας λυσιστείας, ὅτι δεινὸν ἐκείνων πατέρων ἐν τῇ τοιαύτῃ γενναίᾳ οἰκονομίᾳ. Μνηστὸς ἐν ἀνδρόνῳ κατέλιπεν τὴν ἀκρίβειαν, δεῖξαι ἀποστολικὰς καὶ πατερικὰς ἐπιτάξεις ὡς ἀδύνατον, καὶ δὲν ἐν τῇ τεσσάρων τῇ ὑπεράφῃ ἐβδόμῃ τὴν πεντήκω λύνει, καὶ ὅλως τὴν τεσσάρων ἀνμύδῃ.* The Canon of Carthage sets forth, that the things of the holy Altar should not be partaken of, but only by those who are fasting, excepting only one Anniversary-day when the Lord's Supper is commemorated. Perhaps, by reason of some Circumstances, such a Dispensation might once be thought necessary for the Church by those Fathers. But nothing persuading us to leave the Exactness of the Rule, we, following the Traditions of the Apostles and our Fathers, do decree, That the Fast must not be broken on Thursday in the last Week of Lent, and so a Dishonour be brought upon the whole Forty-Days. The Tradition of the Apostles and their Forefathers, which they refer to, is a Canon of the Council of Laodicea to the same purpose, and almost in the same words. *Οὐ δὲ ἐν τεσσαράκοντῃ τῇ ὑπεράφῃ ἐβδόμῃ καὶ πεντήκω λύνει, καὶ ὅλως καὶ τεσσαράκοντῃ ἀνμύδῃ.* People ought not to dissolve their Fast on the fifth Day of the last Week of Lent, and thereby dishonour the whole Lent. *Conc. Laod. Can. 50.* But notwithstanding this, S. Austin defends the Practice of the African Church, though in his Opinion he prefers the common Usage; but leaves it as a thing indifferent. *Quapropter neminem cogimus ante Dominicam illam Canam prandere, sed nulli etiam contradicere audemus. Hoc tamen non arbitror institutum, nisi quia plures & prope omnes in plebisque locis eo die lavare consueverant. Et quia nonnulli etiam jejunium custodiunt, mane offertur propter prandentes, quia jejunia simul & lavacra tolerare non possunt, ad vespertam vero propter jejunantes. Wherefore we compel no one to dine before the Lord's Supper, (viz. on Maundy Thursday,) and yet we dare not oppose those who do. I think this Custom was instituted upon account that it was a Custom in most places, upon this day, to wash. And because some keep the Fast, there was a Sacrament appointed in the Morning, for the sake of them that would dine; and a Sacrament in the Evening for the sake of them who would fast. Aug. ad Jan. Ep. 118.*

PARAPHRASE on the EPISTLE. 1 COR. XL. 17.

I. There is one thing, which I am now coming to speak of, which is so far from deserving Commendation in you, that it merits my severest Censure; viz. That you do so manage your Religious Assemblies, as to occasion thereby, that you are not the better Men (as you ought to be) for coming to them, but much the worse. For I am informed, that when you meet together in your sacred Assemblies, there are many unhappy Contests and Quarrels among you: This I not only hear, but I have too just Grounds, I fear, to believe. Now this is no more than might be expected; God, for wise Reasons, permitting not only Divisions, but even Heresies to prevail in his Church; that the Faith and Love of other good Persons, which remain unshaken under the Temptations of such ill Examples, may appear the more eminent, and may receive the greater Reward. II. Now in one particular, the Behaviour of some of you at Church, is to the last degree scandalous; and, though you may think you duly take the Sacrament,

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not to eat the Lords supper : For in eating, every one taketh before other his own supper : and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in ? or despise ye the Church of God, and shame them that have not ? What shall I say to you ? Shall I praise you in this ? I praise you not : III. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread ; and when he had given thanks, he brake it, and said, Take, eat, this is my body, which is broken for you : this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood : this do ye as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. IV. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. For this cause many are weak and sickly among you, and many sleep. For if we would judge our selves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the World. V. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home ; that ye come not together unto condemnation. And the rest will I set in order when I come.

The GOSPEL. S. LUKE XXIII. 1.

- I. **T**HE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and

Sacrament, and gratefully commemorate our Lord's Death by a spiritual eating his Body, you are much mistaken, you being very far from doing this as you ought. For your way of eating the Holy Sacrament (and the Meal commonly called the Love-Feast, which goes along with it) is for rich People to bring the Entertainment with them to the place of public Assembly, but do not set it out for the Furniture of the common Table, (as they ought,) so that all the Society, whether rich or poor, may equally partake of it : These rich Persons first eating their Fill of the Dainties they bring with them, and leaving what remains to be scrambled for by poor People, who come after them ; whereby it often comes to pass, that one who cannot make his part good in such a Tumult, goes away without eating any thing at all, whilst another catches up Wine enough to be drunk with. What an impious Profanation is this of the Place dedicated to God's Service ? If you have a mind to have Feasts, wherein you would eat and drink to the Full, and have only People of Fashion to eat with you ; your own private Houses are the properest Places for such Entertainments. But this Practice, which obtains among you, brings a Disrespect upon the sacred Place in which you perform your Religious Worship ; it tends to the Reproach and Upbraiding of poorer Christians, who cannot contribute so handsomely a share of Provisions as yourselves, or are sometimes with hungry Bellies forced to look upon you as you are feasting. What can I say to this ? Shall I commend you for it, as for some things I have formerly done ? No surely ; but rather I must highly blame you. III. For I have it from the Relation of the Apostles who were Eye-witnesses, as also from the Assistance of the Holy Spirit which my blessed Saviour has afforded me, to go along with me, and superintend my Thoughts in my Preaching and Writing, That in the Evening of that Night wherein Judas betrayed him, he took a piece of Bread into his Hands, and after having blessed it by a short Prayer, he said to all present, *Take and eat This, for This is my Body which shall be broken* (i. e. tormented) *upon the Cross for your sakes ; therefore I would have you frequently repeat this Action as a Commemoration of your suffering Lord.* In like manner, when Supper was ended, he took a Cup of Wine into his hands, saying, *This is my Blood by which the New Testament or Covenant of God with Man, is established ; this you must likewise keep up as a Rite, commemorative of my Sufferings.* For by the eating a Bit of Bread, and by drinking a Cup of Wine after this manner, you shall keep up a grateful Memory of your Lord's Death, till his coming to Judgment. IV. Therefore, whatsoever Person shall behave himself unhandily in the Administration of this sacred Rite, is not

only guilty of an Undecency committed at an ordinary Meal, but is guilty of a higher Misdemeanour in unreverently treating the Body and Blood of our blessed Lord, which he has had instituted these Elements of Bread and Wine to represent. Therefore, let every one come with great Sobriety and Seriousness to partake of these sacred Mysteries : for those who irreverently approach this holy Table, or behave themselves unhandily at it, are so far from receiving any spiritual Benefit thereby, that they provoke God's severe Judgments and Condemnation upon them, for not distinguishing this sacred Feast, in Commemoration of our Lord's Sufferings, from a common Meal. And you may in some measure be convinced of the Truth of what I say, by your own Experience : For several Members of your Congregations, who have been notoriously guilty of this profane Disrespect to the holy Sacrament, have been visited by very severe Fits of Sickness ; and others have been cut off by unexpected Death. But, if we would all of us judge ourselves, by amending these and all other Irregular Practices, we should escape the Judgment which God passes upon us in sending such Calamities. But, by the way, we must likewise observe, that there is some Comfort to be had even from these temporal Judgments of God, though they be oftentimes very severe ; because they are to be understood only as Chastisements which God has laid us under, with a gracious Design to make us better, as being his Children ; and that by taking Warning by them, we may escape that eternal Condemnation which the wicked and profane People of the World are liable to. V. Upon these Considerations, I exhort you, my dear Christian Brethren, when you celebrate the Lord's Supper, and the Feast of Love, which goes along with it, that the Rich do not eat before the Poor, and that there be no Catching and Scrambling either for the Meat or the Wine ; but that all eat and drink together at one common Table, and that in an orderly manner. If any one's Appetite be so keen, that he cannot stay till the Dishes of the Feast be regularly disposed, for every one to sit down and partake thereof ; let him eat something before at his own House, to stay his Stomach. And by observing these Methods, you will avoid for the future these scandalous Practices, which have made your Communion to bring more Mischiefs upon you than Good. And whatever else is amiss in your Ecclesiastical Polity, I will rectify when I shall come among you.

PARAPHRASE on the GOSPEL. S. LUKE XXIII. 1.

I. Our Saviour being condemned by the Vote of the major part, though not all the Sanhedrim, *ver. 51.* was led away by them to Pilate the Roman Governour, to have their Judgment affirmed by him. And they framed their Accusation in such

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and forbidding to give tribute to Cesar, saying, that he himself is Christ a king. And Pilate asked him, saying, Art thou the king of the Jews? And he answered him and said, Thou saiest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. II. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herods Jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests, and scribes stood and vehemently accused him. And Herod with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. III. And Pilate when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (Who for a certain sedition made in the city, and for murder was cast in prison) Pilate therefore willing to release Jesus, spake again to them. But they cried, saying, Crucifie him, crucifie him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him and let him go. And they were instant with loud voices, requiring that he might be crucified: And the voices of them, and of the chief priests prevailed. And Pilate gave sentence, that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. IV. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, who also bewailed and lamented him. But Jesus turning unto them, said,

such like words: We have found this Man drawing away the Nation from the Religion of their Ancestors, and also forbidding to pay Cesar, the Roman Emperour, his Dues; taking upon him to be our long-expected Messias, and so consequently our King. Pilate therefore put the Question to him, Whether he were a King or no? He answered he was. Pilate taking him to speak in a metaphorical Sense, said, he did not find sufficient Grounds to condemn him for this. This Opposition made the Members of the Sanhedrim but the more furious, and to cry out, that he teacheth seditious Doctrine, and hath done so throughout all Judea, first beginning in Galilee. II. Mention being made of Galilee, Pilate enquired, whether the Prisoner were a Galilean. And discerning that his Dwelling and Abode was in Galilee, which belonged to Herod's Government; and supposing Herod, by his Knowledge in the Jewish Religion, to be fitter for the Cognizance of this Case; he remitted the hearing it to Herod, who was personally at Jerusalem at that time, on occasion of the Feast. He being brought before Herod, that Prince was mighty glad to see the Person he had heard so much of, hoping to see him do one of those Miracles he had been so famous in his Country for working. He likewise put many Questions to him which he gave no Answer to; though the Members of the Sanhedrim continued as fierce in their Accusation of him as they had done before. Then Herod, with the Soldiers of his Guard, made Sport with him, dressing him up in a Garment like a Royal Robe, to expose him for a Mock-King; and then sent him back to Pilate. This piece of Respect shewed by Pilate to Herod, made them Friends, they being before at variance. III. He being brought back to Pilate, that Governour convened not only the Sanhedrim, but the People also, telling them, that upon a full Examination of the Prisoner, he had not found him guilty

in any capital Matter of any thing laid to his Charge. Nor is this (says he) my Opinion only; but I sent him, and referred the hearing of the Business to Herod, ver. 7. who being more acquainted with your Religion than I am, may be deemed a more competent Judge; and after he hath had Cognizance of him, he hath no ways expressed his Opinion that his Crimes are capital. His Punishment therefore shall be, only that of Scourging with Whips; and so he shall be released. For the Custom had laid a Necessity on him, to release one unto them at the Feast of the Passover. This made them cry out tumultuously, that they would not have Jesus released, but Barabbas, who for Murder committed in a Riot lay imprisoned. Pilate again made another Essay to soften the People, being, on opinion of Christ's Innocence (and having received a Message from his Wife, Matt. 27. 19.) desirous to save his Life, and only to inflict some inferiour Punishment on him, v. 16. But they were peremptory for the putting him to death; and therefore called out that he should be crucified. And so Pilate passed Sentence of Death upon him, in the Manner as they desired; releasing to them Barabbas. Having put on him a Scarlet Robe, a Crown of Thorns, and a Reed like a Sceptre in his Hand, and so made him a Mock-King of the Jews, and then taking all from him again, and used him contumeliously, Mat. 27. 29, &c. IV. They led him out to Crucify him; and as they went, they pressed one Simon to carry his Cross, on which he should be crucified, after him. Now to the place of his Crucifixion there followed a great number of People, and likewise Women who bewailed the miserable Death which he was to undergo. But Jesus turning about to them, said, O you Women, Inhabitants of Jerusalem! Spare your Tears at this time, and reserve them to bewail the Calamities which are ready to befall this whole Nation, for this Sin of Reject-

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said, Daughters of Jerusalem, weep not for me, but weep for your selves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? V. And there were also two other malefactors led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding, and the rulers also with them derided him, saying, He saved others, let him save himself, if he be Christ the chosen of God. And the souldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the king of the Jews, save thy self. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.** VI. And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thy self, and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. And it was about the sixth hour. VII. And there was a darkness over all the earth, until the ninth hour. And the sun was darkned, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his Acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

ing and Crucifying me. For heavy Days are shortly coming upon this People; miserable Straits and Distresses first, and then even utter Destruction, expressed Jo. 2. 19. Hof. 10. 8. Apoc. 6. 16. by calling the Mountains to cover them, and by that other proverbial Phrase of cutting off the green Tree with the dry, Ezek. 20. 47. the Righteous and Wicked together, Ezek. 21. 2, 3. or the Rich and the Poor together, i. e. making an utter Desolation, ver. 4. And if my Portion, who am the Son of God, and innocent, be in your Opinion so sad and lamentable, under this Roman Judge and Soldiers, What will become of the professed Enemies of God, who, as a dry Trunk of a Tree, are, as it were, fitted and marked out for the Fire, and shall fall into the hands of whole Armies of the Romans? Or if, in the Distress which shall come upon you, the Rich and the Noble shall be put to such Straits, then, What will the Condition of the Meaner-sort be? V. Two other Persons, who were Criminals, were led to Execution with him, and crucified, one on each side of him, upon a Hill called *Golgotha* in Syriack, in Greek *Cranion*, in Latin *Calvaria*. Then Jesus prayed God to forgive them, it being some degree of Alleviation of their Sin, that they did not know what Person they injured. The Soldiers who attended at the Execution, made a Division of his upper Garments into four parts, and took each of them a part; but his inner Garment, having no Seam in it, they cast Lots for that, who should have it entire, John 19. 24. Then several of the People who were Spectators, and others being Members of the Sanhedrim who were there, made Reflection upon him, saying, This Man undertook to be the Messias; and surely if he were the Messias to deliver the Nation, he would first deliver himself. The Soldiers likewise used him contumeliously, offering him Vinegar, saying, Save thyself, Jesus, King of *Judea*. And there was put up over his Head a Title, containing the Cause of this Condem-

nation, which was written in Greek, Latin, and Hebrew, (the three most ordinary Languages, one or other of which there were very few but understood) thus, **JESUS THE NAZAREN KING OF THE JEWS.** VI. Likewise one of the crucified Malefactors contumeliously reflected on him, saying, O King Jesus! save thyself and me. But the other reprimanded him, and said, Though these other impious Persons used him thus, yet we that are thus punished with him, ought, if he were guilty, to have Compassion for him, and not reproach him: And besides this, we are indeed guilty, but he a most innocent Person, who came to do Good to this People, and is used thus ill by them. Then he begged of our Saviour, that he would have some regard to him when he came to his Kingdom. To this our Saviour returned Answer; Immediately after thy Death, thou shalt go to a place of Bliss, and there abide with me, a Member of that my Kingdom which thou askest for, Mark 15. 25. And there was an Eclipse of the Sun, and a palpable Darknes over all the Land of *Judea* until Three Afternoon. The Face of the Sun appeared of a dusky Colour; and the Veil of the Temple, which divides the Body thereof from the Holy of Holies, was by an imperceptible Means rent from the Top to the Bottom. And our Saviour crying very earnestly and loud these words, *Father, into thy hands I commend my spirit*; he expired. Now when the Captain who attended at the Execution saw these wondrous Occurrences, he confessed it an Evidence of God's interposing his Power, and thence concluded that he was an innocent Person. And all the Multitude there present had Remorse at what was done. And those Persons with whom he did most familiarly converse, and the good Women who came with him out of *Galilee*, stood at some distance, not daring to approach nearer for fear of being brought into Trouble, making a diligent Observation of these particular Transactions.

'GOOD.

GOOD-FRIDAY.

'GOOD-FRIDAY.

The COLLECTS.

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the holy Ghost, ever one God, world without end. *Amen.*

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers which we offer before thee for all estates of men in thy holy Church, that every member of the same in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. *Amen.*

OMerciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the holy Spirit, one God, world without end. *Amen.*

The EPISTLE. HEB. X. 1.

THE law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceased to be offered? because that the worshippers once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of

VARIOUS READINGS.

* At Mattens, the first Lesson *Gen. 22.* unto the end.

Introit.

My God, my God, why hast thou forsaken me? *Psal. 22.*

Glory be to the Father, &c.

As it was in the Beginning, &c.

At Evening, the first Less. *Isai. 53.* unto the end.

1 B. Edw. 6.

NOTE.

(1) *Good-Friday.*] This Day was observed very anciently in the Church. *Eusebius* says, it was celebrated not only in his time, but long before, with Watching and Fasting, and with diligent Hearing and Reading the Scriptures, *Euseb. Hist. Eccl. lib. 2. cap. 17.* *Constantine* made a Law for a general Vacancy from Labour upon this Day, *Vit. Const. lib. 4. cap. 8.* And *St. Austin* reckons the Passion of our Lord among those Days which were of Catholick and Universal Observation. *Aug. in Gal. c. 4.* It was anciently observed at the Conclusion of the Fast, and the Publick Service of this Day, which used to be continued very late, that there was a general Absolution to all the People, pronounced with a very loud Voice by the Priest, and no one was to break the Fast by eating before the Absolution was given, *4 Conc. Toled. Can. 6.*

PARAPHRASE on the COLLECTS for Good-Friday.

I. O Almighty God, we beseech thee to bless, with thy especial Grace and Favour, thy Household, *Ephes. 2. 19.* the Church, for whose sake our Saviour, that he might purchase it with his own Blood, *Acts 20. 28.* was contented to be perfidiously betrayed, *Luke 22. 1.* and to be delivered into wicked Hands who crucified and slew him, *Acts 2. 23.* but who now liveth again, and reigneth with the Father and the holy Ghost triumphantly for ever in Heaven. *Amen.*

II. O all-powerful God, by whose Spirit the Church is preserved in Unity, *Ephes. 4. 3.* and every individual Member thereof is sanctified, *Rom. 15. 16.* We beseech thee graciously to hear our Prayers, which we offer-up to thy Divine Majesty for all Estates of Men in the Church, for Princes, Subjects, Clergy, Laity, Rich, and Poor, &c. that all of them in their several Callings and Stations may serve thee, by being useful in their respective Ways in their Generations; by living sober Lives; and by a devout Worship of thee. And this we beg for the sake of Jesus Christ our Saviour. *Amen.*

III. O most gracious and merciful God, who hast made all Men, and art so far from hating what thou hast made, that thou so lovest the World, as to give thy only begotten Son, that they might have eternal Life, *John 3. 16.* who hast no pleasure that the wicked should die, but that he should return from his ways and live, *Ezek. 18. 23.* Shew thy Mercy in the Conversion of all Jews, Turks, and Infidels; take from them all Ignorance, in not having heard of, or not understanding, thy Word; all Hardness of Heart, and Contempt of thy Word, in not attending to, or despising thy Revelations; and so bring home thy stray Sheep, *Luke 15. 4.* that they may be saved among the Remnant of Israelites, which are according to the Election and Grace, *Rom. 11. 5.* and that they may be one Fold, under one Shepherd, *John 10. 7.* Jesus Christ our Lord, who, &c. *Amen.*

PARAPHRASE on the EPISTLE. Heb. X. 1.

I. The Mosaical Law being only the first rude Draught of a Picture, shadowed, as it were, by a quick Touch of the Painter's Hand, and not the Picture itself, carefully delineated and finished, as the Gospel is, cannot pretend to the Perfection of this noble Institution: For instance, The Expiation-Sacrifice, which is offered-up every Year, is far from doing all that is needful to be done for the sake of its Votaries; for then what need would there be of its being offered again the next Year? For, if that were a sufficient Sacrifice for the

GOOD-FRIDAY.

of sins every year. II. For it is not possible that the blood of bulls and of goats should take away sins : Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me : In burnt-offerings, and sacrifices for sin thou hast had no pleasure : Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. III. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the law : Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. IV. And every priest standeth daily ministering, and offering oftentimes the same sacrifices which can never take away sins. But this man after he had offered one sacrifice for sins, for ever sat down on the right hand of God ; from henceforth expecting till his enemies be made his foot-stool. For by one offering he hath perfected for ever them that are sanctified : Whereof the holy Ghost also is a witness to us : For after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them ; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. V. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh : And having an high Priest over the house of God ; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. VI. Let us hold fast the profession of our faith without wavering : (for he is faithful that promised) And let us consider one another to provoke unto love, and to good works ; not forsaking the assembling of our selves together, as the manner of some is ; but exhorting one another : and so much the more, as ye see the day approaching.

The

Sins of the People, how come the People to have a new Load of Sins upon them the next Year, so as to want a new Expiation ? Now it is not to be denied, but that, under the Mosaiical Law, there is a publick Confession of the Sins of the People made every Year, and a new solemn Attonement made for them. II. And, if we duly consider the nature of things, we cannot think that the Blood of a sacrific'd Bull or Goat should take away the Guilt of a sinful Soul, or satisfy the Justice of God for the Affront and Injury done to his Laws. And this our blessed Saviour had in view upon his Incarnation, as the Psalmist speaks in that Prophetical Psalm of him, Psal. 40. *Sacrifice and offering thou wouldest not, but a body hast thou prepared me : In burnt-offerings and sacrifices thou hast had no pleasure : Then said I, Lo, I come (in the volume of the Book it is written of me) to do thy will, O God.* III. Where note, that first he says, *Sacrifice and burnt-offering thou wouldest not*, i. e. thou dost not take that Delight in those legal Sacrifices, as in a Life of Goodness and Holiness : then says he, *Lo, I come to do thy will, O God*, to establish a more excellent Religion, more acceptable and agreeable to the divine Nature. Wherefore our Saviour repeals these Ceremonial Ordinances, to make way for the establishing a Religion made up of better Precepts : A Religion, in which we have our Sins pardoned by the all-sufficient Sacrifice of Christ's Blood ; which being of infinite Value, need not be repeated. IV. As we have argued this Point from the Annual Sacrifice of the Expiation, so we may likewise conclude the same from the daily Sacrifice which is to be offered up Morning and Evening, Numb. xviii. For the Priest stands continually at the Altar doing the same thing over and over again, sacrificing one Lamb in the Morning, and another at Night, and so the Year round, with little Benefit received thereby to the People ; for if they were offered every minute, as they are twice a day, they could never free them from the Guilt of their Sins : But our Saviour offered up such a Sacrifice of himself, as would serve once for all, without Repetition, and therefore does not stand waiting at the Altar, like the Jewish High Priest ; but having finished his sacerdotal Office at once, is gone to share the heavenly Glories, and to be next in Honour to God the Father ; expecting till all his Adversaries, the Powers of this World, and the Powers of Darkness, and even of Death

itself, shall be subdued unto him, 1 Cor. 15. 26. Now this great Truth, which I have been proving, is confirmed by the Testimony of the Holy Ghost, who inspired the Writers of Holy Scripture ; as is plain from Jer. xxi. who says, *This is the Covenant that I will make with them after those days, saith the Lord. I will put my Laws into their hearts, and in their minds will I write them, and their sins and iniquities I will remember no more.* For if here be a Sacrifice found out which is of sufficient Value to purchase a Pardon for Sins from God by being once offered ; there is no need of that Sacrifice being offered up again, much less of any other Sacrifice. V. Therefore let me exhort you, my Brethren, that since you have a Privilege obtained for you by our Saviour's Merits, to enter with Boldness into a more holy Place than the Sanctuary, where only the Priest must go, even Heaven itself ; he himself having shewed us, and consecrated by his Blood, a way which leads us thither, not by the old dead Ordinances of the Law, but by the lively Precepts of the Gospel ; whereby we have the Liberty to go, as it were, through the Curtain or Veil into the Sanctuary of Heaven, by virtue of our Saviour's becoming Man, and suffering for us, and putting on that Veil upon him of Flesh to screen over his Divinity : And having our blessed Saviour an High Priest, to intercede with God on our behalf in Heaven, let us address our Petitions to God, with a pious Confidence of having them granted, since God has pardon'd our Sins through the blood of Christ ; which Assurance will be better grounded than that of any of the Jewish Votaries, who are cleansed only by legal Sprinklings and Washings. VI. Moreover, Let all of us profess the Faith of Christ with Constancy, (for if we perform our Duty, we need not doubt but our Saviour will perform his Promises.) and let us take Example from one another, not as some do, in cowardly running away from our Religion, and leaving off coming to Church, for fear of Persecution ; but, in striving to out-do one another in Christian Love, and all the other Evangelical and Moral Virtues ; and this too with the greater Earnestness, by how much the Day of the Lord draws the nigher, in which he will make the Persecution of the Jews against the Christians cease, by destroying their City and Polity.

PARAPHRASE

GOOD-FRIDAY.

The GOSPEL. S. JOHN XIX. 1.

I. **P**ilate therefore took Jesus, and scourged him. And the souldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail king of the Jews: And they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. II. And Pilate saith unto them, Behold the man. When the chief Priests therefore, and officers saw him, they cried out, saying, Crucifie him, crucifie him. Pilate saith unto them, Take ye him, and crucifie him: for I find no fault in him. The Jews answered him, We have a law, and by our law, he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. III. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not, that I have power to crucifie thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cryed out, saying, If thou let this man go, thou art not Cæsars friend: Whosoever maketh himself a king, speaketh against Cæsar. IV. When Pilate therefore heard that saying, he brought Jesus forth, and sate down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your king. But they cried out, Away with him, away with him, crucifie him. Pilate saith unto them, Shall I crucifie your king? The chief priests answered, We have no king but Cæsar. Then delivered he him there-

PARAPHRASE on the GOSPEL. S. John XIX. 1.

I. *Pilate* finding that he could not work upon the obstinate Temper of the Jews, in persuading them to let fall their Resentments against our Saviour, and to let him be dismissed without Punishment, tried another way to save his Life; and that was, by scourging him with Rods, and exposing him to the Multitude in an aukward Dress. Therefore he ordered him to be whipped, and gave the Soldiers Leave to make Sport with him, as a Mock-King; who thereupon made a Wreath of Thorns, in fashion of a Diadem, which they bound close upon his Head, habiting him in such a Purple Gown as Princes used to wear, crying out, *Long live King Jesus*; but, to shew their own Contempt of him, at the same time striking him. Whilst the Soldiers and Rabble were thus impudently deriding him, *Pilate* came out into the Palace-yard among them, and told them, that he had suffered them to give him this Usage, which might suffice to satisfy their Resentments; and that now they ought not to proceed to any capital Punishment, which he had not in the least deserved. Then he made Jesus walk before all the Company, in his aukward Robes. II. Upon this, *Pilate* said, You now see what a King he is; you need not be afraid of your being called to account for setting up such a King as this Man appears to be. But the Members of the Sanhedrim, and the Officers of the Army, who were there present, upon this view of him were so far from relenting in their Malice, that they cried out to have him crucified; which made *Pilate* declare, That if they would have him crucified, they must do it themselves, for that he could not find that he was guilty of any Crime, for which he could justly condemn him to that Punishment. But the Jews replied, that there was no need of his sticking so close to the Roman Laws in this case, for he might justly be condemned by the Jewish Laws, which he ought to have a principal Regard to in that Country; for the Law (say they) of our great Legislator *Moses*, makes it Death for any one to be a false Prophet, *Deut. 18. 20.* and therefore this Man does much more deserve it, who falsely pretends to be the Messiah, the Son of God. This Clamour of the Jews, who now vouched the Authority of their Laws to back their Malice, put *Pilate* into a greater Perplexity and Concern; and taking the Bench again in the Pretorium, had a mind to interrogate Jesus concerning some further Particulars; questioning him concerning his Extraction, having heard the Jews accuse him for pretending to be the Son of God. But Jesus gave him no Answer to any Question which he put to him upon that Head. III. How! (says *Pilate*) art thou so silly obstinate, by refus-

ing to answer my Question, as to affront a Person in whose Power it lies either to crucify thee as thy Adversaries desire, or fully to acquit thee. Here our Saviour thought fit to return an Answer, which was this: 'Tis true, O noble Governor, that you have this Power, but then you should always consider, that it is the superior Authority of Almighty God, who vested you with it; and that you must not use it arbitrarily, but according to the Rules of Equity and Justice, for the Administration whereof he has raised you to this Honour; and if you, for any consideration of Popularity, or Fear, shall wrongfully condemn me, an innocent Person, it is a great Crime in you, and for which you must expect to give an Account to God: but however, your Guilt in condemning me, will not be so great as that of my perfidious Disciple in betraying me, and the Jews in betraying me, because both he and they have had better opportunity of knowing my Character and Innocence, than you have ever had. This made such Impression upon *Pilate*, that he from thenceforth laboured more earnestly to acquit him; but all that he could do, served only to exasperate the Jews the more, who cried out in a very clamorous manner, That to save such a Criminal, was to betray the high Trust which the Emperor had reposed in him; this being to protect a Traitor who had set up a Kingdom in opposition to *Cæsar*, and endeavoured, as much as in him lay, to dethrone the Emperor. IV. *Pilate*, upon hearing these Words, was in no little Concern, not knowing how a Relation of this kind might work upon the Mind of *Tiberius* the Emperor, a very suspicious Prince, called back Jesus again, himself ascending the Tribunal, in the Paved Court which the Jews call *Gabbatha*. It was now the Paschal Preparation to the Day of unleavened Bread, being about Twelve-a-clock at Noon, when *Pilate* exposed Jesus again to the View of the Jews, bidding them look upon their King, and see if he were a likely Person to be a Rival to *Cæsar*, as they, out of their great Respect to the Imperial Majesty, were so mightily afraid of: But the Jews, being the more enraged at this, cried out that he ought not to let such a Traitor live, but that he ought to order him to be crucified immediately. What, says *Pilate*, when the rest of the Asiatics adore their Princes like Gods, will you Jews have your King to be crucified like a Slave? The Members of the Sanhedrim interposed here, and declared that this was too severe a Reflexion upon their Country, they being *Cæsar's* very loyal Subjects, owning no one to be their King but only the Emperor *Tiberius*. *Pilate* finding that it was to no purpose to drive the Jews from the point of Malice which they were pursuing, and that

G O O D - F R I D A Y .

therefore unto them to be crucified : and they took Jesus and led him away. V. And he bearing his cross, went forth into a place called the place of a scull, which is called in the Hebrew, Golgotha : Where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews : for the place where Jesus was crucified was nigh to the city : and it was written in Hebrew, and Greek, and Latine. Then said the chief priest of the Jews to Pilate, Write not, The king of the Jews ; but that he said, I am the king of the Jews. Pilate answered, What I have written, I have written. VI. Then the souldiers, when they had crucified Jesus, took his garments, (and made four parts, to every souldier a part) and also his coat : now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be : that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the souldiers did. VII. Now there stood by the cross of Jesus, his mother and his mothers sister, Mary, the wife of Cleophas, and Mary Magdalen. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. VIII. Now there was set a vessel full of vinegar : and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished : and he bowed his head, and gave up the ghost. The Jews therefore because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and that they might be taken away. IX. Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the souldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record

he might bring himself into some Danger or Disgrace with the Emperour by too stiffly opposing them therein, at last gave way, and passed Sentence upon Jesus to be crucified, delivering him into the hands of some Soldiers that were to see that Execution done upon him, who took him into their Charge, and led him away. V. So Jesus carrying his Cross, as was the Custom of crucified Persons to do, went to *Golgotha*, a place where Criminals were executed ; where he was nailed to the Cross, two Malefactors being crucified at the same time, one on each side of him. But before he went from the Pretorium, *Pilate* himself wrote an Inscription, which was to be placed over his Head upon the Cross ; and it was this, JESUS OF NAZARETH THE KING OF THE JEWS. This being placed upon the Cross, when our Lord was fastened thereunto, and read by several of the Jews who went to see the Execution, some of them presently told it to the High-Priest, (the place of Execution being near the Town,) and he went to *Pilate*, desiring him to alter the Inscription, by changing the Words *King of the Jews* into *who pretended to be King of the Jews* ; thinking that the former was a Reflexion upon their Nation. But *Pilate* would not gratify him therein, telling him that the first Title should stand, and that he himself knew how to word an Inscription, to be placed over a condemned Persons Head whom he himself had tried, better than the High Priest could teach him. VI. Now his Cloaths being separated into four parts, they became a Booty to the Soldiers who attended at the Execution : But his upper Garment having no Seam, and consequently not to be divided without spoiling it, they agreed to cast Lots which of them should have it : Which Action of the Soldiers gave occasion to a literal fulfilling of that Psalm which is propheticall of Christ, *They part my garments among them, and cast lots upon my vesture*, Psal. 22. 17. VII. It is to be observed, that whilst our Saviour was upon the Cross, his Mother, the blessed Virgin, came thither to take her Farewel of him, and to receive his dying Words, being attended by her Sister the Wife of *Cleopas*, and his beloved Disciple *John*, and *Mary Magdalen*

Our Saviour looking down from the Cross, and casting his Eye upon his blessed Mother and that Disciple, who were gotten up close to the Cross, said to the blessed Virgin ; For the future, Mother, this must be your Son ; and you must love him with a like Tenderness as you have loved me : And then addressing himself to *John*, said, This must now be your Mother, and you must pay her the same Duty and Respect, and all other filial Duties, as I have done. In obedience to which Command, the forementioned Disciple took the blessed Virgin home to his House, with whom she lived till her Death. Our Saviour perceiving that all the Prophecies which related to him were exactly fulfilled, excepting one particular, said, I am very thirsty. VIII. Now near the Cross there stood a Bottle of Vinegar, or sour Wine, and one of the Company took a Sponge and dipped it in the Vinegar, and tying it to a Stalk of Hyssop, put it up to his mouth to suck it. And when he had taken in a little of it, he said, All matters are now over ; and bowing down his Head after the manner of dying Persons, he gave up his Spirit to God. It being now near Three-a-clock in the Afternoon, the time when the Jews began their Preparation to the following Sabbath, which was of great Esteem, being the first day of the unleavened Bread, the Jews were afraid their Devotion would be polluted by the Execution of Criminals after the Solemnities of their Sabbath began ; and therefore got an Order from *Pilate* that they might be dispatched before that time, by breaking of their Legs, which usually occasioned crucified Persons to die presently. IX. The Soldiers having received an Order to do this, brake the Legs of each of the Malefactors who were crucified with our Saviour, which they omitted in him, since they found he was already dead. But however, that they might be sure not to leave any Life in him, one of the Soldiers thrust his Spear into his Heart, and there gushed out of the Wound Water and Blood, emblematical Representations of the Efficacy of the two Sacraments. Of the Truth of this, I *John*, who wrote this History, and was an Eye-witness of the same, do testify, knowing it to be an exact Relation, and have made known the same

EASTER EVEN.

record is true : and he knoweth that he saith true, that ye might believe. For these things were done that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him whom they pierced.

* EASTER EVEN.

The † COLLECT.

GRant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ ; so by continual mortifying our corrupt affections, we may be buried with him, and that through the grave, and gate of death, we may pass to our joyful resurrection for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The EPISTLE. 1 PET. III. 17.

IT is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust ; (that he might bring us to God) being put to death in the flesh, but quickened by the Spirit ; By which also he went and preached unto the spirits in ^(m) prison ; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing ; wherein few, that is, eight Souls, were saved by water. II. The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ : Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject unto him.

The

same to you Christians, for whose sake it is written, that you may have a better Ground of your Belief. And in this you may observe a wonderful Correspondence between the ancient Predictions of the holy Scriptures, and these Matters of Fact which we have related ; as for instance, that of the Psalmist, *He keepeth all his bones, not one of them is broken*, Psal. 34. 20. and also that of the Prophet Zechary, *They shall look on me whom they have pierced*.

PARAPHRASE on the EPISTLE. 1 Pet. III. 17.

I. It is certainly a much more eligible Condition, if the Wisdom of the divine Will does think fit to have it so, that we suffer rather for doing well than for doing ill ; for in the former Supposition we have a well-grounded Expectation, that God's Blessing will plentifully reward our Sufferings ; but in the latter we must expect that the divine Vengeance will second our temporal Calamities. But to bear us up in the suffering for a good Cause, we have the most illustrious Example of our blessed Lord before us ; who being of the most unspotted Purity and Holiness himself, laid down his Life for us vile Sinners, that he might reconcile us to God's Favour ; who, though he died as to his human Nature, yet was raised to Life again by the eternal Spirit of his Deity : For by virtue of this he had an Existence long before his Incarnation and his preaching the Gospel in *Judea* ; and by the Efficacy thereof, as he did in the several respective Ages inspire the Prophets, 1 Pet. 1. 11. so he did particularly assist by the Influx of his Spirit the Prophet *Noah*, in his preaching to the *Antediluvians*, when God's Patience waited a hundred and twenty Years for the Repentance of those stubborn and disobedient People, (who for their final Impenitence are now unhappy Spirits, doomed to the Prison of eternal Darkness ;) which Preaching, only eight Persons, being of the Family of that Good-man, had regard to, and were saved by that Water which drowned the rest, it bearing up the Ark under them, and so preserved them from the Deluge. II. Which ancient Matter of Fact doth typically represent our Gospel-Times, the Christian Baptism being the Anti-Type thereof ; for we are now saved by the Water of that Sacrament, as the Family of *Noah* were by the Ark swimming upon the Waters, (I don't mean by the Bodies being cleansed thereby, but by the Souls being purged, and the Conscience cleared from the Guilt of Sin by the Efficacy thereof,) which Freedom from Sin we have the most comfortable Assurance of from our Saviour's Resurrection, which has given us Demonstration of the Truth of his Doctrine ; and who for a further Confirmation thereof, hath in a visible manner, in the Presence of many unexceptionable Witnesses, ascended into Heaven, being advanced to the highest degree of Honour there, which in Scripture is expressed by Sitting on the right-hand of God, all the several Orders of the Angelical Natures being subjected to his Authority.

VARIOUS READINGS.

* At Mattens, The first Lesson, *Lam.* 4. unto the end.

At the Communion.

O Lord God of my Salvation, &c. *Psal.* 88.

Glory be to the Father, &c.

As it was in the beginning, &c.

1 B. Edw. 6.

† This Collect added in the last Review.

NOTE.

(m) Prison.] At the time of the compiling of the Common-Prayer, the Doctrine of Christ's local Descent into Hell was the current Doctrine of the Church, and publicly recognized by the Book of Articles set forth in the time of Edward VI. and that was the Occasion that this Epistle was appointed for *Easter-Eve*, the Day when our Saviour was dead, and when they of this Opinion thought he was locally in Hell, and from this place of *St. Peter* supposed him, to be working the Deliverance of many Souls who were condemned to that place. In Queen *Elizabeth's* time, when they altered the Article, they had not done amiss to have changed this Epistle, which standing still to be read upon this Day, leads People into a Belief of the former Opinion.

PARAPHRASE on the COLLECT for Easter-Even.

O Lord, we beseech thee to grant, that as we are baptized into our Saviour's death, *Rom.* 6. 2. so by mortifying our inordinate Affections, *Col.* 3. 5. we may likewise be buried with him, *Rom.* 6. 4. so that we may pass through Death, as a Gate to give us entrance to a joyful Resurrection, through the Merits of him who died for our Sins, and rose again for our Justification, *Rom.* 4. 25. *Amen.*

PARA-

EASTER DAY.

The GOSPEL. S. MATTH. XXVII. 57.

I. **W**HEN even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. II. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalen, and the other Mary, sitting over against the sepulchre. III. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. IV. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch, go your way, make it as sure as you can. V. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

"EASTER*DAY.

¶ At Morning Prayer, instead of the Psalm, O come let us, &c. these Anthems shall be sung or said.

I. **C**HRIST our passover is sacrificed for us: therefore let us keep the feast: Not with the old leaven, nor with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

Christ

This Verse was added in the last Review.

PARAPHRASE on the GOSPEL. S. Matt. XXVII. 57.

I. Some time after Three-a-clock in the Afternoon, when our Saviour was dead upon the Cross, one Joseph, who was born at Arimathea, or Rama, the Town where Samuel formerly lived, who was a Man of plentiful Circumstances, and who had for some time been an Auditor of our Saviour, applied himself to Pilate, and obtained the Disposal of his Body for its Interment. Which Petition of his, Pilate was pleased to consent to; and accordingly, gave Order that the Body should be delivered to him. II. This pious Person having taken the Body into his Possession, wound it about with Rolls of clean Linen Cloth, together with Spices and Perfumes, which Nicodemus brought, John 14. 39. according to the Asiatick way of Burial, depositing it in a new Tomb, which he had built of Stone in a Vault under his Garden, rolling a great Stone over the Mouth of the Vault. Mary Magdalen, and the other Mary, Mother of James and Joses, sitting in a disconsolate manner near the Grave, paying the last kind Marks of their Affection to him, and Honour to his Memory. III. The next Day was the Sabbath which followed the Preparation, or the Sabbath of the Paschal Week; and then several of the Priests, and other zealous Bigots of the Pharisaical Faction, tho' they could not convene as a Sanhedrim it being the Sabbath, yet they went privately to Pilate, telling him, that the late executed Deceiver (by which their Malice meant our Saviour) whilst he was alive, made his Brags to his Disciples, that tho' he should lose his Life, yet within three days time he should rise to Life again. IV. Therefore we humbly desire (say they) that you would be pleased to interpose your Authority, that the Stone over the Vault be sealed down by an authentick Seal, and a competent Guard be set over it, that his Disciples do not come in the dead of the Night and convey away his Body, pretending to the People, whose Affections have been formerly disposed towards him, That he is risen from the dead, according as he predicted; for if this should happen, his Doctrine will thereby grow into better repute than if we had let him alone, and he had never been crucified. Pilate returned them this Answer: I will order you a sufficient Guard, whereby it is in your Power so to secure the Sepulchre, that no such Fraud as you imagine can possibly be committed. V. Upon this, they departed well satisfied; placing the Guard, which was allotted them, upon all the Avenues to the Grave, and sealing down the Stone which was laid over it.

VARIOUS READINGS.

* The Priest. Shew forth to all Nations the Glory of God.
Answer. And among all People his wonderful Works.

Let us Pray.

O God, who for our Redemption didst give thine only begotten Son to the Death of the Cross; and by his glorious Resurrection hast delivered us from the Power of the Enemy: Grant us so to die daily from Sin, that we may evermore live with him in the joy of his Resurrection, through the same Jesus Christ our Lord. Amen.

Proper Psalms and Lessons at Mattens.

Pfal. } 2 } The first Lesson Exod. 12. unto the end.
57 }
111 } The second Lesson Rom. 6. unto the end.

At the first Communion.

Preserve me, O God, &c. Psal. 16.
Glory be to the Father, &c.
As it was in the Beginning, &c.

At the second Communion.

Lord, how are they increased, &c. Psal. 3.
Glory be to the Father, &c.
As it was in the Beginning, &c.

At Evensong, proper Psalms and Lessons.

Pfal. } 113 } The second Lesson Acts 2. unto the end.
114 }
118 }

1 B. Edw. 6.

NOTE.

(n) Easter-day.] This great Feast was so anciently observed by the Church, that none in former times doubted, but that it was established by Apostolical Authority. The Asiatics alledged the Authority of St. John, for their way of keeping it the 14th day of the first Moon after the Equinox. The Western Church said, they kept their Easter after the Example of S. Peter and S. Paul, not till the Sunday after the Full Moon of the first Month. Hence arose that great Quarrel about the Celebration of Easter in the Church, in the time of Victor, A. D. 200. which is a manifest Argument that this Festival was generally observed, though not in the same manner, long before that Age.

PARAPHRASE.

I. Christ our Paschal Lamb is sacrificed for us, let us therefore keep a Feast as well as the Jews; not with the Leaven of the Jewish Law, 1 Cor. 5. 7. nor with that Leaven of Malice and Wickedness which our Saviour taxes the Pharisees with, Matth. 16. 6. Mark 8. 15. but with the unleavened Bread of Sincerity and true Piety, which becomes the excellent Profession of us Christians.

II. Christ

EASTER DAY.

II. **C**Hrist being raised from the dead dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be dead unto sin: but alive unto God through Jesus Christ our Lord.

III. **C**Hrist is risen from the dead, and become the first-fruits of them that slept. For since by man came death: by man came also the resurrection of the dead. For as in Adam all die: even so in Christ shall all be made alive.

* Glory be to the Father, and to the Son: and to the holy Ghost;

Answer.

As it was in the beginning, is now and ever shall be: world without end. *Amen.*

The COLLECT.

Almighty God, who through thine only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the holy Ghost, ever one God, world without end. *Amen.*

For the EPISTLE. COL. III. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with him in glory.

II. Mortifie therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things sake the wrath of God cometh on the children of disobedience. In the which ye also walked sometime when ye lived in them.

* This *Gloria Patri* added in the last Review.

The

II. Christ being risen from the Dead, cannot die now any more, as having conquer'd Death by his Divine Power, and as being gone to Heaven, a Place where Death hath no Dominion. For, forasmuch as it was requisite for him to die once to satisfy for the Sins of the World, so the once dying of such a Person was abundantly sufficient to make Satisfaction for the Sins of all Men. And forasmuch as now he liveth, he liveth for ever in the eternal Glory of the Godhead. Therefore I would have you improve this Truth for your Edification. Be you likewise dead unto Sin, and have no manner of Perception or Relish of its Pleasure: And by living a divine and spiritual Life, live unto God; and, as much as may be, partake of the Heavenly Pleasures even in this World.

III. Christ is risen from the Dead, and, as under the *Levitical* Law, the Crop was sanctified by the First-fruits offer'd to God, *Lev. 23. 9.* so is Christ, as it were, the First-fruits of all those, who, having been dead, rise up to eternal Life. For since, by the Man *Adam*, Death came upon all Men; so by *Christ-made-Man* shall all Men rise again with their Bodies.

PARAPHRASE on the COLLECT for Easter-day.

O Almighty God, who by the Resurrection of Jesus Christ from the Dead, hast begotten us to a lively Hope of our own Immortality, *1 Pet. 1. 3.* and hast by that opened the Door, *John 10. 3.* to eternal Life; We humbly beseech thee, that as by thy preventing Grace thou hast put into our Minds good Resolutions, so by thy assisting Grace thou wouldst enable us to bring the same to Perfection: Which we pray thee to do, for the sake of Jesus Christ our Lord. *Amen.*

PARAPHRASE on the EPISTLE. Col. III. 1.

I. If therefore you Christians, by entering into the Gospel-Covenant by Baptism, have partaken of a Mystical and Spi-

ritual Resurrection, as our Saviour Christ has of a real one; you ought not to let your Minds hanker after things of the Earth, as if you were still under Ground, but earnestly to desire things not only above Ground, but things in Heaven, all the Glories and all the Means, which contribute towards the Celestial State, our Saviour is gone before to take Possession of. In a word, you must place your Affections on these Heavenly Joys, and not on the Vanities of this World: For as to these latter, your spiritual Resurrection obliges you to be first dead to these; since the Life which you Christians are to value your selves upon, is a Life which is unknown to this World, but is reserved for us by God in a State of exceeding Glory, where Christ already is. And when Christ, at his Second Coming, shall manifest this Glory to all the World, then shall you and all good Christians be instated in your several Degrees of Glory likewise, for ever enjoying the Vision of God, the Perfections of your enlighten'd Understandings, and the Beauties and Excellencies of your spiritual Bodies. II. Therefore, since your Life does not belong to this World, if you have any Limbs of the Old Man alive in you, take care to kill them as speedily as you can; You must not allow your selves in the Practice of any one known Sin, especially such gross ones as Fornication, and the several kinds of Uncleanness; nay, you must root out of your Minds all impure Thoughts and Desires: Nor must you spare any degree of the Vice of Covetousness, which is a very great Sin, and a kind of Idolatry; the Persons who are guilty of it being Worshipers of their Money as their God. For it is for the Commission of these, and such like Sins, that God has eternal Vengeance in store, against such wilful Sinners as live and die in them, without Repentance and Amendment: Many of which Sins you indulged your selves in, whilst you were under your Heathen State, and before your Conversion to Christianity.

PARA-

MUNDAY in Easter-Week.

The GOSPEL. S. JOHN XX. 1.

I. THE first day of the week cometh Mary Magdalen early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. **II.** Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together, and the other disciple did out-run Peter, and came first to the sepulchre; and he stooping down, and looking in, saw the linen clothes lying, yet went he not in. **III.** Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it self. Then went in also that other disciple which came first to the sepulchre, and he saw and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

* MUNDAY in Easter-Week.

The COLLECT.

Almighty God, who through thy only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the holy Ghost ever one God, world without end. *Amen.*

For the EPISTLE. ACTS X. 5.

I. Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness,

PARAPHRASE on the GOSPEL. Joh. XX. 1.

I. Very early by Break of Day, upon a Sunday-Morning, Mary Magdalen, (with other devout Women, Mar. 16. 1.) came to the Sepulchre, and having prepared some Aromatick Oils to anoint his Body, to their great Surprise, they see the Stone taken away from the Mouth of the Vault, and our Saviour's Body removed out of it. With that she makes all the haste she can to inform the Disciples thereof; and meeting with Peter and John, she makes her Complaint to them, That some or other, who were Enemies to our Lord, when alive, did carry on their malicious Resentments after his Death, and had taken away his Body out of the Vault, where it was decently deposited; but what they had done with it now, she could not tell. **II.** Upon this News, these two Disciples make the best of their way to the Grave, running as fast as they could; but John, being the younger and the nimbler Man, got there before Peter; and stooping down, that he might look into the Vault, he saw the Slips of the Linnen-cloth, which his Body was bound about with; but, however, he did not go down into the Vault, having perhaps some natural Dread upon him to go into the Grave by himself. **III.** Some little time after this, Peter was come up to the Place; but he, being of a mature Age and bolder Temper, went down into the Vault without any Hesitancy, and saw the Linnen-sillies lying in one part thereof, and the Napkin handsomely folded up in another. John, now taking Courage by seeing Peter go into the Grave before him, went down into it himself; and seeing the Grave-cloaths lie, believed what the Woman had related concerning our Saviour's Body, being remov'd. But neither of them were as yet satisfied of the Truth of his Resurrection, not understanding the Sense of those Places of Holy Scripture, which did either predict, or typically prefigure it, *Psal. 2. and 110.* Upon this, these two Disciples return'd back to their own Houses.

VARIOUS READINGS.

At Mattens.

The Second Lesson. Mar. 28. unto the end.

Introit.

My Soul truly waiteth still upon God, &c. *Psal. 62.*

Glory be to the Father, &c.

As it was in the beginning, &c.

At Evensong.

The second Lesson, Acts 3. unto the end. 1 B. Edw. 6.

PARAPHRASE on the COLLECT for Easter-Monday.

O Almighty God, who by the Resurrection of Jesus Christ from the Dead, hast begotten us to a lively Hope of our own Immortality, 1 Pet. 1. 3. and hast by that opened the Door, John 10. 3. to eternal Life; We humbly beseech thee, that as by thy preventing Grace thou dost put into our Minds good Resolutions, so by thy assisting Grace thou wouldest enable us to bring the same to Perfection. Which we pray thee to do for the sake of Jesus Christ our Lord. *Amen.*

PARAPHRASE on the EPISTLE. ACT. X. 24.

I. S. Peter being inform'd, by his late Vision, of the Sheet let down from Heaven, and the Clean and unclean Animals contain'd in it, That it was now lawful to take the Gentile Believers into the Christian Communion; and he being sent for by Cornelius, a Religious Roman-Captain, who was moved thereunto by the Direction of an Angel, he addresses himself to the devout Officer in such-like Words. I am most undoubtedly assured, by comparing the late Vision, which God Almighty has been pleased to afford me, with the other Occurrences relating to your self, that God Almighty has not that singular

Regard

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ness, is accepted with him. II. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all) That word (I say) you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preach'd: How God anointed Jesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. III. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem, whom they slew, and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he arose from the dead. IV. And he commanded us to preach unto the people, and to testify that it is he who was ordained of God, to be the judge of quick and dead. To him give all the prophets witness, that through his Name, whosoever believeth in him shall receive remission of sins.

The GOSPEL. S. LUKE XXIV. 13.

I. **B**Ehold two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. II. And he said unto them, What manner of communications are these that ye have one to another, as ye walk and are sad? And the one of them, whose name was Cleophas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these daies? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: And how the chief priests, and our rulers delivered him to be condemned to death, and have crucified him. III. But we trusted that it had been he, who should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our

Regard, which I thought formerly he had to Persons of the Jewish Nation, but that he is ready to take into his Favour and Blessing all good and pious Men, of what Country soever they be. II. As to the preaching the Gospel, or Reconciliation of God to Mankind, by Jesus Christ (who has set up a Spiritual Kingdom to endure for ever, *Dan. 2. 44.*) published by him throughout all Judea, beginning at Galilee, and so going on through the rest of the Provinces, this being not long after John preach'd up his Doctrine of Baptism. This preaching of the Gospel by Jesus Christ, I say, you cannot but have heard of, how God afforded him the Honour of an Unction, or solemn Inauguration into his Prophetick Office, by a visible Descent of the Holy Ghost upon him, *Luk. 3. 22.* he having an inherent Power vested in him of working Miracles to confirm his Doctrine, which he made the most excellent Use of besides; not doing terrible Works, which might only affright his Beholders, or others, which might tend to their Prejudice; but kind and beneficial ones, such as curing them of Distempers, and driving out evil Spirits, which had possess'd their Bodies; for the Divine Nature was personally united to him. III. Now it has pleased God to appoint us Witnesses and Reporters of the Miracles done, and the Doctrines taught by this great Person throughout the Country of the Jews, whom they nevertheless ungratefully treated, procuring him to be crucified. Him God, by his omnipotent Power, raised up the third Day after his Death, shewing him to a great Number of Persons; not indeed to the Jews, but to some select Witnesses, whom he was pleased to chuse: I mean us the Apostles, and some other good Persons, who familiarly conversed with him at Meals, and at other times, after his Resurrection. IV. And he gave us special Command to preach the Gospel to all Nations, *Mat. 28. 19. Luk. 24. 27.* and to be Witnesses, That he is the true Messiah appointed by God to be the Judge of all the World, those who shall arise from their Graves, and those who shall be then alive at the Day of Judgment, *Mat. 25. 31.* This is that extraordinary Person of whom the inspired Penmen of the Holy Scripture predict so much; That Messiah who was to come into the World to save those that believe on him; not from the Roman Power, (as too many boldly presum'd) but from the Punishment of their Sins.

PARAPHRASE on the GOSPEL. S. Luke XXIV. 13.

I. It was upon Sunday, the very Day when our Saviour rose from the Dead, that two Persons, who had been Auditors and Followers of Christ before his Crucifixion, (one whereof was named Cleophas, *Luk. 24. 18.* an ancient Man, and Father to four of the Apostles) were going from Jerusalem to a Village called Emmaus, about seven Miles distant from Jerusalem. And their discourse being about the Trial and Suffering of Jesus Christ, each of them making their several Conjectures about him, and about the Credibility of the Relation of the Women, and the two Apostles Peter and John, concerning his being alive again; our Saviour himself appearing to them in a Shape different from what they had seen him in, as it were a casual Passenger, who had overtaken them upon the Road, and over-hear'd some of their Discourse, he walk'd along with them; they not knowing who he was, he, by a miraculous Power, making himself to appear differently to their Sight from what he formerly did. II. Our Saviour, now interrupting their Discourse, said, I pray what tragical Story is this you are talking of, which makes you look so melancholy? Cleophas made Answer; Certainly you are the greatest Stranger in all Jerusalem to the Affairs thereof, not to have been inform'd of those remarkable Matters of Fact, which have happen'd in that City within a few Days. Our Saviour replied, What Matters of Fact do you mean? One of them return'd Answer, As to what has happen'd to the famous Jesus of Nazareth, who was a great Prophet, renown'd for the excellent Doctrine which he preached to the People, and the extraordinary Miracles which he did by the Assistance of the Divine Power; and how the Members of the Sanhedrim forced an unjust Sentence from Pilate upon him, and procured him to be crucified. III. Indeed we had raised our selves up into no small Hopes, that this had been the Messiah, who was to have redeem'd the Jews from the Yoke of the Roman Power, and to have extended their Empire over other Nations; but, alas! we find that we have but too great reason to fear we have been mistaken. This is now the third Day since his Condemnation and Crucifixion. But this Morning we were wonderfully surpriz'd by a Relation which we had from some Women, who went early to the Grave, but found

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our company made us astonished, who were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them who were with us, went to the sepulchre, and found it even so as the women had said; but him they saw not. IV. Then he said unto them, O fools and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures, the things concerning himself. V. And they drew nigh unto the village whither they went; and he made as though he would have gone further. But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent: and he went in to tarry with them. And it came to pass, as he sat at meat with them he took bread, and blessed it, and brake it, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

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The COLLECT.

Almighty God, who through thy only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our

found his Body missing, and saw two Angels, who inform'd them, that he was risen from the Dead. Besides, some of our Friends, who were Followers of Jesus, went upon their Relation to the Grave, and found all things exactly to agree as the Women had reported; but they did not see him themselves. What to make of all this we know not. IV. Our Saviour then spake: But have not you been simple Scholars, all the while that you have been tutor'd under this great Prophet, and made little Improvement upon your hearing the Scriptures read to you, and your Master's Expositions upon them, which methinks should have inform'd you a little better in this Matter? For these sacred Books might have sufficiently learn'd you, that the Messiah was to suffer what your Master did, and after that to make his Entry into his glorious State, which your Heads are only full of. And, beginning with the Books of *Moses*, he proved from several Particulars therein, viz. from the Sacrifice of *Isaac*, from the Erection of the Brazen-Serpent, from the several Expiatory Sacrifices in the *Levitical Law*; That the Messiah ought to suffer Death, proving the same likewise from several Passages in the *Psalms*, and from others which occur in *Isaiah*, *Daniel*, and the rest of the Prophets. V. This Discourse he continu'd till they were come to the Village where they design'd to go; when our Saviour taking his Leave of them, as one that had a further Journey to pursue, the two Men whom he had convers'd with, pleas'd with his Discourse, were unwilling to part with him, and therefore desired him to refresh himself with them in the House to which they were going. But our Saviour, complying with the Custom of invited Persons, seem'd to decline the Kindness, as too great a Favour to be shewn to so new an Acquaintance, and desir'd to be excus'd; but they using very pressing Applications, pleading the Declension of the Sun, and that it would not be very long before Night, he at last consented. Now when they were set down at the Table to eat, our Saviour, contrary to their Expectation, took the place of the Master of the Family upon him, both in saying Grace, and carving the Meat; and then he remov'd that supernatural Veil from his Countenance, suffer'd them to view him in his proper Lineaments, so that then they plainly saw him, and knew him: But soon after this he convey'd himself away, in an unperceptible manner, from them. Then they began to discourse to themselves; Unless we had been very dull in our Apprehensions,

we might have discover'd who it was that was talking with us as we came along, and explaining the Scriptures to us; for we might easily have discover'd the same wonderful Conviction which was peculiar to his Discourses; and that our Hearts were touch'd and warm'd, as they used to be, when he spoke. VI. This unexpected Sight of our Saviour being afforded them, they did not stay at *Emmaus* so long as they design'd, but immediately rose from Table, and return'd to *Jerusalem*; where finding the Apostles gather'd together, who were now but eleven after *Judas's* Treason and Death, out of which Number too *Thomas* was absent, *Joh. 20. 24.* But they were no sooner come into the Room, but they accosted them in a wonderful degree of Joy, O *Cleophas*, do you hear the good News? The Lord is risen now in good reality; we need not suspect that it was only the Fancies of the Women, who (as we guess'd) thought they saw him; for now he has really appear'd to *Simon Peter*. And we have as joyful a piece of News to tell you, reply'd *Cleophas* and his Companion; and then they made report of the pious Discourse they had upon the Road, and how our Saviour discovered himself to them, as they were eating at the Table.

VARIOUS READINGS.

At Mattens.

* The Second Lesson, *Luke 24.* unto *And behold two of them.*

Introit.

Praise the Lord, ye Servants, &c.

Glory be to the Father, &c.

As it was in the beginning, &c.

At Evensong.

The Second Lesson, *1 Cor. 15.* unto the end.

PARAPHRASE on the COLLECT for Easter-Tuesday.

O Almighty God, who by the Resurrection of Jesus Christ from the Dead, hast begotten us to a lively Hope of our own Immortality, *1 Pet. 1. 3.* and hast by that opened the Door, *John 10. 3.* to eternal Life; We humbly beseech thee, that as by thy preventing Grace thou hast put into our Minds good Reso-

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our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the holy Ghost, ever one God world without end. *Amen.*

For the *EPISTLE.* ACTS XIII. 26.

I. MEN, and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. **II.** And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: And he was seen many daies of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. **III.** And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine holy one to see corruption. For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption. But he whom God raised again, saw no corruption: **IV.** Be it known unto you therefore, men, and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: For I work a work in your daies, a work which you shall in no ways believe, though a man declare it unto you.

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Resolutions, so by thy assisting Grace thou wouldst enable us to bring the same to Perfection: Which we pray thee to do, for the sake of Jesus Christ our Lord. *Amen.*

PARAPHRASE on the *EPISTLE.* ACTS XIII. 26.

I. St. Paul with his Companion Barnabas being come to Antioch, a Town of Pisidia, to preach the Gospel there, and being in one of the Jewish Synagogues on a Sabbath-day, after reading the Lessons, it being the custom for some learned Person in the Congregation, to take occasion therefrom to make a pious Discourse for the Edification of the Assembly; St. Paul taking hold of this Opportunity, put them in mind of the many Indulgences and Favours God had vouchsafed to the Jewish Nation, from Moses's Time to that of John the Baptist; but principally of the Terms of Salvation offer'd to Mankind by our blessed Lord. And then he proceeded in these or the like words: O you my Brethren the Jews, who are honour'd by a Descent from the famous Abraham, and all you other pious Persons, tho' of a Gentile Extraction; you both of you have an equal Title to have this Salvation procured by Jesus Christ, which I have been speaking of, preached unto you. For the Inhabitants of Jerusalem and the Sanhedrim, not knowing him to be the Messias, nor understanding the Sense of the Prophecies which related to his Sufferings, procured him to be condemn'd to Death; though by that very Act of their's, God, by his wonderful Providence, so brought it about, that they should contribute towards the Fulfilling of those Prophecies. Nay, so eager were they for his Condemnation, That though they could not make out any Accusation against him which was capital by the Laws, yet by Importunity and Clamour, they extorted an unjust Sentence from Pilate for his Execution. **II.** Now when the Jews, by this and several other Acts of their Cruelty upon him, had given a Completion to many Prophecies concerning him, he was taken down from the Cross, and his Body laid in a Vault under Ground. After this he was, by the Divine Power, raised from the Dead, and conversed very frequently with several Persons in Galilee, Mat. 27. 25. who are Witnesses ready upon all Occa-

sions to attest the Truth of this. And we declare this to you as a Relation which ought to be extraordinary welcome to you, and to all good Men; it being plain, that God has now made good his Promise given to our Fore-fathers, to us their Posterity, concerning sending the Messias into the World; his Resurrection from the Dead affording a Demonstration, that he did not without just ground lay claim to that Character. This being predicted in the 2d Psalm, which is acknowledged by all to relate to the Messias, Thou art my Son, this Day have I begotten thee, i. e. I have given thee a second Life by Resurrection, as I gave thee a former by Generation. **III.** Nay, it was further predicted concerning him, that his Resurrection should be such, as that he should never die again: For it is written in Isaiah 55. 3. I will make an everlasting Covenant with you, even the sure mercies of David, i. e. all the gracious Promises I have made to David concerning the Messias I will make good. But one very remarkable Prediction concerning the Messias occurs in Psalm 16. 10. Thou shalt not suffer thy Holy One to see Corruption. Now 'tis plain that this cannot be understood of David: For David, after having well govern'd the People of his time according to God's Direction, Sept. with his Fathers, and was buried in the City of David, 1 Kings 2. 10. and therefore must needs see Corruption. So that upon the whole it remains, that this Prophecy must be fulfilled in Jesus Christ, who died, and rose again without his Body being corrupted. **IV.** Therefore you must take notice, my Brethren the Jews, and other pious Persons here present, that you cannot expect Forgiveness of your Sins, but only by embracing the Doctrine, and following the Precepts of this excellent Person; for by believing in him, and leading holy Lives according to his Rules for the future, you may have your former Sins, tho' never so great, pardon'd, which the Law of Moses did not allow a Purgation from. But however, if you do not embrace this our excellent Religion, have a care of contemptuously undervaluing it, lest that Curse fall upon you which was threatned by Habakkuk, one of the Prophets, according as it is translated by the Septuagint; Behold ye Despisers, and wonder, and perish; For I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

The First Sunday after EASTER.

The GOSPEL. S. LUKE XXIV. 36.

I. **J**esus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. II. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I my self; handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. III. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled Fish, and of an honey-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses and in the prophets, and in the psalms concerning me. IV. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

* The First Sunday after EASTER.

The † COLLECT.

A Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. Amen.

PARAPHRASE on the GOSPEL. S. Luke XXIV. 36.

I. Cleophas and his Companion being come from Emmaus, and having join'd the Apostles, who were gathered together, not long after our Saviour himself came likewise to them, and appear'd standing in the midst of them, without their seeing him first a-coming. This so unusual a way of his Presence, especially after his Death, put them under no little degree of Consternation, they thinking that they had seen only his Ghost or Apparition, and not him himself. II. But our Saviour, out of Tenderness to them, was willing to put them out of the Pain their Fright had laid them under, as soon as possible, and to that end very kindly bespoke them in this manner: I would not have you frighten your selves, my dear Disciples, by thinking that you see a Spectre or Apparition before you; For I appeal to my Hands and my Feet, upon which the Wounds of the Cross are yet fresh, that it is I your late crucified Master. Look close upon me, and view every Lineament of my Face, and Mark of my Body, that you may know it is I; handle and feel the solid Matter of my Body, that I am substantial Flesh and Bones, as a true Human Body is, and not such a yielding aerial Image as Spectres are. And at these Words he shew'd them his Hands and his Feet, bored thro' with the Nails which fasten'd him to the Cross. III. This filled them with such an Extasy of Joy, to see their Master alive again, that they became almost Unbelievers upon another account; for some time not crediting their very Senses, thinking it must be a Dream or a Delusion, that they should be so happy to enjoy their Master's Presence again, after being dead. To take off this degree of Surprise and Amazement, he proceeded to enter into greater Familiarity with them, and to demonstrate to them that he had a real Body, and not an aerial Vehicle; he asked them what they had to eat? They replied, they had no other Provision in that Place but some Fish and Honey, which he was pleased to accept of, and he eat some broiled Fish and Honey before them all. Then he went on to tell them, That now they might see what he had told them formerly, when he continually conversed with them, (tho' then they gave little Credit to it) was really come to pass, Mat. 16. 21. 17. 23. Luke 18. 33. 24. 7. concerning his Passion and his Resurrection; proving That this was predicted to come to pass in the Word of God by several Passages, which he alledged out of the three general Divisions of the Old Testament made by the Jews, the Law or Books of Moses; the Prophets, who either wrote inspired

History, and predicted future Events; and the Psalms, or Poetical Books of Scripture. IV. And he not only recited, explain'd and applied these several Passages, but by an extraordinary measure of Grace afforded them, he so illuminated their Minds, that they had clear Apprehensions of those Divine Truths which he taught them; seeing that from the whole Tenor of the Old-Testament it did appear, and that it was agreeable to the Divine Justice and Wisdom, That Christ was to suffer for the Sins of Mankind; and moreover, That he should rise again from the Dead in Confirmation of his Doctrine; That Repentance, the Condition of the Gospel, and Remission of Sins, (under which is contain'd everlasting Happiness the Reward of it) should be preach'd, not only to the Jews, but to all the Gentile World, Is. 49. 1. Dan. 9. 14. Joel 2. 32. That they were to begin their Preaching first at Jerusalem, it being the City of David, whose Throne was promised to the Messiah, Psal. 2. 8. Isa. 49. 1. some respect being likewise to be shew'd to it, as being the Capital City of God's chosen People; and that then they should carry on their Preaching thro' the rest of the World. And now (continues he) I constitute and appoint you, to be the Witnesses of the Miracles you have seen me do, in Confirmation of my Doctrine: but principally of that chiefest one of all, my Resurrection from the Dead, which so many of you have seen, so the end that your Testimony may have Credit with others who have not seen it.

VARIOUS READINGS.

* In roit.

Blessed is the man that feareth the Lord, &c. Psal. 112.

Glory be to the Father, &c.

As it was in the beginning, &c.

1 B. Edw. VI.

† As upon Easter-day. O. C. P.

PARAPHRASE on the COLLECT for the First Sunday after Easter.

O Almighty Father, who didst deliver thy only Son to die for our Offences, and to be raised again for our Justification, Rom. 4. 25. grant that we may put away the Leaven of Malice and Wickedness, and may continually serve thee in Sincerity and Truth. And this we desire thee to grant, for the Merits of our blessed Saviour Jesus Christ. Amen.

PARA-

The First Sunday after EASTER.

The EPISTLE. S. JOHN V. 4.

I. **W**Hatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? II. This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. III. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life, and he that hath not the Son hath not life.

The GOSPEL. S. JOHN XX. 19.

I. **T**HE same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. II. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my father hath sent me, even so send I you. And when he had said this,

PARAPHRASE on the EPISTLE. 1 Joh. V. 4.

I. Every Person of every Age or Sex whatsoever, who is a true Child of God, gets the Mastery over all the Allurements and Temptations of the World; which Victory he is enabled to obtain, by that active Principle of Christian Faith which is in him. If you ask the Question, Who is that happy Person that is able to conquer the World? I answer, That this is every good Christian, who believes in Jesus Christ as the Saviour of the World, and conscientiously obeys the Precepts of his holy Religion. II. This is that blessed Jesus the Messiah, that came into the World to make Expiation for the Sins of Mankind, by the two most usual Ways of Expiation; the one by Water, which way was in some measure used by the Jews in their Sprinklings and Washings; and the other by Blood, which was used by them in their Sacrifices. He did not content himself by making use of any one of these Means singly, as John the Baptist did of Water only; but made use both of Water and Blood; Water in the Baptismal Rite, which he transcribed into his Religion; and his own Blood, which he shed for our sakes upon the Cross, and has order'd us to commemorate in the Holy Sacrament of the Lord's Supper. Neither did our Saviour expect us, to give Credit to this extraordinary Mission, upon his own bare Word, but was pleas'd to bring with him the Credentials of the Holy Spirit, which by such a number of Miracles, attested his Doctrines; it being inconsistent with the Divine Veracity so to have done, if they had not been true. Nay, not only the Holy Spirit has given Testimony of the Truth of his Mission, and his being the promised Messiah; but all the three Persons of the Trinity, three Witnesses from Heaven, have given in their infallible Evidence of the same; the Father, by his open Acknowledgment of him for his Son by a Voice from Heaven, Mat. 3. 17. the Word, by his own Attestation, Joh. 5. 17. and 10. 24. and frequent Miracles in Confirmation of it; and the Holy Ghost by his Descent in his Baptism upon him, Mat. 3. 16. and after his Ascension, upon his Apostles, Act. 2. 8. which are three very good Testimonies, tho' all these Three Persons are but One God. And, besides these, we have three Witnesses here upon Earth, which testify the mighty Benefits which we have received by our Saviour Christ; the Spirit of God, which operates in our Hearts; the Water in Baptism, which, by the Divine Energy co-operating with it, confers a regenerating Grace; and the Sacramental Blood in the Eucharist, which, through the Divine Goodness, seals the Pardon of our Sins: Now, all these three are driving on to one main Point, viz. the Salvation of our Souls, which they are in their several

ways subservient to. III. If we do upon good Grounds depend upon the human Testimony, of Men of Honesty and right understanding, most certainly we have more reason to rely upon the Testimony of the most holy and infallible God. Now he has given Testimony of our Saviour, that he is the Messiah, by his owning him as his Son by a Voice from Heaven, and by endowing him with a constant Power of doing Miracles. And as for all faithful Believers, they have a Witness in their own Consciences, a strong Faith excited in them by the Grace of God, whereby they stedfastly believe in him, and depend upon him for their Saviour: But he that still disbelieves our Saviour to be the Messiah, notwithstanding the Divine Testimony on his Behalf, does no less than give God Almighty the Lye, who has in so publick a manner own'd him to be such. Nay, God has not only recogniz'd his Title to the Messiahship, but that he has likewise a Power to confer eternal Happiness in another World upon the discharging the Conditions of the Gospel; it being to be obtain'd by no other means but through him. For every faithful and obedient Disciple of Jesus Christ has a Title to this eternal Happiness; but as for others who do not believe in him, they have no manner of Pretence to it.

PARAPHRASE on the GOSPEL. S. Joh. XX. 19.

I. It was now Sunday-Evening, seven Days after the Resurrection, the Light being closed, and the Doors being shut, the Disciples chusing to meet in that private manner, to avoid the Observation of the persecuting Jews; when our Saviour appeared of a sudden in the midst of them, they not knowing which way he came, addressing them with that usual way of Salutation among the Jews, Peace be unto you; and after this took an Opportunity of shewing them his Hands and his Side, (in which the Prints of his Wounds were plainly to be seen) for their Satisfaction that it was really He, giving them liberty to handle them, that they might not be under any Suspicion that it was an Apparition. II. It is not easie to describe the great degree of Joy the Disciples were then under, when they saw their Master again, and were convinced that it was He. Our Saviour after that made use of the Salutation-Form again, Peace be unto you; and then began to acquaint them, that having finish'd his Embassy which he was sent upon by his Father, was returning again to Heaven; but however he should appoint them to be Residents here in his stead; and that he would take care to furnish them with as ample Powers, as any he himself was entrusted with. And then he breathed on them, telling them, That by this means he conferr'd upon them a considerable Share of the Gifts of the

The Second Sunday after EASTER.

this he breathed on them, and saith unto them, Receive ye the holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

* The Second Sunday after EASTER.

The COLLECT.

Almighty God, who hast given thine "only Son to be unto us both a sacrifice for sin, and also an ensample of || godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed steps of his most holy life; through the same Jesus Christ our Lord. Amen.

"Holy Son. 1 B. Ed. 6. || Good Life. O. C. P.

The EPISTLE. 1 S. PET. II. 19.

I His is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. II. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his Steps: Who did no sin, neither was guile found in his mouth: Who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: III. Who his own self bare our sins in his own body on the tree, that we being dead to sins should live unto righteousness, by whose stripes ye were healed. For ye were as sheep going astray; but are now return'd unto the Shepherd, and Bishop of your souls.

The GOSPEL. S. JOHN X. 11.

I Jesus said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the

the Holy Ghost. For he delegated to them a Power of pronouncing those Persons Sins forgiven, whom they admitted into Baptism, or re-admitted to God's Favour, and to Christian Communion after Excommunication, or falling into wilful Sin; and that their Pardon so pronounced by them should be ratified by God: But if any Persons should despise, or neglect to make use of these Ordinances, they should remain with their Guilt upon them.

VARIOUS READINGS.

* Introit.

Haste thee, O God, to deliver me, &c. Psal. 70.

Glory be to the Father, &c.

As it was in the Beginning, &c.

1 B. Edw. 6.

PARAPHRASE on the COLLECT for the Second Sunday after Easter.

O Almighty God, who hast sent thy only Son into the World to be a Sacrifice and Satisfaction for Sin, by bearing our Sins in his Body on the Tree, 1 Pet. 2. 24. and by suffering for us, Ver. 21. as also to leave us an Example, that we might follow his Steps, in Meekness and Patience, Ver. 23. We beseech thee to give us Grace that we may always preserve in our Minds the profoundest Sense of so unaccountable a Favour, as the Son of God dying for our Sins; and that we may likewise with the utmost Diligence endeavour to tread in his Steps, and to imitate that Life of unspotted Holiness and Purity, which he has set before us. And this we beg for the sake of Jesus Christ our Lord. Amen.

PARAPHRASE on the EPISTLE. 1 S. Pet II. 19.

I. Ye have no reason to think but that ye shall stand in God Almighty's particular Favour, if you suffer the Punishment due to Malefactors only, for faithfully discharging your Consciences, and doing what God has commanded you to do. But though this suffering for Conscience-sake be very illustrious and glorious, especially when it is undergone with Patience; yet if you incur this Punishment for any real Crime,

and take it never so patiently, you have little reason to value your selves upon that. But to do good and laudable Actions, and not only to receive no Reward for doing them, but moreover to be punished for them, and to undergo the unjust Punishment with Patience and Cheerfulness likewise; this is such an Heroick Degree of Piety, as God Almighty will highly esteem, and in his due time reward. II. For our Christian Profession obliges us to the Doctrine of the Cross, Mat. 16. 24. in which our Master Christ has set us the most excellent of Copies; and we cannot be his genuine Scholars, unless we go after him in the same Tracts, which he has struck out for us to follow: For, as the Prophet Isaiah predicted of him, He had done no violence, neither was any deceit in his mouth, If. 53. 9. who when he was reviled by the Jews, as a Demoniack, a Samaritan, a Blasphemer, a Destroyer of the Law, and an Enemy of Caesar, he did not reproach them with the like unjust Imputations; and at his Trial, when it was in his Power to have commanded so many Legions of Angels to his Rescue, he did not so much as make use of one threatening Word; but left the Justice of his Cause to his Almighty Father, whom he knew to be a more righteous Judge than Pilate, or the Sanhedrim. III. 'Twas he who, as Isaiah predicted, bore the Griefs, and carried the Sorrows, Ifa. 53. 4. which our Sins had merited, when he offer'd up his Body by suffering upon the Cross for the Sins of all Mankind; designing, that we being delivered from the Guilt and Punishment of our former Sins, might lead Lives of more strict Holiness for the future: For, as Isaiah likewise truly foretels of him, With his Stripes we are healed, If. 53. 5. i. e. the Punishment which was laid upon him has merited your Pardon, which you then received the Benefit of, when you embraced Christianity. For then you were (to make use of the same Prophet's Words, If. 53. 6.) like Sheep that have gone astray; but now you are returned to the Fold of your Spiritual Shepherd, and Overseer of your Souls, Jesus Christ.

PARAPHRASE on the GOSPEL. S. John X. 11.

I. Our Saviour perceiving, that the Pharisaical Jews, not only carp at the beneficial Miracles which he did, but had excommunicated the blind Man, who attested his being cured by him, Joh. 9. 34.

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sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. II. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

* The Third Sunday after EASTER.

The COLLECT.

Almighty God, who shewest to them that be in errour the light of thy truth; to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christs religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. *Amen.*

The EPISTLE. 1 S. PET. II. 11.

- I. **D**early beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorifie God in the day of visitation.
- II. Submit your selves to every ordinance of man for the Lords sake, whether it be to the King, as supreme; or unto governours, as unto them that are sent by him

He spake these words to tax their Negligence in promoting the Good of the People, and looking after their Souls, which they pretended to be the best Guides of. By making an exact Comparifon between my self and you, I find that I have all the Marks of a good Shepherd, and you of bad ones. A good Shepherd will venture his Life for his Sheep, by fighting with wild Beasts which come to devour them, as David did, 1 Sam. 17. 34. But a Hireling, who has no Concern in the Sheep, and does not care what becomes of them, if he has but the Pay which his Master contracted with him for, when he sees a ravenous Beast coming to tear them, runs away to secure himself, and thereby gives that fierce Animal a desired Opportunity of destroying them. And the reason why he flies away with such Precipitation is, because he is only a hired Servant, and has not a Property in the Sheep, to make him have a just Concern for them. II. Another Mark to shew I am a good Shepherd is, That I am well acquainted with my Sheep, knowing them all by their distinct Marks, and can tell what Sheep are crept into the Flock which do not belong to me; and my own true Sheep know me likewise. And what yet recommends me further, I have not only an Acquaintance with my Sheep, but with God my Heavenly Father; and being hypostatically united to his Essence, have the same intimate Knowledge of his Nature and Will, as he has of mine. Add to this, that further to demonstrate my Love to my Flock, I am ready to undergo a terrible Death for their sakes. Nor must you think, that all my Flock does consist only of those few Persons, who have hitherto in this Country of Judea believed in me; but hereafter, when the Partition-wall shall be broken down. Eph. 4. 14. vast numbers of Sheep out of the Gentile World shall be added to my Flock, and be under my Rule; not being govern'd, as they are now, by different Shepherds, the Jews by the Doctors of their Law, and the Gentiles by their Philosophers; but both shall submit themselves to my Precepts, and be under my Dominion.

PARAPHRASE on the COLLECT for the Third Sunday after Easter.

O Almighty God, who didst propagate the Light of the Gospel, to the Intent that thou mightest reduce to Sobriety of Life, and Purity of Doctrine, those who are misguided by Pagan Ignorance and Immorality, and by Jewish Superstition: We beseech thee to grant, that all they who are so happy as to be admitted into the Communion of Christs Religion, may avoid doing all those things which their holy Religion condemns, and which would reproach them to their Adversaries, 1 Pet. 2. 12. and that they may also practise all those admirable Duties which the Gospel recommends. And this we pray for our blessed Lord Jesus Christs sake, *Amen.*

PARAPHRASE on the EPISTLE. 1 S. PET. II. 11.

I. I beg of you, my dear Fellow-Christians, who being formerly Jews, have now embraced the better Religion of Jesus Christ; I beg of you, as Persons who do not only live as Strangers and Foreigners in the several Heathen Countries and Cities, but are Foreigners in this World likewise, your native Country being in Heaven; That you would forbear the indulging your selves in sensual Pleasures, which are mortal Enemies to your Souls, and hinder them from arriving at that Heavenly Country you are going to; and that your Behaviour among the Gentiles you converse with, be altogether unblameable; so that, whereas ye are generally reviled as seditious Persons, and such who, under the Pretence of Liberty and Religion, are ready upon all Occasions to shake off the Yoke of the Governments you live under; and, besides this, have a great many other Crimes, falsely laid to your Charge, these your Adversaries, seeing how remarkable you are for the Piety of your Lives, and the Peaceableness of your Behaviour, may be won upon to embrace that Religion which they have hitherto defam'd, whenever God by his gracious Visitation shall be pleased to touch their Hearts.

II. I would likewise advise you to pay Obedience not only to your Ecclesiastical Superiors, who are Governors according to the Spirit, but even to Secular Rulers, who are Governors or Ordinances according to Man. 1 Pet. 4. 6. and this for the sake of our blessed Lord, who yielded a willing Subjection to the Government he lived under, by paying Tribute himself

VARIOUS READINGS.

* Introit.

Unto thee, O God, do we give thanks, &c. *Psal. 75.*

Glory be to the Father, &c.

As it was in the beginning, &c.

1 B. Edw. VI.

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him, for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness; but as the servants of God. III. Honour all men. Love the brotherhood. Fear God. Honour the King.

The GOSPEL. S. JOHN XVI. 16.

I. Jesus said to his disciples, A little while and ye shall not see me; and again, a little while and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again, a little while and ye shall see me; and because I go to the Father? They said therefore, What is this that he saith, A little while, we cannot tell what he saith. **II.** Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among your selves, of that I said, A little while, and ye shall not see me; and again, a little while and ye shall see me; Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoyce: and ye shall be sorrowful, but your sorrow shall be turned into joy. **III.** A woman when she is in travail, hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembreth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoyce, and your joy no man taketh from you.

self to it, *Mat. 17. 27.* and advising others to it, *Mat. 22. 21.* Now this Obedience is to be paid first to the Emperour, as being vested with the Supreme Authority; and next to him, to the Governours of Provinces, who are put in by his Authority for very wise and good Ends, which Providence has to bring about by their means, *viz.* the punishing bad Men, and the rewarding good ones. Now, as it is the Will of God to place these Rulers in their several Governments, to fulfil his wise Purposes; so it is likewise his Pleasure, that by the Piety and Circumspection of your Behaviour, you should not only take off the Reproaches which have been cast upon our Religion by some vain Men, who are altogether ignorant of our Doctrines; but that you should recommend this excellent Institution to others; retaining still your Christian Freedom, but yet not so, as if under pretence of that you were exempted from paying Submission to temporal Governments; shewing your Freedom chiefly, in that which the Servants of God ought to value themselves upon, *viz.* a Freedom from that Slavery, which their Vices they were formerly subject to, had laid them under. **III.** Pay all Men those due Regards which their Character requires: Have great Love and Charity for all your Brother-Christians: But however, let not your Subjection to Magistrates swallow up your Duty to God; for whenever the temporal Power commands any thing contrary to your Duty to God, you must fear him rather than Man: And though our present Emperour *Nero*, by his unwarrantable Actions, has very much sunk himself in the Esteem of good Men; yet considering him as the Ruler whom God has set over you, you must for that reason honour him.

PARAPHRASE on the GOSPEL. S. John XVI. 16.

I. Some time before our Saviour's suffering, he thus expressed himself to his Disciples. Although you have me

with you at present, yet it will not be long before I shall leave you, and you will not have the opportunity of seeing me as you do now; and it will not be long after this before you shall see me again; for it is necessary that I return to my heavenly Father: In order to which, a short Absence from you of a few Days, and then a Return to you again before I take my last Farewel of you, will be requisite. This dark way of Expression put the Disciples into no small Perplexity, to guess what might be his Meaning. **II.** Our Saviour, by his Divine Nature, which enabled him to understand their Thoughts, knowing how extraordinary desirous they were to understand this Expression, *It will not be long, &c.* explained himself farther, in this manner: I find you are not a little surprized to hear me talk of going from you, as if that sort of Happiness which you expect from my Presence, would be abated by my Absence; but, as glorious Times as you expect under a temporal Kingdom of the Messias, which your Heads are so full of, I will assure you, you shall have a time, ere it be long, of sad Mourning and Lamentation for the Loss of your dear Master, whilst the prophane People of the World shall, contrary to your Expectations, have their time of Rejoicing, and triumphing over your Disappointments: But this your Sorrow shall not last very long, for a new Scene of Joy and Transport to you shall succeed it. **III.** You know what terrible Pangs and Throws a Woman in labour is under; nay, what frightful Agonies the very Apprehension of her approaching Pains puts her into; and yet, as soon as it is over she forgets all this, out of joy that she is so happy as to be Mother of a Child. The case is the same with you: You shall be under great Concern and Sorrow, upon my Sufferings and Death; but this will not last long, for after this Separation from you, I shall be with you again; and then I shall lay a Foundation of your being joyful for ever: you shall see me ascend up into Heaven to prepare a place for you of eternal Happiness.

* The

The Fourth Sunday after EASTER.

* The Fourth Sunday after EASTER.

The COLLECT.

O Almighty God, † who alone canst order the unruly wills and affections of sinful men, grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise, that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. *Amen.*

The EPISTLE. S. JAM. I. 17.

I. Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. **II.** Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. **III.** Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

The

VARIOUS READINGS.

Introit.

* God standeth in the Congregation of Princes, &c.

Glory be to the Father, &c.

As it was in the Beginning, &c.

1 B. Edw. 6.

† Which doest make the minds of all faithful Men to be of one Will, grant, &c. O. C. P.

PARAPHRASE on the COLLECT for the fourth Sunday after Easter.

O Almighty God, we being taught by thy holy Word, that every good and perfect Gift cometh down from thee the Father of lights, James i. 17. and among these dost afford us the Gift of managing our corrupt and carnal Affections, and inordinate Love of this World: We beseech thee to grant, that we thy faithful People, being divested of these earthly Inclinations, may heartily love thy Commands, and above all things, desire those Rewards which thou hast promised to us for our Obedience; and that being unconcerned at all the Accidents of this World, our Hearts may be solely fixed upon the Joys of Heaven. And this we beg for the sake of Jesus Christ our Lord. *Amen.*

PARAPHRASE on the EPISTLE. Jam. I. 17.

I. I would have you Christians to understand, That Almighty God is so far from tempting Men to Sin, which some have wickedly asserted, as I just before took notice of, ver. 13.

that he inspires every Man with all those good Graces which he stands possessed of; for every intellectual Perfection, whether natural or supernatural, is derived from God the Father and Creator of the Angels, those glorious Lights in the Intellectual World, himself being the Fountain of Light, infinitely beyond that of the Sun; who does not, like that Planet, alter its Course according to the several Seasons of the Year, turning from us and returning to us, thereby affording us a greater or lesser proportion of Light and Darkness; but continues always uniformly the same. **II.** For God Almighty, by ordering the Gospel to be preached to us, has as it were begotten us a-new: For if the Israelites, by being delivered by God from the Egyptian Bondage, be said to be begotten by him, Deut. 32. 18. our Deliverance from Sin and Punishment, with the Hopes of eternal Life, may better deserve that Title; especially since by calling us to the Gospel, he has made us a sort of First-fruits, which being the choicest of the Corn, is picked out of the rest for Sacrifice; and so we Christians are chosen out of the rest of the World, to embrace the Faith of Christ. **III.** Wherefore, my beloved Brethren in the Gospel, I exhort you to be ready to hear the Gospel-Truths preached to you, but not to be over-forward to be Preachers of them your selves, before you are fitly qualified for that Office, and duly called to it; nor yet to be easily provok'd to Anger; for that human Passion does ill dispose Men to perform those divine Tasks which our Religion obliges us to. Therefore I advise to lay aside all the Filthiness of a sensual Life and Conversation, and to be humble Scholars of that heavenly Religion, the Gospel of Christ grafted into your Hearts by our preaching, which alone teaches the true way to Salvation.

The Fifth Sunday after EASTER.

The GOSPEL. S. JOHN XVI. 5.

I. **J**ESUS said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. II. Nevertheless, I tell you the truth, it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin; because they believe not on me: Of righteousness; because I go to my Father, and ye see me no more: Of judgment; because the Prince of this world is judged. III. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

* The Fifth Sunday after EASTER.

The COLLECT.

O Lord, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good,

PARAPHRASE on the GOSPEL. S. John XVI. 5.

I. Not long before our Saviour's Passion, he thus spake to his Disciples: I am now shortly to return to God, whose Ambassador I have been to Mankind; and yet methinks it is a little strange, that you who are to succeed me in this Charge, are not more solicitous to enquire, when, and whither, and upon what account I am going. One would be apt to think, that the Consideration of those great things, which you may reasonably imagine I am about to do for you, and the honourable Post I leave you in, should very much raise your Spirits, and fill you with joy; but in stead of this, your Hearts are sunk, and you do nothing but grieve, upon the thoughts of parting with me, though it tend so very much for your Advantage. II. But I tell you plainly, that it will be highly for your Interest, that I be removed from you; for the Holy Ghost, who is the Paraclete or Comforter, and who, by the eternal Decree of the Trinity, is appointed to make a personal Descent upon you, cannot, without breaking in upon the Orders of Heaven, come to you, unless I go from you; but when I am gone, I will immediately take care to send him to bestow those Benefits upon you which are designed. Now when he is come down upon you, he shall condemn the World in three Actions (or ways of Tryal used among the Jews) against it: First, In an Action of *sin*, or Offence against God and his Worship; and herein He shall prove, that I am not a false Prophet, as is maliciously suggested; but that they are guilty of a most grievous Offence in not believing on me, notwithstanding all the mighty Miracles I have done: Secondly, In an Action of *Righteousness*, or Equity, between Man and Man, when He shall make it appear, that I have gain'd everlasting Happiness as a Reward of my Merits: And lastly, The Paraclete shall get the better of the World in an Action of *Judgment*, or Criminal Case, when its Prince the Devil shall be dispossest of his Kingdom by his Power, thro' the rooting out of Idolatry and other Vices, which he was wont to maintain his Empire by. III. There are several other things which you should be inform'd of, were you now disposed to receive them, concerning the State and Government of my spiritual Kingdom; which as I find you are not very fond to think of, so I forbear to learn you any thing further concerning it. But when the Paraclete, who is the true Spirit of God, shall have made his Descent upon you,

he shall be a constant Guide, inherent in your Breasts, to keep you from all Error, and to inform you of all Truths, which shall be necessary for the Discharge of your great Trust. And what he shall inform you of shall be not any new Matter, which my Father and my self have not agreed to, but only that which he is authoriz'd by both of Us to speak; and shall moreover make you acquainted with several remarkable Matters, which shall happen to the Church in future times, as the Rise of Heresies, the Coming of *Antichrist*, &c. He shall contribute to my Reputation and Glory, by making good to you all the Benefits that I promise he shall confer upon you; and yet these Benefits shall not be owing to him alone; for he shall take of mine: this Omniscience of the Paraclete, by which he shall discover these things to you; (as also his very Essence) does proceed from me, he deriving this Knowledge from me, and imparting it unto you. Nay, I acquaint you farther, that whatsoever belongs to the Father, even his Divine Essence itself, belongs to me, and therefore I use this Expression, *He shall take of mine*, because his Essence proceedeth both from the Father and Me.

VARIOUS READINGS.

* Introit.

O how amiable are thy Dwellings, &c. *Psal. 84.*

Glory be to the Father, &c.

As it was in the beginning, &c.

1 B. Edw. 6.

PARAPHRASE on the COLLECT for the fifth Sunday after Easter.

O Lord, from whose Grace all good Thoughts and Actions do proceed; Grant to us thy humble Servants now assembled in thy Presence, that by the Inspiration of thy holy Spirit, we may obtain such a measure of thy Grace, as to be *Doers of thy Word*, and not *Hearers only*, James 1. 22. and that whatever good things we shall here think of, thou wouldest enable us by thy gracious Direction to perform the same

The Fifth Sunday after EASTER.

good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. *Amen.*

The EPISTLE. S. JAMES I. 22.

I. **B**E ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. II. But whoso looketh into the perfect Law of liberty, and continueth therein; he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. III. Pure religion, and undefiled before God and the Father, is this; To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The GOSPEL. S. JOHN XVI. 23.

: **V**erily, verily I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: Ask, and ye shall receive, that your joy may be full. II. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my Name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: Again, I leave the world, and go to the Father. III. His disciples said unto him; Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all

same in the future Actions of our Life. And this we earnestly pray for the sake of Jesus Christ our Lord. *Amen.*

PARAPHRASE on the EPISTLE. S. James I. 22.

I. Endeavour to make good by your Practice what you have heard by our Preaching; for if you think that all your Religion must consist in hearing the Word, (as too many do) you are miserably deceived: For one that lays out some time in hearing the Gospel preached, but takes no care afterwards to practise those holy Truths he is inform'd of thereby, I may not unfitly compare to a Man who takes a transient View of himself in a Looking-glass, and by reason of the Weakness of the reflex Image, which does not strike so strong upon the Sensory, as when it comes directly from the Object, he cannot retain in his Memory the Idea which the Glass had given him of himself; but when he is gone from it, he forgets the Features of his Face. II. But he that takes a View of the State of his Soul by looking into the Gospel (which, as it is a Law of Freedom, and not tied up to so many slavish Ceremonies as the Mosaical, will deal impartially with him) shall have the truest Representation given of himself; and withal, if he does persevere in the good Resolutions which he has taken upon him therefrom, and takes care conscientiously to observe all those Duties he has learn'd from it, God Almighty, by his Grace, will bless and prosper his good Endeavours. But there are some Persons among you who pretend to no little Share of Religion, and yet they indulge themselves in the Practice of a very great Fault, which is the giving themselves too great a Loose in their Talk, whereby they are guilty not only of Prating, but sometimes of Lying and Slandering: Now, if such Persons do not take care to amend that Fault, and bridle their Tongue for the future, they put a Cheat upon themselves, in thinking that they are good Christians; for in this case, the Profession of our excellent Religion will do them no Service, nor will render them acceptable to God, to whose Displeasure they expose themselves by retaining this Sin. III. If we would have our Religion to be like a pure and clear Jewel, without any the least Flaw in it, to shine in the Eyes of God; we must be eminent in Acts of Piety and Charity; we must do all the good and kind Offices to our Neighbour

which lie in our Power, and diligently avoid all those Sins, which worldly Men are wont to allow themselves in.

PAPAPHRASE on the EPISTLE. S. John XVI. 23.

I. You may, my dear Disciples, be under some degree of Disconsolation, to think that when I shall be parted from you, you may not so readily obtain what you request, as when I was present with you; and yet I verily assure you, that tho' you have not me to make your Application to, yet if you address your selves to the Father, in my Name, in such a manner as is fitting, and for such things as are proper, he will not fail to grant your Petitions. Hitherto, when you have requested anything, it has either been by your immediate Addresses to God, or else you have desired me to pray in your Behalf; but you have not yet address'd your selves to God through my Mediation; from hence forward make use of this Method in your Prayers; beg every thing for the sake of Jesus Christ your Lord, and God will always be ready to grant what you pray for, especially so far forth as relates to your compleating your eternal Happiness. II. Hitherto I have discoursed to you many things concerning my Departure, my Union with the Father, and concerning the Paraclete, &c. in figurative Expressions, which are not so easily understood by you; but hereafter I shall discourse to you in plainer Terms, and open to you more fully the Will of my Father concerning my Kingdom. Then you shall put up your Petitions to the Father in my Name, but you must not think, that I shall then formally make my Addresses to him on your Behalf, as I do now; for, as my Circumstances and Condition will be alter'd, so I shall have obtain'd by my Merits a Reconciliation of the Father to you; and that he shall bear such a Love to you as to hear your Prayers, being inclined thereunto by your Love which you have shewn to me, in believing me to be the Messias. I have told you frequently enough already, and that with sufficient Clearness, that I came from the Father, Joh. 6. 46. Joh. 8. 16. Joh. 12. 28. and now I tell you as plainly, That I am going to him again. III. His Disciples upon this answer'd, We now begin to understand you very well what kind of going from us you mean, which we could not have thought of before; your Words seem now to have a very plain Meaning, without any Parabolical Representation.

ASCENSION-DAY.

all things, and needest not that any man should ask thee; by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

(a) The * ASCENSION-DAY.

tion. There is no need for those Persons, who did not understand you right at first, to ask you any Questions to be fully apprised of your Meaning; for we are assured by your so readily perceiving what part of your Words we stick at, and thereupon answering our Scruples, without being proposed to you, That you are acquainted with all our Thoughts before we discover them to you. This is a plain Demonstration that you come from God, by having this Divine Attribute, *Psalm* 139. 2. *Heb.* 4. 12. inherent in you. To this our Saviour made this Reply, It is very well if you do believe; but I am afraid it is owing to your present Prosperity that you do so. But there is a time of Adversity a-coming, nay it is just at hand, in which you shall all run away from me, *Mat.* 26. 56. and leave me by my self; and yet I cannot properly say I shall be by my self, since I shall have the Father intimately united to me. This I thought fit to forewarn you of, that you might keep your Minds in a State of Tranquility and Constancy, and not altogether despond upon my ensuing Sufferings, but keep still in your View the Happiness of another World. Indeed in this World, you, as well as I, shall undergo a great many Afflictions; but I would have you take Courage from my Example, who have perfectly overcome it, and, by my Merits, have worsted the very Prince of it, the Devil; so that you have nothing now to do, but to follow the Rules I have prescribed you, and all your Contention is with an Adversary who is vanquish'd already.

For in the Table of *Vigils, Fasts, &c.* in the Beginning of our Common-Prayer Book, The three Rogation-Days, being the Monday, Tuesday, and Wednesday, before Holy-Thursdai, or the Ascension of our Lord, are appointed to be kept for Days of Fasting or Abstinence.

The more solemn Method of performing the Rogations, by strict Fasting, and reciting the Litanies in way of Perambulation, was first used by *Mamercus* Bishop of *Vienna* in *France*, about the Year of *Christ* 570; when, the People were in daily Fear of the Irruption of the *Goths*, and had several other very severe Judgments of God upon them. We have an exact Account given us of this Affair by *Sidonius Apollinaris*, in his Letter to that Bishop, which begins, *Rumor est Gothos in Romanum solum castra movisse. Hinc semper Irruptioni nos miseri Averni janua sumus. Nos non ambustam murorum faciem, aut patrem sudium craterem, aut propugnacula vigilum trita pectoribus confidimus opulatura: solo tamen invictarum te autore ROGATIONUM palpamus auxilio, quibus inchoandis instituendisque populus Arvernus, etsi non effectu pari, affectu sane non impari capite initiari.*—Primum igitur indicis jejunia, interdici flagitia, supplicia praeclis, remedia promittis, exponis omnibus nec penam longinquam esse, nec veniam; doces denunciata solitudinis minus orationum frequentia esse amolendas; mones assiduitatem furentis incendii, aqua potius oculorum quam fluminum posse restingui: mones minacem terrae motuum confestationem fidei stabilitate firmandum, &c. “There is a Report, that the *Goths* are encamped in the Roman Territories. Now we the unhappy Inhabitants of *Auvergne*, are the Door to their Irruption. — We do not put our Trust in Palisades, and Fences of rotting Stakes, nor Works grown smooth with the Breasts of those who defend them: we are only born in the hope by the Assistance of those ROGATIONS which were brought in by your Authority, and which the People of *Auvergne* have begun to set up, tho’ not with an equal Effect, yet with a not unequal Affection. — You first enjoin Fasting, and forbid Sinning; you foretel Judgments, and prescribe Remedies against them; you declare to all, that neither the Punishment is at a distance, nor the Pardon; you teach, that the Threats of the miserable Desolation are to be removed only by frequent Prayers; you admonish, that the raging Fire is to be put out by the Water of the Eyes, not by that of the Rivers; that the Earthquake is to be settled by the stability of Faith, &c. *Sidon. Apoll. Epist. Lib. 7. Ep. 1. Papa Mamercus,*

This has given occasion to some to think, that the Rogations were entirely invented by *Mamercus*: But it is plain by another Epistle of *Sidonius*, that he was only the Restorer of them, or rather the Reformer, by rectifying some Abuses which had mixed with them, and making them more hearty and religious. *In urbem (ni fallimur) Rogationum contemplatione revocabere: quarum vobis solennitatem primus Mamercus Pater & Pontifex reverendissimo exemplo, utilissimo experimento, invenit, instituit, invexit. Erant quidem plus (quod salva pace sit dictum) vaga, repentes, infrequentesque, atque (sic dixeris) oscitabunde supplicationes: quae saepe interpellantium prandiorum obicitibus habebantur, maxime aut imbres, aut serenitatem deprecantur: ad quas (ut nihil amplius dicam) figulo pariter atque hortulano non oportuit convenire. In his autem, quas supradictus sacerdos & protulit pariter & contulit, jejunatur, oratur, psallitur, stetur.* “I suppose you will be called back to Town by the Remembrance of the Rogations, the Solemnity of which Bishop *Mamercus* brought into the Church by his most reverend Example, and a most profitable Experiment. For before his time (give me leave to say it) the Rogations were mere Strolings and Santerings about, having very few Persons in the Procession, and the Supplications were performed without great Devotion; the edge of which was dulled by the Intervention of Meals: they only prayed against excessive Rains or Droughts; in which (to say no worse) the Gardener and the Potter would not at the same time join their Prayers. But in these Rogations, which the fore-

VARIOUS READINGS.

* Proper Psalms and Lessons at Mattens.

Psalm { 8 } The Second Lesson, *Joh.* 14. unto the end.

Introit.

O clap your Hands, &c. *Psalm* 47.

Glory be to the Father, &c.

As it was in the beginning, &c.

Proper Psalms and Lessons at Evensong.

Psalm { 124 } The Second Lesson, *Eph.* 4. unto the end.

1 B. Edw. 6.

† Our Lord to have ascended. O. C. P.

NOTE.

(a) *Ascension-day.*] This Feast of the Ascension is not so often mention'd in early Writers, as other Festivals which relate to our Lord; but the reason is, That this seemed to be swallow'd up in the great Feast of the Pentecost, which indeed was but the one Resurrection-Feast continued from *Easter* to *Whitsuntide*. See *Tertullian de Idololatria*. But if we will be govern'd by the Testimony of *St. Austin*, he says, That the Observation of this Festival was grounded upon a Tradition of the Church, derived down from the Apostles Times; and that upon this Ground, *Good-Friday*, *Easter*, and *Ascension-day*, were celebrated with an Anniversary Religion. *Aug. Epist.* 118.

Of the Rogation-Days.

The Rogation-Days being appointed by the Church to be observed in this Week, it will not be improper to say something more particularly concerning them in this place.

The ASCENSION-DAY.

The COLLECT.

GRant, we beseech thee, Almighty God, that like as we do believe thy only begotten Son † our Lord Jesus Christ to have ascended into the Heavens; so we may also in heart and mind, thither ascend, and with him continually dwell, who liveth and reigneth with thee, and the holy Ghost, one God, world without end. *Amen.*

For the EPISTLE. ACTS I.

I. THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the holy Ghost had given commandments unto the Apostles whom he had chosen. **II.** To whom also he shewed himself alive after his Passion, by many infallible Proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And being assembled together with them, commanded

"said Bishop has brought in, they fast, they pray, they sing, they weep. *Sidon. Apol. Lib. 5. Ep. 14.*

Alcimus Avitus reports, That the time when these Calamities fell out in France, was the time of the Paschal Solemnity, and therefore an improper Season for Fasting; whereupon the Rogations were deferred till some time after, viz. the Week wherein Ascension-Day fell. *Alc. Avit. 7 tom. Bibl. Patr. Greg. Tur. lib. 2.* and so it has continued ever since.

In the Council of Orleans, the Rogations were established by an Ecclesiastical Law: For by the xxix. Canon of this Council it is thus enjoined. *Rogationes, i. e. Litanias ante Ascensionem Domini placuit celebrari, ita ut praeissum triduum jejunium, in Dominica Ascensionis solennitate solvatur. Per quod triduum Servi & Ancilla ab opere relaxentur, quod magis plebs universa conveniat: quo triduo omnes abstineant, & quadragesimalibus cibis utantur.* "It has pleased us, that the Rogations, that is, the Litanies, shall be celebrated before the Ascension; so that the three Days Fasts be finished in Ascension-Week: In which three Days, all Men and Maid Servants shall be discharged from Working, so that all the People may have an Opportunity of coming to Publick Worship: In all which three Days they must abstain from Flesh, and use only Lenten Diet." This was in the Year of Christ 507.

There has never any Office been made for these Days in any of our Service-Books, nor so much as a Collect: Which is the more to be wonder'd at, since there have been no less than four Homilies provided. All that we have prescribed to this purpose is in the 19th of Queen Elizabeth's Injunctions; *Provided, That the Curate in their said common Perambulations, used heretofore in the days of Rogations, at certain convenient Places, shall admonish the People to give Thanks to God in the beholding of God's Benefits, for the Increase and Abundance of his Fruits upon the Face of the Earth, and with the saying of the clij. Psalm, Benedic, anima mea, &c. At which time also the same Minister shall inculcate these or such Sentences, Cursed be he which translateth the Bounds and Dolls of his Neighbour; or such Order of Prayers as shall be hereafter appointed.* But it seems that this Order of Prayers was forgotten to be made, or appointed, not only during that Queen's Reign, but ever since.

However, we have four very good Homilies to be read in the Church, with the ordinary Service of the Day; the three first to be read on *Munday, Tuesday, and Wednesday*; and a fourth to be read that Day whereon the Procession is made.

The *Munday*-Homily, treats of the manifold Wisdom and Goodness of God in the different parts of the Creation, and in his Preservation of the World; exhorting to a devout Contemplation of them, and a hearty Thankfulness for them.

The *Tuesday*-Homily shews, That the Goods of the Mind, and those of Fortune (as they are usually called) do proceed likewise from God's gracious Favour; That we are to expect and beg these only of him; and, That when he is pleased to take them from us, we must with Patience submit to him, who is governed by wise and just Reasons therein.

The *Wednesday*-Homily sets forth in particular the Goodness of God, in bestowing upon us spiritual Blessings, and shews, That we cannot truly repent and turn to God without his preventing Grace; That, if we ripen to a Profi-

ciency in any vertuous Endowments, 'tis by his Assistance chiefly that we acquire them; That 'tis he that illuminates our Hearts to conceive just and worthy Thoughts of him; That Knowledge acquired by Human Learning, or Ecclesiastical Antiquity, is not comparable to that which God has reached out to us in his Holy Word; but however, That our own diligent Endeavours must not be wanting in this our spiritual Warfare; and, That after all, our chief Reliance must be upon God, who is our best Counsellor and Friend, and will, if we sincerely love and obey him, do better for us than we can desire he should.

The Homily for the *Perambulation*, or Procession-Day, exhorts, That the View of the Bounds of the several Estates and Parishes should put Men in mind of their Neighbours Properties, and give them an Abhorrence against the Invading them; That they should not vindicate their Right against every little and unwillful Encroachment, to the breach of Christian Charity; That they ought carefully to take notice of Boundaries, that they may hinder vexatious Suits, and vindicate the Right of the Owner; That they should take notice of, and hinder the Mischiefs which arise from bad Ways; That when the Fruits of the Earth are gathered in, they should be kind to the Poor in handfom Largeesses, and suffer them to glean the scattered Corn.

These are all excellent Instructions; and tho' they have been long despised, as the Productions of a simple Age, yet they would serve very much to the Improvement of this politer one, if they were more frequently (as they ought to be) made use of.

PARAPHRASE on the COLLECT for Ascension-day.

O Almighty God, we humbly beseech thee, that as we do verily believe, that our blessed Lord Jesus Christ did ascend up into Heaven, from the Attestation of thy holy Word, and the Testimony of so many Eye-witnesses which beheld him, *Acts 1. 10.* so may we in this Life ascend thither in our Hearts, by setting our Affections on Heavenly things, *Col. 3. 2.* and after the general Resurrection, may go to live for ever there; with him who reigneth with thee and the Holy Ghost, one God, World without end. *Amen.*

PARAPHRASE on the EPISTLE. ACTS I.

I. The former Book, that I wrote and dedicated to you *Theophilus*, was my Gospel, which gave an Account of the Actions and Doctrines of Jesus Christ, from his first Appearance to the World to his Ascension into Heaven; he having before that given sufficient spiritual Instructions to his Disciples, whom he had chosen before any other Persons, as the fittest Men for the carrying his mighty Design in propagating the Gospel through the World. **II.** He demonstrating to them, that he was alive after his Crucifixion by many incontestible Proofs, as his Eating with them, and shewing them his Wounds, being seen of them a great many times within the Compass of the forty Days between his Resurrection and Ascension; he then tutoring them, and giving them Advice how they should advance God's spiritual Kingdom, the Gospel. And one of these times, in which he was present with them, he laid his Commands upon them not to depart from *Jerusalem*, though they might be willing to leave that

The ASCENSION-DAY.

manded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. III. For John truly baptized with water, but ye shall be baptized with the holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? and he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth. IV. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.

The GOSPEL. S. MARK XVI. 14.

I. **J**ESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. II. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: In my Name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. III. So then after the Lord had spoken unto them, he was received up

that Place, as polluted with their Master's Blood, and breathing out new Threats against them; but that they should stay there (says he) till such time as I have made good the Promise, which I made to you in God the Father's Name, for the sending the Holy Ghost, *John* 14. 26. III. You have a great Regard to the Memory of the Baptist for the Rite of Baptism, which he administered, and the Graces which were conferred by it; but I will assure you, you shall shortly partake of a Baptism far superior to that of *John's*, you being, as it were, to be baptized by a plentiful Effusion of the Holy Spirit upon you. At that time it was, that they all joining together in making an Address to him, desired him that he would be pleased to answer them a Question, which they had an earnest desire to be resolved in; and that was, Whether they might expect the Great Monarchy of the Jews, which seemed to be promised *Dan* 7. 27. shortly to arise? To which he made them this Answer, That, as this was a Question which only their Curiosity led them to have resolved, and if it were, would not make them wiser or better; so it was none of their Business to enquire about it: nor would it at all avail them if they knew it; for the Time when this shall come to pass can be known only to God, who disposes of Empires and Governments according to his Wisdom, and keeps the Time of their Rises and Falls as a Secret to himself. But however, I will inform you of a Matter, which as it relates to your selves, so it more concerns you to know, than what you proposed to me; That you shall be possessed of several miraculous Powers, after the Descent of the Holy Ghost upon you, which I spake to you of before; and these shall empower you to be authentick Witnesses of what I have done and taught, not only in *Jerusalem*, *Judea*, and the neighbouring Countries, but in Nations that lie in the remotest Corners of the World. IV. And whilst he was discoursing of these and some other Matters of spiritual Concern to them, they perceived that he was raised from the Ground, and gradually mounted upward, till a Cloud which seemed to be let down to meet him, covered him round, and screened him from their sight. And whilst they were yet looking up into the Air, (to have another View probably of their parting Master) there appeared to them two Angels arrayed in White Garments, one of which thus spake to them: Why do you stand, O *Galileans*, staring up towards Heaven with so much Earnestness, as if this Sight

was such an one as there never would be the like of it again? But we assure you, that this same Jesus Christ shall, in as triumphal and glorious a manner, come again to judge the World, as you now see him leaving it.

PARAPHRASE on the GOSPEL. S. Mark XVI. 14.

I. In one of the times that our Saviour discovered himself to his Disciples after his Resurrection, he appeared to them whilst they were sitting at their Meal; rebuking some of them who had not yet seen him, for their Disbelief of the Testimony of those who had. And then he gave them a Commission and Command, to preach the Gospel throughout every Country in the World. II. Declaring, that every Person who should believe that he was the Saviour of the World, and should practise the Precepts of the Gospel, should have his Sins pardoned, and enjoy eternal Happiness in another World; and he that should not embrace the Gospel-Truths when they were fairly proposed to him, or who should not live up to the Rules thereof after his Belief, should incur everlasting Condemnation at the future Judgment. Nay, I do farther (says he) make known to you, that several miraculous Gifts shall be conferred upon many of you who shall believe in me, for the Confirmation of your Religion during the first Ages of Christianity, and till the Gospel be fully settled. Whilst they shall pronounce my Name over those who are possessed with Devils, the Evil Spirits shall immediately come out of them, *Acts* 3. 6. They shall instantaneously speak with Tongues, which they never learn'd, *Acts* 2. 4. If Serpents light upon them, they shall not bite or envenom them, *Acts* 28. 3. When they are sent for to the Sick, they shall only lay their Hands upon them, and their Distempers shall be removed, *Acts* 5. 15. and 19. 12. III. Now when our Saviour had inculcated these things to them, at several Meetings during the Forty-days between his Resurrection and Ascension, he was in the Presence of his Disciples, *Acts* 1. 10. *Luke* 24. 51. caught up into Heaven, to partake of the most exalted degree of Glory, which is usually in Scripture expressed by the Right-hand of God. Then the Disciples went out of *Jerusalem*, from whence the Kingdom of the Messiah was to begin, *Acts* 1. 4. *Isaiah* 2. 3. *Luke* 24. 47. and preached the Miracles and Doctrine of Christ, not only in *Judea*, but in

Sunday after ASCENSION-DAY.

up into heaven, and sat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with signs following.

* Sunday after ASCENSION-DAY.

The COLLECT.

O God the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee leave us not comfortless; but send to us thine holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee, and the holy Ghost, one God, world without end. *Amen.*

The EPISTLE. 1 S. PET. IV. 7.

THE end of all things is at hand; be ye therefore sober, and watch unto Prayer. And above all things have fervent charity among your selves: for charity shall cover the multitude of sins. II. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. III. If any man speak, let him speak as the oracles of God: If any man minister, let him do it, as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. *Amen.*

The

in all other Nations whither the Spirit mentioned to go; the Lord Jesus Christ, by the Operations of the Spirit which he afforded them, assisting their Endeavours, not only in enabling the Preachers, 1 Corin. 3. 9. Luke 21. 15. but disposing the Auditors, 1 Corin. 3. 6. Acts 2. 47. by many very miraculous Works done in Confirmation of the Doctrine which they taught.

VARIOUS READINGS.

* Introit.

The Lord is King, &c. Psal. 93.

Glory be to the Father, &c.

As it was in the Beginning, &c. 1 B. Edw. 6.

PARAPHRASE on the COLLECT for the Sunday after Ascension-Day.

O God, the King of Glory, Psal. 4. 9. who didst lift up thy Son our Saviour Jesus Christ, in a most triumphant manner from Earth to Heaven, to enjoy the Honours of thy Kingdom there; We beseech thee not to leave us comfortless, John 14. 18. but in thy due time to exalt us to the same state of Happiness where he is gone to prepare a place for us, John 14. 3. who liveth and reigneth, &c. *Amen.*

PARAPHRASE on the EPISTLE. 1 S. PET. IV. 7.

I. The final Destruction of the World approacheth; and that which very much shall resemble it, the dreadful Overthrow of the City of Jerusalem, is very near; therefore it obliges you to live Lives of exact Temperance and Sobriety,

and to exercise your selves in continual Acts of Devotion. Neither let it suffice you to be devout without doing good Works; therefore let your Charity to your poor Christian Brethren be hot and fervent, not consisting only in cold and lifeless Wishes of their Relief, but in readily supplying their Wants; for, as an Encouragement to this Vertue of Charity, God Almighty has been pleased to annex an extraordinary Reward, inasmuch that whosoever is eminent therein, God will have such a Regard to his charitable Actions, that he will be more readily disposed to afford Pardon to his Sins, and will, for the sake of these, as it were cover them over, and keep them from being seen. II. Nor let it content you, especially you of the more plentiful Circumstances, to be charitable to the very poorest of all, but you must keep hospitable Tables likewise, to entertain those of slenderer Circumstances at, who yet are not fallen to so abject a Poverty as to take Alms; and this with all Cheerfulness and Readiness, not being forced to it by Custom or the Example of others, and afterwards grudging at the Expence when it is over. Let every one, according to the Extent of the Circumstances which God has blessed him with, distribute to others who want; not keeping their good things only for their own Use, as if they were the perfect Proprietors thereof, but, like the Stewards of God, dispensing out the respective Talents which God has committed to their Charge. III. If any one speak publicly in the Congregation, let him not vent any extempore Effusions which may come into his Head, but only that which he is certain is inspired by God, or what is agreeable to some former Revelation. When any one undertakes the Deacon's Office in administering to the Poor, let him do it with Readiness and Alacrity, as God requires, and this by his Grace, when asked for, he never fails to grant; that God may be honoured in having all Parts of his Holy Religion, which he has revealed to us by Jesus Christ, duly administered: To whom be all Honour ascribed, and his Empire in the Hearts of all Men enlarged. *Amen.*

PARAPHRASE

Sunday after ASCENSION-DAY.

The GOSPEL. S. JOHN XV. 26. and part of Chap. XVI.

I. **W**hen the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. II. These things have I spoken unto you, that ye should not be offended: They shall put you out of the synagogues: yea the time cometh, that whosoever killeth you will think that he doth God service. And these things will they do unto you; because they have not known the Father, nor me; but these things have I told you, that when the time shall come, ye may remember that I told you of them.

PARAPHRASE on the GOSPEL. S. John XV. 26. &c.

I. When the Holy Ghost, whom I before mentioned John XIV. 26. and stiled, as I do now, the Paraclete or Comforter, shall have made his solemn Descent upon you, he that is the infallible Spirit, that shall teach you all things and bring all things to your remembrance, that Spirit whom I shall send, and who proceedeth or goeth out from the eternal Father; He, by endowing you with miraculous Powers, as most certain Credentials of your Mission, shall incontestibly witness the Truth of my Religion. And you likewise shall join your Evidence to attest the same Truth, as being Men of Honesty and Credit, and declaring Matters that you were Eye-witnesses of. II. But I warn you before-hand, not to be discouraged if all things do not fall out answerable to your Expectations: For it will happen to you, as to many other good Men, to be very ill treated for your Piety; and the bigotted Jews shall not

only lay you under an Excommunication, but many of them shall think that they pay God Almighty very acceptable Service, when they imbrue their hands in your Blood. But this ill Treatment shall not be owing to any Demerit of yours, but only to their blind Superstition, and wrong Notions of the Deity, as thinking God to be pleased more with the pompous Rites of the Jewish Religion, than with that spiritual Religion which you shall be Teachers of: And because they will not sufficiently consider the Proofs that I have given, that I am the Messias and Son of God; These Hints I have thought fit to give you before I leave you, that afterwards, when I am gone from you, and they shall happen punctually as I have foretold, they may be a farther strengthening of your Faith by the exact Completion of my Predictions; and that you, being beforehand warned of your Sufferings, may be prepared with the greater Constancy to bear them.

WHITSUNDAY.

WHITSUNDAY.

WHITSUNDAY.**

The COLLECT.

GOd, who † as at this time didst teach the hearts of thy faithful people by the sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God world without end. *Amen.*

For the EPISTLE. ACTS II. 1.

I. **W**HEN the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. **II.** And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: And they were all filled with the holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. **III.** And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphilia, in Egypt, and in the parts of Libya, about

VARIOUS READINGS.

** Proper Psalms and Lessons at Mattens.

Psal. { 48 } The Second Lesson ACTS 10. Then Peter opened his mouth, unto the end.
67
145

Introit.

Rejoice in the Lord, O ye Righteous, &c.

Glory be to the Father, &c.

As it was in the beginning, &c.

Proper Psalms and Lessons at Evensong.

Psal. { 104 } The Second Lesson, ACTS 19. It fortuned when Apollo went to Corinth, unto after these things.
145

1 B. Ed. VI.

† as upon this day hast taught. O. C. P.

NOTE.

(b) *Whitsunday.* The Name of this Sunday, in the old Latin Church, was *Dominica in albis*, and from thence called in English *Whitsunday*. The reason of the Name is, because this day being a remarkable time for Baptism, the Catechumens, who were then baptized, (as those likewise who were baptized before at *Easter*) appeared in the Church in their white Garments, which were put on at their Baptism. The Greeks for the same reason call it *Bright-Sunday*, because of the number of white shining Garments which were then wore, *Cyrl. Catech.* Some contend that this Festival was as old as the Apostles time; and that it was to the Christian, and not to the Jewish Pentecost, to which St. Paul hastened, *ACTS 20.* Certainly it was instituted in *Tertullian's* time, who says, they (the Christians) kept a Feast from *Easter* to *Pentecost*, *De coron. Mil. § IV.* St. Chrysostom mentions it as a Feast in his time, when he says, *Our first Feast is Christ's Nativity, our second the Resurrection, our third the Pentecost.* *Hom. 88. Tom. 5.*

PARAPHRASE on the Collect for Whitsunday.

O Lord, who didst formerly at the Feast of Pentecost, *ACTS 2.* in a miraculous manner illuminate the Minds of the Apostles and first Christians, by the descent of the Holy Ghost upon them, we beseech thee afford us such Influences of the same Spirit, as may guide us into all Truth, *John 16. 13.* necessary for our Salvation; and to give us the Joy of the Holy Ghost, *Rom. 14. 17.* that

we may always rejoyce in his holy Comfort, thro' the Merits of Jesus Christ our Saviour, &c. *Amen.*

PARAPHRASE on the EPISTLE. ACTS II. 1.

I. When the fifty days, to be numbered from the Passover, were completed, and the Feast of Weeks, *Deut. 16. 10.* was celebrated, that Feast falling that year on a Sunday; the Apostles were gather'd together to perform their religious Worship, in a Room which they had provided at *Jerusalem* for that purpose. When all of a sudden, they heard a great Sound in the Air, something like the Noise of a strong Blast of Wind, which brake into the Room where they were assembled. **II.** After this, there appeared in the Room several Lights or Flames of Fire, moving thro' the Air, but broader towards the bottom, but upwards divided into two parts, which gradually lessening, and at last terminating in a Point, resembled, as it were, so many cloven Tongues. These, after some time hovering in the Air, at last rested one upon every one of the Apostles. This no sooner was done, but immediately they perceived the Impulse of the Holy-Ghost upon them, and they began to speak readily in such Languages which they had never learnt, and to utter such things, and in such a manner, as the Holy Spirit, which they were actuated by, gave them direction. **III.** Now there were abiding at *Jerusalem* several foreign Jews, and Profelytes of different Nations, who came to pay their Worship in this City, at these two great Feasts of the year; who, among others, hearing the report of this wonderful Occurrence, came to the Place where the Apostles were, to be fully satisfied of the truth thereof. And finding the Relation to be just, they were under the greatest degree of Surprise, to hear these illiterate Men speaking so readily in so many different Languages. Are not (say they) these Men *Galileans*, who speak even their own Country Language but after an unpolite and barbarous manner? therefore, how wonderfully strange is it, that they should speak all the different Languages of our several Countries, as fluently as we that were born in them? For some of us come as far North as *Parthia*, others from among the *Medes*, and from the Province of *Elymais* in *Persia*: Some of us live in *Mesopotamia*, and others in *Judea*, who speak a different Language from the *Galileans*: Some come from *Pontus*, and the most Northern part of *Asia Minor*; some from *Cappadocia*, *Phrygia*, and *Pamphilia*, remote Provinces of the same, who all speak either different Dialects of the Greek, or else

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WHITSUNDAY.

about Cyrene, and strangers of Rome, Jews and Profelytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

The GOSPEL. S. JOHN XIV. 15.

I. **J**ESUS said unto his disciples, If ye love me keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. II. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know, that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest my self to him. III. Judas saith unto him, (not Iscariot) Lord, how is it that thou wilt manifest thy self unto us, and not unto the world? Jesus answered, and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which you hear, is not mine; but the Fathers which sent me. IV. These things have I spoken unto you, being yet present with you. But the Comforter, which is the holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. V. Ye have

several Tongues: Some of us come from Egypt, and from Libya Cyrenaica which lies beyond it: Some come from Rome, natural born Jews, and Profelytes; some come from the Island Crete, and others from Arabia, being all different in Language or Dialect; and yet we find these Men speaking with readiness to us in our own natural Language, and declaring to us most wonderful Actions, perform'd by the Divine Power, viz. the Miracles and Resurrection of Jesus Christ.

PARAPHRASE on the GOSPEL. S. Joh. XIV. 15.

I. Our Blessed Lord continuing his Discourse to his Disciples, not long before his Passion, spake to them in such like Words: You know, my dear Friends, that I being shortly to part from you, the Love which you bear to me will, perhaps, involve you in a great degree of Sorrow; But you will demonstrate a greater share of Affection towards me, in diligently observing the Commands which I have left with you, particularly that of Charity and mutual Love. And as to the matter of your Grief, I will shortly send the Holy Ghost, who shall be your Comforter in my stead, and shall not only continue with you for a short time, as I have done, but shall make a continual Residence with you, by constantly inspiring your Minds, whilst you continue upon Earth, and by conveying spiritual Gifts to your Successors in the Ministry. This is the true infallible Spirit of God, whom carnal and sensual Men, as long as they continue in that Condition, are not capable of receiving, or having any Notion of his Workings: But God has been pleased to give you a Sense and Taste of the admirable Effects of the blessed Spirit, by the many Miracles I have done before you; and ye shall shortly have a more perfect knowledge of his Divine Power, when he shall make his personal Descent upon you, and, by endowing you with continued Inspirations, shall as it were dwell with you, and make you his Temples. II. But I will not leave you in the uncomfortable Condition of Children without a Parent; I will shortly come to you again, and settle matters so on your behalf, as may be to your intire Satisfaction. Indeed it is but a little while before I shall die and leave this World, no more to be seen by the Profane Children of it; only I shall for some time be seen by, and converse with you: For as I shall rise again from the Dead, and shall be shortly afterwards exalted to a state of everlasting Happiness; so shall I take care to advance you likewise to the same blissful state of Immortal Life. For when you shall see me alive again after Death, it will be a demonstrative Proof of the Religion which I have revealed unto you; and you shall be fully convinced by my Resurrection and Ascension into Heaven, That God the Father is united with me, and does co-operate with me; That you and all true Believers are made Mem-

bers of the Body whereof I am Head; and That I am united to you, and all the other Members, who make up my mystical Body the Church. For I must tell you, that not only you my immediate Disciples, shall be rewarded in my Kingdom, for your Love shewn to me; but I shall set a value upon all faithful Persons whatsoever, who shall observe the Rules of my Religion; for this I shall esteem the greatest degree of Love shewn to me, and will reward it with an Illumination of the Gospel-Truths in this World, and with the Vision of God in the next. III. Upon this, Judas (not the Iscariot who was the Traytor, but) Thaddæus, the Brother of James, being full of the Notion of a Temporal Messias, made answer, That they could not bring their Minds to understand, how he could sustain that glorious Character of the Messias who was to govern the World, and yet not be known to it, contenting himself only to be known to some poor obscure Disciples. Our Saviour replied to this Question, That it was no great wonder he should not manifest himself to the whole World, since God the Father made his Revelations, to those Persons who honoured him with the true Worship, not vouchsafing the same Favour to prophane Idolaters; and that in the same manner God the Father, and he himself, would blefs some singular good Persons with the Light and Benefit of the Gospel; and that they would, as it were, dwell in them, by affording them plentiful Effusions of the Holy Spirit. But indeed, says he, there is no reason that I should afford this Favour to those who disclaim my Religion, which truly is not so much my Religion as my Father's, who sent me to propagate it. IV. These Words of Consolation I have thought proper to leave with you, before I go from you, as I shortly shall. But, you shall receive far greater Comforts, when the Comforter himself, who is the Holy Ghost, shall have descended from Heaven upon you: This Blessed Spirit, which shall continually rest upon you, shall not only raise your dejected Minds, and excite your Hopes; but likewise shall inspire into your Minds the Knowledge of all Truths, which are needful to be revealed to you, and shall re-call to your Memory those holy Doctrines which I have been instructing you in, all the time of my Preaching. And now I must take my formal leave of you, in the common valedictory Phrase, Peace, Peace, Farewel, Farewel: But I express my self something more emphatically herein than usual: I wish you Peace, I bequeath you Peace, and I hope nothing on your part will be an Obstacle to it. And now I am going from you, I would not have you cast down your selves with too great a degree of Sorrow, for the Loss of Me your dear Master; neither fear, because I shall leave you alone by your selves. V. But you would do well to recollect what I have frequently inculcated to you, that my Absence from you will not be long; for a few days after my Death, you shall see me

MUNDAY in WHITSUN-WEEK.

have heard how I said unto you, I go away and come again unto you. If ye loved me, ye would rejoyce, because I said, I go unto the Father : for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass ye might believe. Hereafter I will not talk much with you : for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father ; and as the Father gave me commandment, even so I do.

** Munday in Whitsun - Week.

The COLLECT.

GOd, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy holy Spirit ; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesu our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God world without end. *Amen.*

For the EPISTLE. ACTS X. 34.

I. **T**hen Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons ; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the Children of Israel, preaching peace by Jesus Christ (he is Lord of all) That word, I say, you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached : How God anointed Jesus of Nazareth with the holy Ghost and with Power, who went about doing good, and healing all that were oppressed of the Devil : for God was with him. II. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem ; whom they slew and hanged on a tree : Him God raised up the third day, and shewed him openly ; not to all the people, but unto witnesses chosen before of God ; even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. III. To him give all the pro-

me risen again. If you bore that true Love to me which you ought, you would extraordinarily rejoice at the Happiness I am to partake of.

VARIOUS READINGS.

** Introit.

O be joyful in the Lord all ye Lands, &c. *Psal.* 100.
Glory be to the Father, &c.

As it was in the beginning, &c.

1 B. Edw. 6.

PARAPHRASE on the COLLECT.

O God, who didst formerly at the Feast of Pentecost, *Acts* 2. 1. in a miraculous manner illuminate the Minds of the Apostles and first Christians, by the descent of the Holy Ghost upon them, we beseech thee to afford us such Influences of the same Spirit, as may guide us into all Truth, *John* 16. 13. necessary for our Salvation, and to give us the Joy of the Holy Ghost, *Rom.* 14. 17. that we may always rejoice in his holy Comfort, thro' the Merits of Jesus Christ our Saviour, &c. *Amen.*

PARAPHRASE on the EPISTLE. ACT. X. 34.

I. S. Peter being instructed, concerning the Lawfulness of preaching the Gospel to the Gentiles, by his late Vision ; he express'd himself in these Words : I am now sufficiently satisfied, that God almighty does not bear a particular favour to one Person more than another, without regard had to the good Qualifications he may be endued with. But let a Man be of what Nation he will, if he serves God devoutly, and lives a sober and religious Life, he is in favour with God, and shall not fail to partake of his Grace and Blessing. You cannot be perfect Strangers to the Doctrine which was a considerable

time preached in Judea by Jesus Christ, our true Messias and King ; a Doctrine which was propagated through all parts of this Country, not long after the time wherein John preached and baptized : How that Almighty God gave testimony to the Mission of Jesus Christ, by appointing the Holy Ghost visibly to descend upon him, and vesting him with a power of doing most stupendous Miracles, which were withal of the most beneficial nature, curing Diseases, and freeing Men from the possession of evil Spirits, the Divine Power being continually present with him. II. Now we his Disciples are constituted by God, authentick Witnesses of the miraculous Actions which he perform'd in the Country of Judea, and in Jerusalem the capital City thereof ; tho' these ungrateful Persons, before whom, and for whose good he perform'd these great and beneficial Actions, put him to death by the most painful and ignominious Punishment of Crucifixion. But notwithstanding this, he was by the energy of the Divine Power raised up to Life again, three days after his Crucifixion, and he shewed himself alive again to many Persons : Not indeed to all the Jewish Multitude, but to several select Persons, whom God had appointed before for this great Work, when we were in an extraordinary manner called to be his Disciples ; receiving the most evident Demonstration of the Truth of his Resurrection, we not only many times conversing with him, but even eating and drinking with him after his Resurrection ; receiving Commission from him to preach the Gospel which he revealed, and to declare to the World, that he is the Messias, and that he at the general Resurrection is to be the Judge of all Persons who are dead, and of those who shall be alive at his Coming. III. Nor does the Truth of this great Affair depend only upon our Evidence ; but the ancient Prophets likewise testify, That this extraordinary Person is the Messias that was to come into the World, his Character answering to their Descriptions of him ; and That those Persons who believe on him, and embrace and practise

MUNDAT in WHITSUN-WEEK.

prophets witness, that through his Name whosoever believeth in him, shall receive remission of Sins. While Peter yet spake these words, the holy Ghost fell on all them who heard the word. And they of the circumcision who believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the Gift of the holy Ghost. For they heard them speak with tongues, and magnify God. IV. Then answered Peter, Can any man forbid water, that these should not be baptized, who have received the holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

The GOSPEL. S. JOHN III. 16.

I. **G**od so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. II. He that believeth on him, is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God. And this is the condemnation, that light is come into the World, and Men loved darkness rather than light, because their deeds were evil. III. For every one that doth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

** Tuesday in Whitsun - Week.

The COLLECT.

God who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgement in all things, and evermore to rejoyce in his holy

his Doctrine, shou'd have their Sins forgiven them, and be Partakers of those Glories in another World which he has promised. Before S. Peter had made an end of this Speech, the Holy Ghost descended upon those that were Hearers of him, affording them the miraculous Power of speaking strange Languages which they had never learnt, tho' many of them were Gentiles. This occasion'd no small degree of Surprise to the believing Jews, who were present with S. Peter; not in the least expecting, that so great a share of the Divine Favour should be conferr'd on those, who were never blessed with any thing of the like Revelation before. But there was no denying the truth of this now, since they plainly saw, that they were vested with the Gift of Tongues, as well as those Believers who were Jews; for they heard them praise God for this miraculous Favour vouchsafed, in the different Languages wherewith they were inspired. IV. Upon this, S. Peter renewed his Discourse, after some pausing to observe the miraculous Occurrence, and said, What reason is there, that these Gentile Converts should not be baptized, since God Almighty has conferred upon them the miraculous Gifts of the Holy Ghost, which is something greater than Baptism, and who, as to that particular, stand upon a level with us, as being vested with the same Powers which are the Credentials of our Mission. With that he gave order that they should be baptized in the Name of Jesus Christ, by the initiatory Rite of his Religion. After this, Cornelius, and the Company who were with him, desired S. Peter to continue in that House as a Guest, some few days; with which Request the Apostle complied.

PARAPHRASE on the GOSPEL. S. John III. 16.

I. Almighty God has demonstrated so great an Affection to Mankind, that he has sent his own eternal Son to take upon him our Nature, to the end that every one who believeth that he is sent by God, and practises his Commands, shall escape the Miseries of eternal Death, and also partake of the Glories of a blessed Immortality. For God has been so good and gracious, not to send his Son into the World to take Vengeance upon Men, for their Disobedience to, and Contempt of, his Laws, as they had but too just reason to fear; but to persuade them to take proper Courses to avoid their everlasting Ruin, and to lay hold on the Terms of everlasting Salvation, which are reached

out to them by the Gospel which he preaches. II. For he that believeth on me the Son of God, and diligently observeth my Precepts, shall avoid the everlasting Condemnation which wicked Unbelievers must suffer: But those who do not believe on me, when I have revealed my self to them, are as much out of a state of Salvation, as if they were already damned; because they have rejected the sole Means of their Salvation, which could be obtained only by the Manifestation of me the only Son of God. For indeed this will be an unpardonable Aggravation of their Guilt, that having such clear Demonstrations of the truth of my Divine Mission, they would obstinately shut their Eyes against the Light of so manifest a Truth; shewing an opposition and hatred to my Doctrine, for no other reason than because it reproved their ill Actions, which they were resolved not to amend. III. For Men's Vices naturally dispose them to hate that Doctrine which is opposite to their beloved Sins; for if they should embrace a Religion, which is contrary to the Vices that they are bent to prosecute, their Practice would give the Lie to their Profession, and bring them under such a Reproach as they could not endure. But on the contrary, a Person who is already good and pious, or one who is resolved to forsake his Sins, and to enter upon a better course of Life, is of a teachable Temper, and ready to embrace the Truth when it is fairly laid before him; he is not afraid of having his Actions judged by that Rule, which he is willing to square them by; and is content to let all the World see that both his Belief and Practice are agreeable to that Law, which God hath prescribed him.

VARIOUS READINGS.

** Introit.

My Song shall be of Mercy, &c. Psal. 101.

Glory be to the Father, &c.

As it was in the Beginning, &c. 1 B. Edw. 6.

PARAPHRASE on the COLLECT.

O God, who didst formerly at the Feast of Pentecost, Acts 2. 1. in a miraculous manner illuminate the Minds of the Apostles

TUESDAY in WHITSUN-WEEK.

ly comfort, through the merits of Christ Jesu our Saviour, who liveth, and reigneth with thee in the unity of the same Spirit, one God world without end. *Amen.*

For the EPISTLE. ACTS VIII. 14.

I. **W**Hen the Apostles who were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who when they were come down, prayed for them, that they might receive the holy Ghost. II. (For as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus) Then laid they their hands on them, and they received the holy Ghost.

The GOSPEL. S. JOHN X. 1.

I. **V**erily, verily I say unto you, He that entreth not by the door into the sheep-fold, but climbeth up some other way, the same is a Thief and a Robber. But he that entreth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice, and he calleth his sheep by name, and leadeth them out. II. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow; but will flee from him, for they know not the voice of strangers. This Parable spake Jesus unto them: but they understood not what things they were which he spake unto them. III. Then said Jesus unto them again; Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and Robbers; but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

files and first Christians, by the descent of the Holy Ghost upon them; we beseech thee to afford us such Influences of the same Spirit, as may guide us into all Truth, John. 16. 13. necessary for our Salvation, and to give us the Joy of the Holy Ghost, Rom. 14. 14. that we may always rejoice in his holy Comfort, thro' the Merits of Jesus Christ our Saviour. *Amen.*

PARAPHRASE on the EPISTLE. ACTS VIII. 14.

I. The Apostles who still resided at Jerusalem, hearing that there was a considerable advance of Christianity made in Samaria, they dispatched Peter and John, two of their own Order, to take a Journey into that Country, to confirm them in their new-received Faith. Who, when they were come thither, put up their earnest Prayers to God, that they might receive the Gift of the Holy Ghost, as well as other Christians before at Jerusalem had done. III. For as yet they had not partaken of that extraordinary Grace, they only having been baptized in the Name of our Blessed Lord by Philip the Deacon, who was not vested with a Power to confer that supernatural Gift. And upon their laying their Hands upon the New-Converts, they received the Graces of the Holy Spirit, all of them in such a competent degree, as enabled them with Readiness and Courage to profess and perform the Precepts of their Religion, and some of them being thereby vested with such miraculous Powers as qualify'd them to propagate the Gospel among others.

PARAPHRASE on the GOSPEL. S. John X. 1.

I. Our Saviour having sufficiently irritated the Pharisees, by having cured the Blind Man, who vouched the Reality of his Cure to their very Faces; upon this he upbraided them with their obstinate Incredulity, whilst they, on the other side, persisted to accuse him of being a Seducer, and as pretending only to do Miracles by some Slight, or Artifice, which they were not apprised of; therefore he directed his Discourse to them after this manner: I am confident (says he) that you never see the Shepherd of a Flock go into his Fold, or Yard where he keeps his Sheep, any other Way than by the Door which leads into it; if you see a Man climbing over the Walls to get in, you may reasonably suppose that that Person is one

who comes to steal the Sheep, and not to feed them. The true Shepherd goes directly to the Door of the Fold, and knocks to come in; and his Servant, as soon as he hears him, opens the Door for him, and lets him in: The Sheep are easie, whilst he is among them, looking over them, and counting them, and leading them out to Water or Pasture. II. And in the Morning, when he leads them out of the Fold which they are kept in during the Night, the Sheep very readily follow him; which is more than they will do to a Stranger, whose Voice they are unacquainted with; for when they hear such an one's Voice calling them together, in stead of following, they in a great fright run away from him. Our Saviour, speaking to the Pharisees in this Parabolical manner, they said, That they were not sufficiently apprised of the Drift of his Discourse; and that he must speak plainer to them, if he would have them understand his Meaning. III. Our Saviour proceeded to say, That since they would have him declare himself more fully upon this Head, he would illustrate the former Parable by another; That he was not only the Shepherd of the Fold, but the Door of it likewise, by which every Sheep that would be in a safe Condition must enter. There have indeed been several Persons who have laid claim, to this Character of the Messias which I sustain, such as Theudas and Judas Gaalonites, but they were not the true Shepherds of Israel, nor did the generality of the People hearken to their Call, as they either have done, or shall do, to mine; and as to those few that follow'd them, they were so far from feeding and securing them, as good Shepherds ought to do, that by an Insurrection which they engaged themselves in, exposed them to have their Throats cut. And since I have resembled my self to a Door, I must tell you further, That every one who expects Eternal Happiness, must make his Entry into it through this Door, and embrace the Religion which I preach: The Sheep which pass through this Door shall have Pasture to their hearts desire, for my Religion entitles my Followers to Rewards which are unspeakable. Thieves come only to destroy the Flock, and Seducers have an aim only in making an Advantage upon those whom they mislead by their false Doctrines; but as I receive no Advantage by the Doctrine I preach, so I am so far from destroying the Lives of my Followers, that my Business is, to secure them a Life in another World, and that an Immortal one too.

TRINITY-SUNDAY.

TRINITY * SUNDAY.

The COLLECT.

Almighty, and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity; We beseech thee, that † thou wouldst keep us stedfast in this faith, and evermore defend us from all adversities, who livest, and reignest one God world without end. *Amen.*

For the EPISTLE. REV. IV. 1.

I. After this I looked, and behold a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne, and he that sat, was, to look upon, like a jasper, and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. **II.** And out of the throne proceeded lightnings, and thundrings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth

beast

VARIOUS READINGS.

* The first Lesson, *Gen. 18.* unto the end.
The second Lesson, *Mat. 3.* unto the end.

Introit.

God be merciful unto us, and bless us, &c. *Psal. 67.*

Glory be to the Father, &c.

As it was in the Beginning, &c.

1 B. Edw. 6.

† That through the stedfastness of this faith, we may evermore be defended from all adversity. *O. C. P.*

NOTE.

(c) *Trinity Sunday.* This Festival is not of so ancient a Date as the rest of the great Feasts of the Year. Its Original, at the highest, cannot be set beyond the Year 800 after Christ. But however, since the Institution thereof was Pious, our Reformers have very justly thought fit to retain it. For to have omitted so remarkable a Festival, would have occasioned great Scandal, and drawn Reproach from their Adversaries of the Church of Rome, who, no doubt, had such an Handle been given them, would have reproached them of *Arianism*.

PARAPHRASE on the COLLECT for Trin. Sund.

O All-powerful and Eternal God, who by thy divine Grace afforded to us, hast empower'd us to avoid all Heretical Opinions, and to profess the Catholick Faith, in acknowledging the one Essence of the Deity in three Persons; We beseech thee to preserve us stedfast in this faith, *1 Pet. 5. 9.* and that thou wouldst defend us from all Spiritual and Temporal Calamities which may befall us: And this we earnestly beg of thee, O thou that livest and reignest, One God, notwithstanding the Diversity of Persons in thy Essence, to all Eternity. *Amen.*

PARAPHRASE on the EPISTLE. REV. IV. 1.

I. Not long after this, I had another Vision, and methoughts I was in Heaven, where there was a Door opened into a more

retired and principal part thereof, out of which I heard a very strong Voice like the Sound of a Trumpet, which directing itself unto me, bid me come up to the Place from whence the Voice came, and there should be declared unto me many very remarkable Events relating to the future Estate of the Church. Upon this, being rapt up in a greater Ecstasy of the Spirit, there was represented to me an Appearance of the Great God, sitting as it were upon a Throne, shining and sparkling all about him like a radiant Gem, darting forth various Colours like the Jasper, and red and fiery like the Sardine-Stone. The Throne whereon he sat was encircled by an Arch something like a Rainbow, or one made of Emerald. Round about the Imperial Throne were several other lesser Chairs of State, whereon were placed four and twenty Persons of Senatorial Gravity, arrayed in Robes of White, and having Golden-Crowns upon their Heads. **II.** From this Throne proceeded Lightning and Thunder, and a mighty Noise, representing the fearful Justice of God. Before the Throne, hung down seven burning-Lamps, representing the seven principal Angels, who frequently appeared in a lucid Figure. There was likewise before the Throne a Sea, or great Basin of Glass, like that in the Temple, *1 King. 7. 23. 2 Chron. 4. 2.* but however, not like that made of opaque Metal, as that Brazen one was, but of pellucid Crystal, to denote the Clearness of the Christian Revelation. In the middle, between the Elders Seats and the Throne, stood in a Circle four Animals of a very strange make, having Eyes in all Parts of their Body; to denote the vigilant Providence of God, and the extraordinary Carefulness of those Angelical Ministers, whom he is pleased to employ for their Benefit. One of these Animals had the Resemblance of a Lion; to represent the Power and Terror of the Divine Justice: Another resembled an Ox, or Calf, which is a Beast slow in going; to denote the Divine Mercy, or slowness to punish: Another was like a Man, who is a sociable Creature; to represent the Goodness and Kindness of God: And the last was like an Eagle, a clear-sighted Creature; to shew forth how perspicacious God is to observe all our Actions. These Animals had each of them six Wings, which wrapped them round, for the hastning their flight upon the Messages whereon they were sent, having Eyes all about them, to denote their Vigilancy for Mens Good; and their Employ is continually to sing Hymns to God, crying out, "Holy, three times repeated, (and addressed to each Person of the Ever-blessed Trinity;) O thou Almighty God, who from all Eternity

TRINITY-SUNDAY.

beast was like a flying eagle. And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. III. And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created.

The GOSPEL. S. JOHN III. 1.

I. **T** Here was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: For no man can do these miracles that thou doest, except God be with him. II. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? III. Jesus answered, Verily, verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again. The Wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him; How can these things be? IV. Jesus answered and said unto him, Art thou a Master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen, and ye receive not our witness. If I have told you earthly

wer't, who now art, and shalt to all Eternity continue. III. And at the same time that these Animals pay their Adorations to the Deity, who was represented as a Person sitting on this Majestick Throne, the Elders rise up from their Seats, and prostrate themselves in the most submissive degree of Adoration, before the Throne, casting down their Crowns, and worshipping the Eternal God, in a Doxology to this effect: "All Glory, Honour and Power are deservedly ascribed to thee, O Lord; for Thou art the Origine of all Beings, which did not flow from thee, as from a Necessary Cause; but Thou, to communicate thy Goodness, didst of thy Free-will and Good-pleasure raise them up out of nothing.

PARAPHRASE on the GOSPEL. S. John III. 1.

I. There was a certain Person, called, in Syriack, *Nicdimmon*, which being translated into a Greek Name of the like sound, is rendred *Nicodemus*; a Man of the Sect of the *Pharisees*, an Order of Men among the Jews, who pretended to a stricter Piety, and to a nicer Observation of all the Punctilio's of the *Mosaic* Written Law, and Oral Traditions among them, than other Men; being also a Member of the *Sanhedrim*, or Jewish Ecclesiastical Synod. This Person, to avoid a Reflexion on himself, upon being taken notice of by his Brethren the *Pharisees*, for conversing with our Saviour, whom they had conceiv'd a great Disgust against, came privately to him by night to ask him some Questions, which he had a mind to be resolv'd of by him, particularly concerning the Kingdom of God, which he had heard that in his Sermons he had preached up. And having thus gained an opportunity of privately seeing him, he accosts him in this manner: Sir, (says he) I am fully convinced, by the many Miracles which I have heard incontestably proved to be done by you, that you are a great Prophet, whose Mission, God by his Omnipotent Authority, does countenance; now I desire to know the Methods of purchasing a Share in this Kingdom of God, which you speak of. II. Our Saviour only return'd him this short Answer; No Man can pretend to any Title of entering into this Kingdom, unless he be born again. *Nicodemus* not understanding the meaning of this figurative Expression, replied in a somewhat scornful manner; I, whose Age entitles me to be one of the Fathers of the *Sanhedrim*, am a little too old to think of being born as a Child is: How should these full-grown Limbs ever be able to enter into a Mother's Belly to be born again? III. Our Saviour then told him, That he took his Words in too

gross a meaning; That he ought to understand this of the Spiritual Regeneration of Baptism, which consisted not only of a bare Washing by Water, the Outward Sign thereof, but likewise of an Inward Invisible Grace of God's Holy Spirit attending it: Now this Spiritual Washing, or Holy Rite of Baptism, duly administered, is the proper Method of Entering into this Kingdom of God, which you are enquiring about: This is what I call, Being born again; but that must be taken in a Spiritual way. For every thing produces something of its own Kind, and like itself: Animals, and all Corporal and Vital Substances, produce Corporeal Substances like themselves; therefore you may expect, that what is produced by the Holy Spirit, must be likewise of a Spiritual Nature; but you must not think, that that which is born of the Spirit, must answer in all Points to Carnal Births. And now I have thus explained my Meaning, you have no reason to think that there is such Absurdity in my Words, in saying, That no Man could pretend to any Title of Entering into the Kingdom of Heaven, unless he were born again. This Spiritual Birth, that goes along with the Outward Washing of Baptism, I find you are backward to understand and credit, for no other reason, but because you do not see it with your Eyes: But yet there are several other Existences and Effects of Nature, which you do not see, and yet you cannot disbelieve. As for Instance, the Wind, that blows sometimes from this, and sometimes from another Quarter; this, though we cannot see, yet we know to be there. In like manner is the Spiritual Birth; we can feel the Effects of it, tho' we cannot see the Workings thereof, nor by what Methods it proceeds. *Nicodemus* replied, That he could not have any just Notions of these Matters. IV. How! (says our Saviour) Are you a famous Jewish Doctor, bred up in the Theological Schools, and have not learn'd yet, what is taught by the Prophets, particularly concerning the creating a New Heart for Men, in the Times of the Messiah? *Ezek. 36. 28.* It is no Argument against this Operation of the Spirit in Mens Hearts, because you do not understand it; but I, who understand God's great Designs which he has to bring about by this, know it to be true, and do assure you of the Truth thereof; notwithstanding you, and many of your Country-men the Jews, will not credit what I say upon this Head: But since ye are so difficult to believe what I tell you, concerning the ordinary and external Parts of Religion, such as Baptism is; how will your Faith be shock'd, to tell you of the sublime and mysterious Parts of the Gospel? These things are to be learnt only from one who has conversed in Heaven, as I have, having now a Being

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earthly things, and ye believe not; how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness: even so must the Son of man be lifted up; that whosoever believeth in him, should not perish, but have eternal life.

* The First Sunday after TRINITY.

The COLLECT.

† **O** God, the strength of all them that put their trust in thee, mercifully accept our prayers; and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed, through Jesus Christ our Lord. *Amen.*

For the EPISTLE. 1 S. JOHN IV.

I. **B**eloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. II. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify, that the Father sent the Son to be the Saviour of the world.

Being there, tho' in this state of my Abasement I appear here. However, something of the Mysterious Parts of the Religion which I preach, I will declare to you, viz. concerning the Redemption by the *Messias*, who shall be lifted up on a Cross, as *Moses* set up the Brazen-Serpent, and with a like salutary Effect; to cure Men of the Sting of Sin, as the Brazen-Serpent was a Remedy for the Bite of the Serpents; and as those were formerly healed, that looked on the Brazen-Serpent, so these shall receive a far greater Benefit; viz. they shall escape Eternal Death, and partake of Everlasting Happiness, by believing in the *Messias*, and observing his Precepts.

VARIOUS READINGS.

* Introit.

Blessed are those that are undefiled in the way, &c. Psal. 119.

Glory be to the Father, &c.

As it was in the beginning, &c.

1 B. Edw. VI.

† God, the strength, &c. O. C. P.

PARAPHRASE on the COLLECT for 1st Sund. after Trin.

O God, who art a Buckler to all that trust in thee, 2 King. 18. 20. mercifully receive our Prayers which we, in this Congregation assembled, put up to thee: And because through the Frailty of our Human Nature, we are not able to do any good without thy Divine Assistance, we beseech thee to grant us such a plentiful measure of thy Grace, as may enable us to please thee by an uniform Obedience to all thy Commands; not only by abstaining from all ill Actions, and doing all the good we can, but by avoiding all unlawful Thoughts and Desires. And this we ask, for the sake of Jesus Christ our Lord. *Amen.*

PARAPHRASE on the EPISTLE. 1 S. John iv.

I. My dear Brethren, I cannot too often recommend to you, the great Christian Duty of Charity, and mutual Love; for this is a singular Grace which God inspires into good Mens

Hearts, which whosoever is endowed with, it is a certain sign that he is a true Child of God, and one that knows God as he ought to do, having then a true sense of Religion upon his Mind. For let Men talk what they will, of knowing God, and being acquainted with him; if they bear not a hearty Charity to their Neighbour, they do not know him: For God Almighty's principal Attribute, which he is chiefly discover'd by, is Love. And of this he has given us the clearest Demonstration, having sent his own Eternal Son out of his Bosom into this World, to die for the Sins of us Men, that thereby he might procure for us a Life of endless Happiness. Here is an unparalleld Degree of Love! that God, not being moved by any previous Love of ours to him, which is wont to engage Affection, he should love us of his own free Goodness; nay, when we had highly disoblig'd him by our Sins, that he should cause his own Son to die for us, that we might escape the Punishment which we had deserved. II. Now, my dear Brethren, I will draw one very just Conclusion from this Consideration, which is this, That, since God has shewed so great a degree of Love to us, when we were Enemies to him, we ought most certainly to love our Christian Brethren. Love is chiefly engaged by mutual View and Converse: Now whereas God is invisible, our Affections cannot be wrought up to so high a degree of Love as his Excellence deserves; therefore our Love which is due to him, ought to be shewn towards our Brethren. And if we love our Brethren, tho' God be invisible, he then will be present to us; and our Charity will be rendred the most consummate, because thereby we imitate and copy out the Divine Love. Now in this Particular, we the Apostles have very good reason to think that we are intimately united to God, and in favour with him, when we are conscious that we are Masters of that most admirable Christian Vertue of Charity, which is so eminent a Grace and Gift of God's Holy Spirit. We have been Eye-Witnesses of our Lord's Converse here upon Earth, being infallibly assured that he was sent by God, to be the Saviour of the World; and do not stick at any Danger or Difficulty, in declaring this to all Persons. Nay, as for any other Person that shall believe in Jesus Christ, and diligently observe his Commands, God Almighty shall dwell in him likewise, and shall take him into his Grace and Favour. We who have had the honour of Converse so long with our Saviour upon Earth, have had frequent Opportunities of reflecting upon, and experiencing, the great Love God bears to Mankind, in Redeeming

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world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. III. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love, but perfect love casteth out fear; because fear hath torment: He that feareth, is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, that he who loveth God, love his brother also.

The GOSPEL. S. LUKE XVI. 19.

I. **T**Here was a certain rich man, who was clothed in purple, and fine linen, and fared sumptuously every day. And there was a certain begger named Lazarus, who was laid at his gate full of sores; and desiring to be fed with the crumbs, which fell from the rich mans table: moreover the dogs came and licked his sores. II. And it came to pass that the begger died, and was carried by the angels into Abraham's bosom: the rich man also died and was buried. And in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. III. But Abraham said, Son, remember, that thou in thy life time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you, cannot; neither can they pass to us, that would come from thence. IV. Then he said, I pray thee therefore, father, that thou wouldest send him to my fathers house: For

deeming them by his Son. Now, as I observed before, God Almighty's chief Attribute, nay, his very Essence, is Love; and he that is eminent for this divine Grace, is closely united to God. III. Now the most consummate Degree of Christian Charity, is, a fearless Resolution to preach the Gospel, for the Good of Mens Souls, notwithstanding the Danger of being call'd before Tribunals for it, when we imitate the Divine Goodness, and follow the Example of our Great Master Christ, whilst he was upon Earth. Such a true genuine Charity as I here speak of, is incompatible with Fear; for Fear vanishes, whenever Charity is wrought up to this height. For whosoever there is any degree of Fear, there is Pain and Anxiety; which the heroick degree of Christian Love, that emboldens Men to run through all Dangers, for the sake of propagating the Gospel, knows nothing of: For if any one is afraid of Suffering for Religion, he is not arriv'd to the Perfection of Christian Love. Now it is a great Inducement for us to endure any Persecutions for God's sake, who has discover'd so great a degree of Love to us, as to suffer his Son to die for us; and to chuse us, out of the rest of the World, to be his Instruments in the Propagation of the Gospel. He that pretends to be a Lover of God, and yet is void of Christian Charity, gives the Lye to himself, his Practice being contrary to his Profession; the Love of our Neighbour, being a part of our Duty and Love to God, he having so strictly commanded this Duty: Besides, it is not reasonable to think, that a Man can love an Invisible Being, who is not subject to any of his Senses, which are wont to be the greatest Attractives of Love, and can bear a Hatred to his fellow-Creature, whom he every Day sees, and knows him to be the Work of that God whom he pretends to love. In a word, If our Love to God be sincere, we must take care not to disobey him; because Men readily fulfil the Commands of those whom they love: Now God has commanded us, Not only to love Him, but our Brother likewise.

PARAPHRASE on the GOSPEL. S. Luke XVI. 19.

I. Our Blessed Lord, willing to shew his Disciples, that the Possession of great Riches, did not contribute to Mens final Happiness, and that the best Use which could be made of them, was Liberality to the Poor; he illustrated the Truth of these Aphorisms, by the following Parable, or Apologue. There was two Persons, whose Fortunes in this World had placed them in Conditions of Life vastly different from each other. One lived with all the Delicacy which a studied

Luxury could afford. And the other, whose Name was *Lazarus*, was depressed to the lowest degree of Poverty, forced to sustain himself by Food which he begg'd from Door to Door, carrying about him likewise a diseased Body full of Ulcers. This Person was wont to lie along at the aforesaid Rich-man's Door, begging a few Scraps which remain'd, after he and his Servants had plentifully eaten, and which sometimes were unmercifully denied him, and suffered to be rather eaten by the Dogs, than by the Poor-Man; who nevertheless were often-times more charitable to him, than his Fellow-Creatures within that great House; for tho' he was suffered hungry to go away without Relief, yet they, by licking his Sores, gave him some Ease. II. Now it happened, that both these Persons shortly after died: The Poor-Man, *Lazarus*, was conveyed by Angels to that Region of Happiness where good Mens Souls enjoy the more especial Presence of God, with *Abraham*, and all the good old Patriarchs, expecting hereafter a joyful Resurrection of their Bodies: The Rich-Man's Body being pompously interred, his Soul was hurried away to a Place of Misery and Torment. From this Place, he had a Sight afforded him of the heavenly Happiness, where he discovered his Progenitor *Abraham*, surrounded with inexpressible Glory, and the late poor *Lazarus*, whom he was wont so to despise, next in Honour and Happiness to him in that glorious Place. Therefore he made this Address to *Abraham*; I beseech you, O my great Fore-Father, to be touched with a tender Compassion of me your Off-spring, who am doomed to this intolerable State, and to send *Lazarus*, whom I observe to be near you, upon so charitable an Office, as to procure me a little Water, to afford me a short Ease, in allaying my Thirst, and in cooling the Heat which I feel in those Flames, which I am condemned to continue in. III. *Abraham* returned this Answer: Your Request, O my Son, is but in vain; for this is the time of the ballancing, and setting even of God's Providential Dispensations: You, in your Life-time, have, tho' very undeservedly, had your Share of the Good-Things of the World, rolling in an Affluence of Delights and Pleasures; whilst *Lazarus*, though a Good-Man, was destitute of the Necessaries of Life; and now indeed the Scene is altered, he is in a State of Bliss, and you of Misery: Besides, there is a vast Abyss between the Seat of the Blessed, where we are, and the Place of the Damned, that you are in; and this cuts off all Intercourse between us and you. IV. But however, Father, replied the Rich Man, if you cannot come near us, I am satisfy'd, that you can hold, if you please, a

The Second Sunday after TRINITY.

For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

* The Second Sunday after TRINITY.

The COLLECT.

† **O** Lord, who never failest to help and govern them whom thou dost bring up in thy steadfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord. Amen.

The EPISTLE. 1 S. JOHN III. 13.

I. **M**arvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren: He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him. II. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this worlds good, and seeth his brother hath need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of

Communication with the Inhabitants of the Earth, and therefore I request of you one charitable Favour, and that is, to send Lazarus to the House which belongs to our Family, and to warn my five Brethren, who live in a very dissolute Course, to amend their Lives, that they may avoid those intolerable Torments which I suffer, and which otherwise will be their Doom. Abraham made Answer, That the best way to secure their Salvation, was, to obey the Rules and Precepts laid down in the Writings of Moses and the Prophets. Yes, (replies the Rich-man,) I confess they have these Rules of Life before them, but they are not so thoroughly-affected by them as they ought, the Ordinarieness of the Means wearing off the Regard which is due to them; but if they had such an extraordinary Monitor sent them, as a dead Man rising from his Grave, this would scare them into Repentance, whether they would or no. But to make an end of all, (says Abraham,) I must tell you plainly, That those Men who have brought their Minds to such a Hardness, as to stand Proof against the Admonitions and Warnings of the Holy Scriptures, would lend as deaf an Ear to all that should be said by a Messenger dispatched from the Dead, who could say no other things than what they have done.

VARIOUS READINGS.

* Introit.

Wherewithal shall a young man cleanse his way? &c. Psal. 19.

Glory be to the Father, &c.

As it was in the Beginning, &c.

1 B. Edw. 6.

* The Second Sunday after Trinitie.

The Collect.

† Lord make vs to have a perpetuall fear and loue of thy holy Name, for thou neuer failest to help and governe them, whom thou doest bring vp in thy stedfast loue: grant this, &c. O. C. P.

PARAPHRASE on the COLLECT for the 2d Sund. after Trin.

O God, who never failest to assist those by thy good Providence, who being educated in thy true Religion, do conscien-

tiously fear and love thee; We beseech thee to preserve us thy Servants by the same merciful Providence, and give us grace to have always thy fear before our Eyes, and thy love in our Hearts: And this we pray, for the sake of Jesus Christ our Lord. Amen.

PARAPHRASE on the EPISTLE. 1 S. John III. 13.

I. It ought not to be any great matter of Surprize to you, that you are hated and ill-used by the Men of this World. It ought to be rather a great Comfort to us, that we have better Expectations in another World; having good hopes that we shall escape Eternal Death, which is the Doom of wicked Persons, and that we shall enjoy Eternal Happiness in Heaven; it being a very good Token, that we are God's Children, upon whom these Elections are entailed, because we have Hearts full of Charity to our Brother. For he who has not this Grace, and does not do all the good Offices, which it lies in his power to do, for his Brother has no Right to Eternal Life, but is still under the Power of Eternal Death. But what shall we say of that Man, who is so far from loving his Brother, and doing him good Offices, that he hates him, and does him all the Mischief which he can? Why, I say, such an one is a Murderer; and, tho' he does not commit the Crime in Act, yet he does it in Will; wishing his Neighbour's Death, tho' he does not care himself to compass it. Now 'tis certain, that Murderers shall not be admitted into Eternal Life, by the Law of Jesus Christ, when they are not to be suffered to continue in this Life, even by the Law of Moses. II. We are sufficiently satisfied of the great Love of God the Son, our Blessed Saviour, to us, in his laying down his Life for our sakes. Therefore the only suitable Return that we can make to him, for so unparallel'd a degree of Love, is, to shew our Love to our Brethren, and to venture our Lives, whenever Occasion requires, for their Good. But however, if any Person be blessed with a plentiful Income, and shall observe his Brother to want the necessary Conveniences of Life, and nevertheless refuse to assist him in those Extremities, how can such an one be said to have that Love and Charity which God requires? I beseech you, my dear Children in Christ, do not let it content you, to talk only of Charity, without exerting any thing thereof in your Actions; but to the utmost of your power, let your Deeds testify, what with your Mouths you profess. For the doing such charitable Actions, is a very good sign that we be-

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The Second Sunday after TRINITY.

of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. III. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the Name of his Son Jesus Christ, and love one another as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

The GOSPEL. S. LUKE XIV. 16.

I. **A** Certain man made a great supper, and bade many, and sent his servant at supper time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse: II. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his Lord these things. III. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord it is done as thou hast commanded, and yet there is room. IV. And the Lord said unto the servant, Go out into the high-ways, and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden, shall taste of my Supper.

long to God, and are his Children, and will be the most assured Means to make our Consciences easie to us. Now if our Consciences lie in our Faces, for having neglected our Duty, and for seeing our Brother in Distress, without relieving him; most certainly such Uncharitableness will not escape the Notice of God, who, to be sure, is as clear-sighted as ever our Consciences can be. III. But if our Consciences acquit us, and, upon diligent Observation, we do not find that we are guilty of any known Sin, we have good reason to think that we are in God's Favour. And when we put up our Prayers to God, we may reasonably expect that he will have regard to them, *Mat. 7. 7. Luke 11. 9. John 14. 14.* if they be offered up in that manner he has directed, *Jam. 1. 7.* and with those Conditions that he has promised, *Jam. 4. 3.* For 'tis but reasonable to think, that if we keep God's Commandments, and do whatsoever is acceptable to him, he will provide us of whatsoever is best and fittest for us. Now God has given us most especially in Command, To believe in our Lord Jesus Christ, one of whose principal and last Precepts was, *To love one another,* *John 13. 34. 35. & 15. 12.* Therefore a diligent observing of the Divine Precepts, especially that Injunction of our Blessed Lord, *To love one another,* will create an Intimacy between God and us, and will invite his Grace, in an extraordinary manner, to reside in us: And whenever we find this excellent Spirit of Charity to have taken Possession of our Souls, we may be satisfied, that we have a considerable Share of it.

PARAPHRASE on the GOSPEL. S. LUKE XIV. 16.

Our Saviour spoke this Parable, to let the Jews understand, that the Benefits of the Gospel should be offered to the Gentiles, which many of that Nation had ungraciously despised. I. A certain Person of

Distinction prepared a great Entertainment for several of his Neighbours and Acquaintance, inviting many of them thereunto. And finding none of them come, when the Provisions were ready to be served in, he sent about a Servant to the respective Dwellings of the designed Guests, acquainting them, that the Provisions were ready to be set upon the Table, and that he desired their Company with all possible speed. But they all of them, in stead of coming, fell to making Excuses. II. One pretended, That having lately bought a Farm, he was just then a-going out to see in what Condition it lay; and for this reason, he hoped his Absence would be excused. Another said, That he had lately bought several Yoke of Oxen, and he was now going to try how well they could draw the Plough; and this, he hoped, would be a good Excuse for his not coming. Another, being lately married, and the Solemnity of the Nuptial Entertainments not being yet over, he hoped he might be allowed to attend those, rather than one which he was invited to abroad. And they all sent back the like Answers. III. This great Indignity offered to the Master of the Family, which he took with no little Resentment, occasion'd him to send out into the Streets of the Town, and to desire all Poor People, that could be met with, to come to partake of the Entertainment. IV. But when these were come, and there were not enough of them to fill the Tables, the Master of the Family order'd his Servants to go out again, and to see what Beggars they could find under the Hedges, and in the High-ways, and to use all possible Importunity with them to accept of his Entertainment; for I am resolv'd (said he) to have Guests enough to fill every Room in my House, that all the Provisions which I have prepared may be spent. And whatever comes of it, those ungrateful Persons, who have so slighted my Kindness, shall have no share in my Treat; for nothing shall be left for them to eat, if any of them should drop in afterwards.

The Third Sunday after TRINITY.

** The Third Sunday after TRINITY.*

The COLLECT.

O Lord, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given a hearty desire to pray, may by thy mighty aid be defended and * comforted in all dangers and adversities, through Jesus Christ our Lord. *Amen.*

The EPISTLE. 1 S. PET. V. 5.

I. **A**LL of you be subject to one another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. **II.** Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour. Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. *Amen.*

The GOSPEL. S. LUKE XV. 1.

I. **T**hen drew near unto him all the publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, **II.** What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? *And*

VARIOUS READINGS.

* The words *comforted in all Dangers and Adversities*: added in the last Review.

* Introit.

O do well unto thy servant, &c. Psal. 119.

Glory be to the Father, &c.

As it was in the Beginning, &c. 1 B. Edw. 6.

PARAPHRASE on the COLLECT for the 3d Sund. after Trin.

O Lord, we beseech thee mercifully to hear the Prayers of thy faithful People here assembled; and whereas thou by thy Grace hast afforded us those religious Dispositions, of joining in the Publick Devotions of the Church, we beseech thee to grant those Petitions we now put up to thee, and particularly that thou wouldst vouchsafe, by thy omnipotent Power, to deliver us from our Afflictions and Misfortunes, whether Spiritual or Temporal, which may be hard upon any of us; or if thou dost not think fit to remove them, to give us Comfort under them: And this we beg, for Jesus Christ his sake. *Amen.*

PARAPHRASE on the EPISTLE. 1 S. Pet. V. 5.

I. I advise you all, To submit yourselves readily to the Commands of your Superiors, in the several Relations you stand, of Sons to Parents, Servants to Masters, Laity to Pastors, Subjects to Princes; shew an humble Deportment to all those of an equal Rank with yourselves; and let this be as habitual and customary to you, and let it sit as close to you, as the Cloaths upon your Bodies. For as for proud, haughty People, who disobey their Governors, and behave themselves contemptuously towards their Equals and Inferiors, God himself sets himself against them, by disappointing their ambitious Designs, and casting them out of his Favour; but for the humble Man, he affords him his Grace, continues him in his Favour, and works his Advantage without his seeking. Therefore I advise, with Humility, and Resignation to God's good Pleasure, that you put yourselves under his Conduct, to be disposed of by him, as his irresistible Providence shall think fit, that he, when he thinks fit,

may raise you up to an higher Condition: Entertain no anxious and inordinate Care for the Things of this World; but, after having done our Duty with Diligence in our ordinary Calling, leave the Success of Affairs to God's good Providence, who will take better care of us, than we can of our selves. **II.** Next, I would advise, To be sober and virtuous in your Behaviour, and to watch with carefulness that you do not fall into any Sin, especially those which by your Nature you are most prone to: For you must consider, that you have a very subtil Adversary, the Devil, to deal with, who runs about the World like a hungry Lion, seeking for his Prey, and endeavouring to ensnare good Men into Sin, by laying Temptations before them, and by raising Persecutions against them, to make them fall away from Christianity. Now you must do all you can, to oppose the Designs of this wicked and crafty Spirit, by keeping steady to the Christian Faith, notwithstanding the severe Persecutions which are raised against it: For, tho' you may suffer a great deal for the sake of your Religion, you have but the common Fate of the rest of your Brethren the Christians, as long as they continue in this World. But God, who is the Author and Giver of every good thing, and who will not fail to provide a Recompence for all his faithful Servants, whom he has been pleased to call to Eternal Life, by the Profession of the Christian Religion, after your short Suffering in this World, and to place you in an unalterable State of Happiness and Perfection in a better. To him be ascribed all Praise and everlasting Dominion. *Amen.*

PARAPHRASE on the GOSPEL. S. Luke XV. 1.

I. Several Tax-gatherers, and other Persons, who had been formerly noted for loose and irreligious Lives, coming to hear our Saviour's Sermons, occasion'd the Reflection of the Pharisees, and Doctors of the Jewish Law, upon him, as if he was wanting to his Character, in associating with Persons of so stained a Reputation. Therefore our Saviour, partly to vindicate himself, and partly to set them right in their Notions as to this Particular, delivered this Parable: **II.** Does not every one look upon it as a justifiable and prudent Action of a Person, who being possessed of a Flock of an hundred Sheep, and one of them shall chance to go astray, if he leaves the ninety nine, which remain feeding in the Pasture, and goes in quest of that which is missing, omitting

The Fourth Sunday after TRINITY.

And when he hath found it, he laith it on his shoulders, rejoycing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoyce with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. III. Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoyce with me, for I have found the piece which I had lost. Likewise I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth.

* The Fourth Sunday after TRINITY.

The COLLECT.

O God, the protectour of all that trust in thee, without whom nothing is strong, nothing is holy; Encrease and multiply upon us thy mercy, that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

The EPISTLE. ROM. VIII. 18.

I Reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. II. For the creature was made subject to vanity, not willingly, but (a) by reason of him who hath subjected the same in hope: Because the creature it self also shall be delivered from the bondage

omitting no Diligence or Application till he has found it; carrying it home upon his Shoulders, that it may not be injured by too long travelling? Is not such a Person, being come home, so pleased with his happy Success, that he cannot forbear relating it to all his Friends, expecting that they should congratulate with him in this his good Fortune? In like manner it is among the blessed Spirits in Heaven; for there is an unusual Joy spreads itself over the face of that holy Community, upon the turning of a Sinner from his wicked Courses; which is not so discernible there, upon the continuance of many good Persons in their fixed Course of Piety. III. Again, Suppose a Poor-woman, who, out of her small Income, has sav'd half a score Pieces of Silver, to be a Support to her upon an extraordinary Exigence, and that she should be so unlucky to lose one of them, does not she immediately light a Candle, and sweep her House, looking with Exactness into every Corner and Chink, till she has found her desired Piece, telling with eagerness, all her Acquaintance, how lucky she has been, to find that which she almost despaired of, expecting from them, that they also should take a share in her Joy? In like manner it is in Heaven, when a Sinner returns from a wicked Course, into the Paths of Virtue and Piety.

of quod; rendring the whole thus, *Propter cum qui subiecit eam in spe: quia & ipsa Creatura, &c.* just as our Translation does. But the Syriack, Arabick, and Ethiopick Versions, point it otherwise. The Syriack places the Stop after *διὰ τὸν αὐτὸν*, him who hath subjected the same: and joins *ἐν ἐλπίδι* to the following Clause, by reason of him who subjected it: under hope that — Which seems to be the truest Punctuation and Translation of this Passage; and this I follow in my Paraphrase.

PARAPHRASE on the COLLECT for the 4th Sund. after Trin.

O God, who workest great things for them that trust in thee, Psal. 31. 19, whose hand is strong, Psal. 69. 13. for the Protection of thy Servants, and without whose Grace, no Action can be performed which is good and holy: We beseech thee to add to thy former Benefits and Favours, the continuance of thy Providential Guidance and Protection of us; that we may so comport our selves in passing through the Affairs of this Life, as that we may not miss of the Happiness of the other: Which we desire, for the sake of Jesus Christ our Lord. *Amen.*

PARAPHRASE on the EPISTLE. Rom. VIII. 18.

I. I think we may very justly reckon, That the Sufferings, which we undergo in this transitory Life, bear no Proportion of the Everlasting Glories which we Christians shall be invested with, before the Eyes of the whole World, who shall be Witnesses of our being instated in this unspeakable degree of Happiness. For all Human Kind, not only the Jews, but the Gentile World, have had great Expectations of being Sharers in that Immortal State of Happiness which is promised to us Christians, whom God has vouchsafed, by the Covenant of the Gospel, to adopt to be his Sons. II. For Mankind being originally made in a better Condition than they stand in at present, fell into this forlorn State; not of their own choice, every one being naturally desirous enough of Happiness, but by the Craft and Malice of the Devil, who circumvented their First Parents, and thereby all their Off-spring; who would otherwise have been of an Immortal Nature, were brought down, into this mortal and perishable one. All this numerous Race of Mortals, I say, are in great Expectation of being delivered from their corruptible Condition, and being instated in the glorious Liberty of the Gospel.

VARIOUS READINGS.

* Introit.

My soul cleaveth unto the dust, &c. Psal. 119.

Glory be to the Father, &c.

As it was in the beginning, &c.

I B. Ed. VI.

NOTE.

(a). The want of a Stop being placed between the words *διὰ τὸν αὐτὸν*, by reason of him who hath subjected the same, and the words *ἐν ἐλπίδι*, in hope, has made it a doubt, whether the Sub-ject here mention'd, be God, or the Devil. A strange difference this, to be occasion'd by so small a Matter. But so it is. The Vulgar Latin supposed there was a Stop to be placed after *ἐν ἐλπίδι*, and none between *διὰ τὸν αὐτὸν* and that: And besides, they translate the Conjunction *ὅτι*, which follows, by *quia*, instead

The Fifth Sunday after TRINITY.

bondage of corruption into the glorious liberty of the children of God. III. For we know, that the whole creation groaneth, and travaileth in pain together until now. And not only they, but our selves also, which have the first-fruits of the spirit, even we our selves groan within our selves, waiting for the adoption, to wit, the redemption of our body.

The GOSPEL. S. LUKE VI. 36.

I. **B**E ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over shall men give into your bosom. For with the same measure that ye mete withall, it shall be measured to you again. II. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brothers eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy self beholdest not the beam that is in thine own eye? III. Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brothers eye.

* *The Fifth Sunday after TRINITY.*

The COLLECT.

GRant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

The EPISTLE. 1 S. PET. III. 8.

I. **B**E ye all of one minde, having compassion one of another, love as brethren, be pitiful, be courteous, not rendring evil for evil, or railing for railing; but

Gospel-Dispensation, to partake of the Rewards of Eternal Life, which are promised to God's Children. III. For the Gentile World have a considerable time groaned, like a Woman under the Pangs of Child-birth, at the Unhappines of their Condition, wishing to be rescued from it: And not only the Gentiles, but even we Christians, who have the First-fruits of the Spirit, are under earnest Desires and Expectations to be freed from the Uneasiness of this Mortal Life, wishing to receive the Rewards of our Adoption, and to be clothed with those glorious and immortal Bodies, which shall be given us at the Resurrection.

PARAPHRASE on the GOSPEL. S. Luke VI. 36.

I. I would advise you to propose to your selves the Divine Goodness to imitate, in animadverting upon, or censuring any Offences or Miscarriages of your Neighbours. You must not condemn any one precipitately, for fear the like Condemnation hereafter be passed upon you. Be ready to forgive Offences committed against your selves, and this will encline the Divine Clemency to be merciful to you likewise. Be charitable to the Poor, according to your Abilities; for God shall most eminently reward you for this Vertue, causing Men to befriend you, by assisting you, whenever you have occasion for their Help; or however, God shall, in another World, bestow far greater Benefits than those you have conferred upon your Poor Brethren. II. And then he proceeded to instruct them further, with this Parabolical Doctrine. Now, whereas you are too apt to prefer the fallible Doctrines of Men, before the Infalible Word of God, let me reason a little with you upon this Head. Do you think it a wise Project, for one Blind-man to chuse another Blind-man to be his Guide? What will be, I pray you, the Consequence of this? Why, both the Leader and the Follower will fall into the next Ditch, which lies before them. There is the same fatal Tendency, in blindly following the corrupt Traditions of the Pharisaical Teachers. For it is not likely, that their Scholars should be better instructed, than their Masters are: But those, who shall learn the Divine

Truths of the Gospel which I preach, by copying after my Example, shall, in some measure, come up to the Perfection of me their Instructor. III. It is an insufferable degree of Arrogance, for a Man to censure the light Failures of other Men, when at the same time he allows himself in the Practice of the foulest Vices. This is as ridiculous a Presumption, as for one whose Eyes are grown over with a Cataract, to pretend to pick out a little Dust which had flown into another's Eye. Let such hypocritical Pretenders to Vertue, first amend the gross Defects of their own Lives, before they pretend to find fault with the smaller Miscarriages of other Men.

VARIOUS READINGS.

* *Introit.*

Teach me, O Lord, the way of thy statutes, &c. Psal. 119.

Glory be to the Father, &c.
As it was in the beginning, &c.

1 B. Edw. 6.

PARAPHRASE on the COLLECT for the 5th Sund. after Trin.

O Lord, we beseech thee to order, by the Conduct of thy heavenly Providence, the Course of Human Affairs; that all Persecutions, and Times of Dangers, being kept off from thy Church, we and all Christian People may enjoy a State of Peace and Tranquillity, that we may be more at leisure to pay our Devotions to thee: Which we desire, for the sake of Jesus Christ our Lord. *Amen.*

PARAPHRASE on the EPISTLE. 1 S. PET. III. 8.

I. I advise you, my Brethren, to practise those Christian Rules, which you are all obliged to. Sympathize with one another, in your respective Misfortunes which you may fall into: Bear

The Fifth Sunday after TRINITY.

but contrarywise blessing; knowing that ye are thereunto called; that ye should inherit a blessing. II. For he that will love life, and see good daies, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? III. But and if ye suffer for righteousness sake, happy are ye, and be not afraid of their terrour, neither be troubled; but sanctifie the Lord God in your hearts.

The GOSPEL. S. LUKE V. 1.

I. **I**T came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Genesareth, and saw two ships standing by the lake: but the fisher-men were gone out of them, and were washing their nets. And he entred into one of the Ships, which was Simons, and prayed him that he would thrust out a little from the land: and he sat down and taught the people out of the ship. II. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word, I will let down the net. III. And when they had this done, they enclosed a great multitude of fishes, and their net brake. And they beckned unto their partners which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: And so was also James, and John, the sons of Zebedee, who were partners with Simon. IV. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

Bear a hearty Love to one another, as Brethren, and Professors of the same Religion: Shew bowels of Pity, in a readiness to relieve all that are in Distress, to the utmost of your Power: Be kind and obliging in your Behaviour: Do not make return to an injurious Action done to you, by doing another, nor give ill Words to them who have given the same to you; but rather bespeak them, and assist them, with all the friendly Words and Actions you can; knowing that this is a principal part of the Religion which you profess, by a faithful discharging thereof, you will have a Title to a greater Reward in another Life. II. For this is a Doctrine which is excellently laid down by the holy Psalmist; *What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord are over the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil.* Psal. xxxiv. 12, 13, 14, 15, 16. From whence we may learn, that few Men will be willing, and no one will be able, to do you any substantial Mischief, if you observe these excellent Rules of your Religion. 'Tis true indeed, that many of you may be exposed to Persecution, for the sake of your Religion; but then your Persecutors will be so far from doing you any harm thereby, that they will only be the Occasion of encreasing your future Happiness, and furnishing you with a brighter Crown in Heaven. III. Therefore be not afraid of all the terrible Punishments which they can inflict upon you; but rather with joyful Hearts give Thanks to God, for having made you Instruments of manifesting his Glory, by your Sufferings.

PARAPHRASE on the GOSPEL. S. Luke V. 1.

I. Our Saviour was near unto the Lake of Genesareth, to which Place a great Multitude of the People had followed him, to hear his divine Sermons. Here they thronged so much about him, as not only gave him an Uneasiness, but hindered one another from hearing. Therefore he observing two empty Fisher-boats at some distance from the Shore, (the Masters of them being upon the Land, washing their Nets from the Soil which they had contracted in their late Use,) desired

Simon Peter, to whom one of the Vessels belonged, to bring the Boat to the Shore, and to take him into it; which being done, he bade him put out a little from the Shore, that the People might not crowd into the Boat, and from thence he instructed the People, who stood still upon the Shore to hear him. II. Having finished his Sermon, he commanded Peter to put out farther to Sea with his Vessel, and to cast out his Net for a Draught of Fish. Peter shewing some degree of reluctancy, to what was motion'd to him, answer'd; Sir, I must tell you, that we have been all this Night, toiling in our Employ, without any Success, it being an ill time now for Fishing; however, since you have been pleased to command it, I shall not stick to make another Trial. III. The Net was no sooner thrown, but a vast number of Fish were encompassed therein, the weight of which was so great, that it crack'd the Threads of the Net; and Peter, and his Partner with him in that Boat, had not strength enough to pull it up. Wherefore they call for the Assistance of the other Partners in the neighbouring Vessel, who presently came up to their help. These, all together, made a shift to draw up the Net, with such a multitude of Fishes therein, as filled both the Vessels so full, that they were in no little danger of sinking. Peter, in a great degree of Consternation, occasion'd partly by the Miracle, and partly by the Danger they seem'd to be in, fell down prostrate at our Saviour's Feet, begging of him, that the Presence of so great a Person, might not be injurious to so sinful a Man as himself; and that having shewn so great a Miracle before him, he would not now destroy him, upon account of his former Miscarriages. For the mighty Draught of Fishes, and the Danger which ensued it, had laid Peter, and all his Partners, under an equal degree of Astonishment and Fear. IV. But our Saviour heartned them up, with these Words: You need not, Simon, be under so great a degree of Wonder and Concern; for, as there will be no danger of the Vessel's sinking, so I will bring it about, that as great a Miracle as this, shall be wrought by you; for, I design to make you a Fisher of Men; and you, by being a Preacher of my Religion, shall bring in a greater number of Profelytes thereunto, than that of the Fishes caught in this Draught, Acts ii. And when they had drawn their Ships to Shore, they left their Employ, and became his Disciples.

* The

The Sixth Sunday after TRINITY.

** The Sixth Sunday after TRINITY.*

The COLLECT.

† **O** God, who hast prepared for them that love thee, such good things as pass man's understanding; Pour into our hearts such love toward thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. *Amen.*

The EPISTLE. ROM. VI. 3.

I. **K** Now ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father; even so we also should walk in newness of life. **II.** For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead, is freed from sin. **III.** Now if we be dead with Christ, we believe that we shall also live with him; knowing, that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be dead indeed unto sin: but alive unto God, through Jesus Christ our Lord.

The GOSPEL. S. MAT. V. 20.

I. **J**ESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard, that it was said by them of old time, Thou shalt not

VARIOUS READINGS.

** Introit.*

Let thy loving mercy come also unto me, O Lord, &c.
Psal. 119.

Glory be to the Father, &c.

As it was in the beginning, &c. *I B. Ed. VI.*

† God, which hast, &c. *O. C. P.*

PARAPHRASE on the COLLECT for the 6th Sund. after Trin.

O God, who hast prepared for them that love thee, things which neither eye hath seen, nor ear hath heard, nor hath it entered into the heart of man to conceive, *1 Cor. 2. 9.* we beseech thee to infuse into our Hearts such an hearty Love of thee, as we, loving thee above all things, may set our selves to a diligent Practice of what thou hast commanded, that we may obtain thy Promises of Eternal Life, which are so great, as they exceed all other Wishes. This we beg, for the sake of our Saviour Jesus Christ. *Amen.*

PARAPHRASE on the EPISTLE. Rom. VI. 3.

I. Are not all of you instructed, That, when in the Initiatory Rite of your Religion, you are Baptized into the Doctrine of Jesus Christ, that Solemnity is so performed, that it bears an exact Resemblance of Christ's Death? Now whereas, by being plunged into the Water, we seem, for a while, to be buried there, as Christ was in the Grave; so we ought to resemble our Saviour in one Particular more, which is, That as he, after his Resurrection, which was performed by the glorious Operation of the Father, entered upon a New Life, far more excellent than the present one; so should we likewise, after our spiritual Resurrection in Baptism, forsake our former Evil Course of Life, which we were before habituated to, and, for the future, live a Life of Purity and Holiness. **II.** For if by this Baptismal Rite, which bears this Similitude of Christ's Death, we are Branches grafted into the Stock of Christ, we shall also

become Partakers of his Nature, and shall, in time, grow up with him into a blessed Resurrection: But still this must be understood, upon Supposition, that we forsake our Sins; for as the Body of Christ, was crucified upon the Cross, so are the former Habits of Sins, which Men are accustomed to before they become Christians, to be, as it were, crucified, and perfectly forsaken by us, so that we must not be under that Tyranny of Sin, which we were formerly subject to. Now as dead Men are not in a Condition of sinning; so ought baptized Persons, whose Immersion betokens their dying to Sin, to be, in a manner, as free from Sin as they are. Now if we, by our Baptism, die to Sin, as Christ died upon the Cross, we shall also, with him, enjoy a happy and a heavenly Life. **III.** For since Christ rose from the Dead, he is no more subject to that State. He died once, indeed, for the Sins of Mankind; but after that great Design was finished, he entered upon Everlasting Happiness, at the Right-Hand of God. And so it ought to be, in the Professors of Christianity, when they are baptized into the Christian Faith, they must be dead to sin, i. e. forsake all their former vicious Courses; and alive to God, i. e. they must live Lives of that Purity and Holiness, which the Gospel of Jesus Christ requires.

PARAPHRASE on the GOSPEL. S. Mat. V. 20.

I. Our Blessed Lord, among many other most excellent Instructions afforded to his Disciples, in his unparallel'd Sermon upon the Mount, gave them this Advice: You may be apt to admire the Pharisaical Rigour, for a just Pattern of Sanctity of Life; but I forewarn you, That, unless your Holiness do exceed theirs, you shall have no Title to the Rewards, which shall be allotted in the Kingdom of Glory. For it will not serve your turns, to observe the Mosaical Law, (which, for the most part, the Scribes and Pharisees do not, but distinguish it away, by subtil Glosses and Traditions,) but you must come up to some further heights of Moral Vertues, than the Mosaical Law obliged to, the Particulars whereof I shall declare unto you. The Old Law says, *Thou shalt do no murder*, *Exod. xx.* making it to be a Capital Crime: But I must further let you know, That he, that shall be guilty of this Crime, shall be everlastingly punished for it in another State.

The Seventh Sunday after TRINITY.

not kill: and whosoever shall kill, shall be in danger of the judgment. II. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Racha, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. III. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. IV. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

** The Seventh Sunday after TRINITY.*

The COLLECT.

Lord of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. *Amen.*

The EPISTLE. ROM. VI. 19.

I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death. II. But now being made free from sin, and become servants

State. II. Nay, not only the barbarous Act, of taking away another Man's Life, shall have Punishment, in a future State, entailed upon it; but even causeless Anger shall have its proportionable Penalty inflicted, answerable to the Sentence of the lesser Courts of Judgment among the Jews: He that shall use contumelious Words to his Neighbour, shall have still a greater Punishment inflicted upon him, answerable to the Sentence of the Great Council: But he that shall proceed to so great a degree of Rage and Malice, as slanderously to defame his Neighbour, must undergo one of the severest Degrees of Punishment in another World, answerable to the Sentence passed upon the most outrageous Offenders, which is to be burnt. III. When thou comest to make an Offering at the Altar, do not think that that will be acceptable to God, whilst thou art in Malice with thy Neighbour. Therefore, if at that time thou dost remember that thou hast injured thy Neighbour, make Reparation for the Offence, and be reconciled to him; for without this, thy Sacrifice, however magnificent it be, will be an Abomination to God. IV. If any Controversie arise between thee and another Man, make an end of the Difference, upon the first Opportunity: For Law-Suits are not only very discomposing to pious Minds, but they are likewise very hazardous, even to those that have Justice on their side; and a Man, whilst he hopes to recover his Right, frequently ends his Days in a Prison. But however, if a Man be of a vexatious and litigious Temper, tho' he may have some little Pretence of Justice, God himself shall sit Judge upon such an one, and will deal with him according to his own Method of Rigour, laying him in Prison, till he has discharged his whole Debt that he owes to the Divine Justice, which he is never likely to do.

PARAPHRASE on the COLLECT for the 7th Sund. after Trin.

O Lord, whose Omnipotence gives thee Power to afford all good Things, both Spiritual and Temporal, and thy Goodness disposes thee to confer them upon thy Creatures; We beseech thee, that thou wouldest, by the Influence of thy Holy Spirit, implant in our Hearts a sincere Love of thee, to make those Seeds of Religion, which thou may'st find in us, to spring up, and to flourish, and bring to Perfection all that may tend to Piety and Goodness, and keep us all our Lives in a Perseverance of Holiness: And this we beg for Jesus Christ his sake. *Amen.*

PARAPHRASE on the EPISTLE. Rom. VI. 19.

I. I will express my self to you in an ordinary way of Speaking, and in easie and common Metaphors, (for I find you are not over-apt to understand the sublime Truths of Religion, nor the usual Terms which we make use of in expressing them;) but this, which I say now, is plain enough. Many of you, before your Conversion to Christianity, were Slaves to your Lusts and Passions, you used a great deal of Diligence, and underwent a great deal of Trouble, in the Gratification of them: Exert now the same Application and Assiduity in the Practice of Vertue and Holiness, and you will be undoubtedly happy; for certainly you have reason to take as much pains to save your Souls, as you did formerly to damn them. If you remember when you were Slaves to Sin, and underwent all the Drudgery which the Devil put you upon, you kept true to your Matter, and Religion had none of your Service: Be as faithful in the Service you are now in, and avoid the doing an ill Action, as diligently as you did formerly the doing a good one. I think you have no great reason to relapse into your former State of Wickedness, considering, the Reflexion upon it, only creates Shame, and Remorse of Conscience: For the Tendency of such a vicious Course, is everlasting Destruction. II. But since your embracing Christianity, you have quitted the Service of Sin, and are listed in the Service of Almighty God, you will receive much better Wages than you did before; for you will have the Comfort and Satisfaction of living an holy Life here, and will be everlastingly rewarded with a State of Happiness hereafter. For the Wages which Men

O O receive

VARIOUS READINGS.

** Introit.*

O think upon thy servant, as concerning thy word, &c.
Psal. 119.

Glory be to the Father, &c.

As it was in the beginning, &c. 1 B. Edw. 6.

The Eighth Sunday after TRINITY.

servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

The GOSPEL. S. MARK VIII. 1.

I. **I**N those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three daies, and have nothing to eat: And if I send them away fasting to their own houses, they will faint by the way; for divers of them came from far. And his disciples answered him, From whence can a man satisfie these men with bread here in the wilderness? II. And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground. And he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them, and they did set them before the people. III. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat, and were filled: And they took up of the broken meat that was left, seven baskets. And they that had eaten were about four thousand. And he sent them away.

* *The Eighth Sunday after TRINITY.*

The COLLECT.

† **O** God, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. *Amen.*

The EPISTLE. ROM. VIII. 12.

I. **B**Rethren, we are debtors, not to the flesh, to live after the flesh: For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortifie the

receive, by serving Sin, or the Devil, is Everlasting Damnation; but the Reward which God Almighty recompenses his faithful Servants with, is the Eternal Happiness of Heaven, which is promised by the Terms of the Gospel, revealed by our Blessed Lord.

PARAPHRASE on the GOSPEL. S. Mark VIII. 1.

I. In the third Year of our Saviour's Preaching, he being in the Deserts near *Decapolis*, Mark vii. 31. and a great Multitude with him, who came to hear his Doctrine, he spake after this manner to his Disciples: I am touched with a very tender degree of Compassion toward this poor People, who are at a great distance from their Dwellings, and are perfectly destitute of all manner of Provisions, they having been three Days with me, and must have needs spent all that little Food they had with them, or could procure from others: If I send them home without eating, a great many of them will undoubtedly perish, in so long a Journey. His Disciples made answer, That tho' this was an unhappy Circumstance, yet it could not be well avoided; for that no one could imagine that it was a feasible Matter, to procure Food for so numerous a Company, in that barren Place. II. Our Saviour then enquired of his Disciples, How many Loaves they had by them, which they had brought with them for their own Subsistence? They answer'd, That they had barely seven. Upon this, he order'd the whole Multitude to sit down upon the Ground. Then taking to him the seven Loaves, he craved a Blessing, and then breaking them into Pieces, gave them to his Disciples, to distribute them among the People. III. They having likewise a few small Fishes, which they had reserv'd for their own Use, our Saviour also blessing these, order'd them in like manner to be set before the Multitude. Of this they made a very plentiful Meal; and when all had eaten to their full Satisfaction, there were as many Fragments gather'd up of what was left, as filled seven Baskets. Now the Number of them, who were so miraculously fed, was Four thousand. This done, he dismissed the Company.

VARIOUS READINGS.

* Introit.

Thou art my portion, O Lord, &c. Psal. 119.

Glory be to the Father, &c.

As it was in the Beginning, &c.

I B. Edw. VI.

† God, whose providence is never deceived; We humbly beseech thee, &c. O. C. P.

PARAPHRASE on the COLLECT for the 8th Sund. after Trin.

O God, whose continually-watchful Providence does order and dispose of all Things in Heaven and Earth; We beseech thee to keep us from being injured either by Afflictions or Calamities, and to afford us all things which may be beneficial to our Spiritual or Temporal Affairs: And this we beg, for Jesus Christ his sake. *Amen.*

PARAPHRASE on the EPISTLE. Rom. VIII. 12.

I. You must take notice, my Christian Brethren, That since we have embraced such a pure and spiritual Religion as the Christian is, we are under Obligations to live Lives answerable to such a holy Profession, and not to indulge our selves in our former Habits of Sin; for many sensual Gratifications, which were conniv'd at under the *Mosaical Law*, will not be bornewith by God, under the *Christian Dispensation*. For Eternal Death is now denounced against those who live wicked and sensual Lives: But if you restrain the Desires of your Flesh, and never comply with any vicious Tendencies, but live with that Purity and Holiness which your Religion enjoins you, ye shall be rewarded with Eternal Happiness in another World. And you may take this for a certain Rule. That 'tis not your being of the Line of *Abraham*, which entitles you to be God's Children, (as

The Ninth Sunday after TRINITY.

the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. II. For ye have not received the spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit it self beareth witness with our spirit, that we are the children of God. And if children, then heirs: heirs of God, and joynt-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

The GOSPEL. S. MATTH. VII. 15.

I. **B**EWARE of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. II. Every tree that bringeth not forth good fruit, is hewen down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven.

** The Ninth Sunday after TRINITY.*

The COLLECT.

GRANT to us, Lord, we beseech thee, the Spirit to think and do always such things as be rightful; † that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. *Amen.*

The

(as many of you are apt to fancy,) but a conforming your selves to Christ's Precepts, and seconding those good Motions which the Spirit of God does put into your Hearts. II. And indeed, the Spirit and Genius of Christianity, is very different from that of Judaism; for the latter consists chiefly of a number of slavish Precepts, which those, that are under it, are forced to comply with, as Slaves do with their Masters Commands, without understanding the Reasonableness of them: But we Christians have a Duty enjoined us, which our own Reasons cannot but in the highest degree approve of; God dealing with us after a kind and fatherly manner, affording us all the gracious Assurances of his Spirit to further us in the performing our Duty in this World, and most amply rewarding us for it in the next. The same Holy Spirit of God, together with our own Consciences, assuring us, by comfortable Evidences, (especially during these Times of Danger and Persecution, to engage us to Courage and Constancy,) that we are God Almighty's Children, whom he has a particular Care and Concern for. Now, if we are God's Children, we may reasonably expect, that, agreeably to that Relation, we shall be his Heirs, whom he will provide an ample Inheritance for; nay, that we shall be Joint-Heirs with his only-begotten Son Jesus Christ, enjoying a Share of that inexpressible Happiness which he is vested with: For the greater Share of Sufferings, which, after his Example, we shall with Patience go through in this World, will entitle us to a greater degree of Glory in the next, and to approach nigher to that consummate degree of Happiness, which our Blessed Lord is surrounded with there.

PARAPHRASE on the GOSPEL. S. Math. VII. 15.

I. I would have you take a special care, lest you be deceived by some false-Pretenders to Revelation; for tho' these Men, by their outward Deportment, seem to have all the Innocence and Harmlessness of Sheep, yet they are as rapacious as Wolves, or other Beasts of Prey. The surest Note to know these Men by, is, the Actions of their Lives; for, by a nice Examination, you will find, that they do not live up answerably to the Do-

ctrines which they teach. As we know the Goodness of the Tree, from the Fruit which it bears; so good and bad Men, are distinguished by their different Actions. We may as well expect to see a Thorn to produce Grapes, or a Thistle, Figs, as to find an Impostor leading an uniformly-good and holy Life. 'Tis impossible he should always keep on his Vizard; and Men of penetrating Thought, will in time discover, that the Pretence to Vertue, is only the better to carry on the Cheat. II. It must further be observed, That a Tree, which, after all due cultivating and dressing, will not produce good Fruit, is cut down, as an unprofitable Stem, and judged fit for nothing, but to be burnt for Fire-wood. The like shall be the Portion of false Pretenders to Religion; for, notwithstanding all their great Ostentation of Godliness, God Almighty shall punish them, as wicked Men, and Hypocrites. And when you see their Crimes clearly discovered, you may be sure, that the Revelations, which they lay claim to, are but counterfeit.

VARIOUS READINGS.

** Introit.*

O Lord, thou hast dealt graciously with thy servant, &c. Psal. 119.

Glory be to the Father, &c.

As it was in the beginning, &c.

I B. Edw. VI.

† That we, which cannot be without thee, &c. O. C. P.

PARAPHRASE on the COLLECT for the 9th Sund. after Trin.

O Lord, we beseech thee to grant us such a Portion of thy holy Spirit, that we may think and do such things as we ought: And whereas the Source of all our good Actions is from thy Grace, we beseech thee to give us such a sufficient measure thereof, as we may thereby be enabled to perform those Commands, which it has been thy good Pleasure to enjoin us: And this we pray, for the sake of Jesus Christ our Lord. *Amen.*

The Ninth Sunday after TRINITY.

The EPISTLE. 1 COR. X. 1.

I. **B**rethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that spiritual rock that followed them; and that rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. II. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. III. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The GOSPEL. S. LUKE XVI. 1.

I. **J**esus said unto his disciples, There was a certain rich man who had a steward, and the same was accused unto him, that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account

PARAPHRASE on the EPISTLE. 1 Cor. X. 1.

I. You may be apt, my Christian Brethren, to over-value your selves, upon account of the Excellency of the Christian Dispensation; and to think, that God Almighty will not deprive you of his Favours, howsoever you behave your selves under them: But you ought to take notice, that the Jews formerly had the Divine Favours very liberally bestowed upon them likewise. 'Tis true, you Christians enjoy very great Benefits, through the Ordinance of Baptism: But they were not very small Blessings which the ancient Jews received, by being skreened from the scorching Heat of the Sun, in their travelling over the Sands of *Arabia*, by the retiring of the Waters of the *Red-Sea*, to give them a Passage through it. Now, the being under this Watery Cloud, and marching through the middle of the Sea, was a sort of a Baptism in the *Mosaical* Times. Great are the Benefits indeed which we Christians receive, by eating the Bread in the Holy Eucharist; but it was a very great Favour of God, vouchsafed to the ancient Jews, when they were fed by *Manna*; which was a spiritual Food likewise, it being call'd, in Scripture, *the Food of Angels*. As we drink of the sacred Cup, in the Performance of those holy Mysteries; so the Jews formerly drank of the Water which flowed from the Rock of *Horeb*, in a Desert Place, with a mighty Stream, occasion'd by the miraculous Power of God's Holy Spirit: Which Rock, by the way, was an apt Resemblance of Christ, from whose Body flowed that precious Blood, which not only saved the Lives of a few *Israelites*, but was a Sacrifice for the Souls of the whole World. But notwithstanding that the Jews were favoured by God with all those gracious Indulgences, they, by their Provocations, fell at last under his most heavy Displeasure, which occasion'd God to pass a Sentence upon them, That all of them, except two, should die in the Wilderness, and not enter into the *Land of Promise*. II. Now these things are recorded in Holy Writ, that they might be Examples to us, to give us warning, that we do not provoke God, by our Unbelief and Disobedience, as they did; nor indulge our fleshly Appetites, as the *Israelites*, who were soon weary of one sort of Diet, and longed for another. Neither do you defile your selves with the foul Sin of Idolatry: (I speak this to you that eat of the Meats offered to Idols,) as some of the ancient Jews did, as *Moses* writes of them, *The People sat down to eat and drink, and rose up to play*. *Exod. xxxii. 6.* feasting and dancing in honour of their Idol-Calf. Neither do you defile your selves with Fornication, or other unlawful Pleasures of that kind, (which, by the Case of the Incestuous Person, I find some of you are

too prone to;) for you have a fair Warning against this, in the Punishment of the *Israelites*, who committed Whoredom with the Daughters of *Moab*, who, upon that account, had a Plague sent among them by God, which destroyed Twenty four thousand, *Numb. xxv.* Neither do ye tempt Christ, by distrusting his Promises, and undervaluing his Gifts, and despising his Ministers, as I find some of you are too apt to do, by the Divisions and Animosities which reign among you; not like the *Israelites*, who brought an Evil-Report upon, and undervalued the Land of *Canaan*, and were great Numbers of them swept away by a Destroying-Angel, who had a Commission from God to bring a Plague among them, *Numb. xiii. & xiv.* III. Now these things, which were transacted in such early Ages of the World, are recorded in Scripture, that they may be profitable Examples of Warning to us, who live in later Ages of the World; that we may not provoke the Justice of God, by our Sins, to inflict the like Punishments upon us. Therefore I require of you, that you have not too great a Confidence of your own Security; but that you should consider, that, by slighting the Grace of God, or presuming too much upon it, you may provoke him to withdraw it from you; so that you may fall into a very deplorable degree of Sin, or, for all your present Pretences to Religion, you may apostatize from the Faith. This has been already the Fate of some Christians, whom the Severity of the Persecutions they have been under, has occasion'd to make a Defection from their holy Religion. But, God be thanked, you have not lain under these Temptations; for you have had no Misfortunes, but such as the ordinary Condition of Mortality does subject Men to. But whatever your future Condition may happen to be, God Almighty, who always makes his Word good, has promised, not to lay greater Afflictions upon you, than he will enable you with Courage to undergo, if you sincerely rely upon him, and beg his Assistance; he will either find a Way to ease you of your Calamities, or will afford you such spiritual Comfort and Constancy, as you may with Cheerfulness go through them.

PARAPHRASE on the GOSPEL. S. LUKE XVI. 1.

I. Our Saviour spake this Parable, to exhort Men to as great a Diligence in securing their Everlasting Welfare, as they, for the generality, use, in obtaining their Temporal. A certain Great Man, being possessed of a large Estate, which he could not manage himself, had entrusted it to his Steward; against whom Complaint was made, That he had embezzled his Master's Goods. The Accusation made such Impression upon his Lord, that he immediately

The Tenth Sunday after TRINITY.

account of thy Stewardship; for thou mayest be no longer Steward. II. Then the Steward said within himself, What shall I do? for my Lord taketh away from me the Stewardship: I cannot dig, to beg I am ashamed. III. I am resolved what to do, that when I am put out of the Stewardship, they may receive me into their houses. So he called every one of his lords debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oyl. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. IV. And the lord commended the unjust Steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the Mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.

* The Tenth Sunday after TRINITY.

The COLLECT.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. *Amen.*

The EPISTLE. 1 COR. XII. 1.

I. **C**ONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away unto these dumb idols, even as ye

mediately sent for the Steward, told him of what he had heard concerning him, and bid him forthwith to make up his Accounts, for he was fully resolved to dismiss him. II. This sudden Warning, put the Steward upon deep Thought, how he should secure himself a Maintenance, when he should leave his Lords Family. He considered, that, having had a liberal Education, he could not submit to any mean way of getting his Living: Hard Labour was a thing, which, as he never had been accustomed to, so his Body would not bear it; and to beg for a Livelihood, after he had lived handsomely, he thought to be as hard a Condition as starving. After long revolving in his mind this so concerning an Affair, he at last came to this Resolution; That he would make himself such Friends among his Lord's Debtors, that when he had lost his Employ, he might have the liberty of staying at any of their Houses, till he could get into Business again. III. Well, (says he,) I have found out a Method to bring this about. With that, he summoned in all that ow'd any thing to his Lord, and passed their Accounts after this manner: To one he said, Come let us see how Reckonings stand between my Lord and you: Shew your last Acquittance, and let us see how much you were in Arrears on the last Account? Indeed, (says the Tenant,) I am something behind-hand for the Rent of the Olive-Yard; for, of the Oil, which your Lord reserved to be paid in kind, I am an hundred Barrells in Arrears. That agrees with my Account, (says the Steward:) But since Matters go hard with you, my Lord can better bear the Loss of an old Arrear, than you put your self to Straits to pay it: I will make out your Acquittance a-new, and, in stead of setting you down Debtor an hundred Barrells of Oil, you shall only stand indebted for fifty. There came another, who held a Farm under his Lord; and the Steward, in like manner, enquired, how much he stood in Arrears for his Rent? The Farmer answer'd, That he was behind-hand an hundred Quarters of Wheat, which he should have deliver'd in before that time. The Steward replied, That truly his Bargain was sufficiently hard, and that his Master would be well paid for the Use of his Land, if a fourth part of the Arrear were abated; and therefore he would give him a full Discharge, for all but fourscore Quarters. IV. When this came to the knowledge of his Lord, tho' he did not approve the Action, nor was well pleas'd, to find himself thus cheated; yet he could not forbear to acknowledge, that the Steward had acted with notable Sagacity, for his own Interest. From hence you may learn, That Carnal Men, who have only the Advantages of this World in view, do prosecute their Interest with greater Steadi-

ness and Application, than good Men do, in the Business of their Eternal Salvation. Therefore I would advise you to make use of as unwearied a Diligence, to procure an Interest in Heaven, as the Children of this World do, in courting the unrighteous Mammon; for less Assiduity, than is commonly made use of for that end, will infallibly assure you of a Share in Everlasting Happiness.

VARIOUS READINGS.

* Introit.

Thy hands have made me, and fashioned me, &c.

Glory be to the Father, &c.

As it was in the beginning, &c.

1 B. Ed. VI.

PARAPHRASE on the COLLECT for the 10th Sund. after Trin.

O Lord, we beseech thee that thou wouldest let the Ears of thy Mercy be opened unto the Prayers of thy Servants, Psal. 34. 15. And that they may obtain what they ask for, give them thy holy Spirit to assist them in their Devotions, that they may ask such things as they may lawfully desire, and are fitting for them to ask: And thus we beg, for the sake of Jesus Christ our Lord. *Amen.*

PARAPHRASE on the EPISTLE. 1 Cor. XII. 1.

I. It is convenient, my Christian Brethren, that you should be informed of some things concerning the Gifts of the Holy Spirit, about which there is wont to be some Strife and Emulation among you. But you must consider, in the first place, that all of you do receive the Advantages which do accrue from the Inspiration of the Holy Ghost, tho' ye be not immediately actuated by his extraordinary Power; which is a Benefit you could not pretend to, before your Conversion to Christianity: Many of you were then possessed by the Devil, whose Idols you worshipped, or applied your selves to them, for the knowledge of future Events; therefore it is a greater Advantage to you now, to be guided by the good Spirit of God, by whatsoever Means his Inspirations are made known, than to be under the Direction of Diabolical Spirits. Some of you may perhaps be desirous to know, what *Criterion* you must make use of, to judge what Revelations are to be look'd upon as Divine ones, and what as Counterfeit or Diabolical. As to this Point, I must inform you,

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ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the holy Ghost. II. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. III. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self same Spirit, dividing to every man severally as he will.

The GOSPEL. S. LUKE XIX. 41.

I. **A**ND when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. II. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation. III. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer, but ye have made it a den of thieves. And he taught daily in the temple.

you, That as under *Moses's* Law, any Prophet who should pretend to persuade the People to Idolatry, was so far from being to be credited, that he was to be stoned; so, under the Christian Dispensation, whoever he be that denies and curses our Saviour, as the Jews do, let him pretend to never-so-great Revelations, he must not be look'd upon as inspired by God. And then, as to your Strife, and Envyng one another, concerning the Possession of the Spiritual Gifts, you must take notice, That there is no Christian among you all, but who has some considerable share of God's Holy Spirit; for 'tis owing to the Grace of the Holy Ghost, that he is called to the Profession of our holy Religion, and owns our Blessed Lord for his Redeemer. II. Indeed, these Spiritual Gifts are distributed in very different manners; but still it is the same Holy Ghost who distributes them. There are several Orders of the Ministry, but they are all grounded upon the Authority of our own Lord Jesus, the Founder of our holy Religion. There are different Ways of working Miracles, for the Propagating the Gospel; but these are all owing to the Omnipotent Power of God the Father by which they are effected. But tho' every one be not endowed with such miraculous Gifts of the Holy Ghost, yet he has such a share of his ordinary Inspiration, such a portion of his Divine Gifts and Graces, as is necessary and convenient for him. III. One has a Gift of Speaking with great Wisdom and Gravity, so as to command Attention from the Hearers. Another, if not so remarkable for the former, has his Mind stockt with a large share of Divine Truths, occasion'd by the Operation of the same Holy Ghost. One, the Holy Ghost inspires with an extraordinary degree of Faith and Constancy, to persevere in the Profession of Religion, against the fiercest Persecutions: To another, he affords Power to Heal the Sick: To another, to do great and terrifying Miracles: To another, to predict Future Events: To another, a Faculty of Distinguishing Genuine Revelations, from False and pretended ones: To some, he affords the Gift of Speaking of different Languages, without learning them: To another, a readiness to Interpret those Tongues, when spoken by others. These are all Benefits conferr'd by the same Holy Spirit, who dispenseth them out, some to one Christian, and some to another, as he thinks fit;

no one having a Right to claim any one of them; they being all owing to the Result of his good Pleasure.

PARAPHRASE on the GOSPEL. S. Luke XIX. 41.

I. Our Blessed Saviour, coming from *Bethany* to *Jerusalem*, and being now very near the Town, cast his Eyes upon the City, and, from the Fore-knowledge which he had of the Destruction, thereof, to come to pass within a few Years, burst out into Tears, uttering these Words: Oh! that thou, O famous City, would'st consider thy true Interest, and that, by reforming that Corruption of Manners, now so universally prevailing in thee, thou would'st stop the Divine Vengeance from breaking upon thee, and avert thy approaching Ruine: But thou art under such a fatal Obstinacy in Sinning, and such a perverse Blindness of Understanding, that thou wilt neither believe thy Danger, nor yet prevent it. II. But whatever thou thinkest of it, the dismal Days hasten on apace, when thou shalt be invested by a victorious Army, which, after the unspeakable Miseries which thou shalt sustain by a long Siege, shall not only make themselves Masters of thee, but shall put innumerable of thy Inhabitants to the Sword, and burn down and demolish all thy fair Buildings, turning all this spacious City into a confused Heap of Rubbish. And when this Misery comes upon thee, thou can'st lay the blame upon nothing but thy own Obstinacy, for not hearkning to those Ministers whom God sent on purpose to preach Repentance to thee, as the only Method to avert the impendent Destruction. III. When our Saviour was come into the City, he went directly up to the Temple, and drove out from the Courts, the Higglers who had set up their Stalls therein, rebuking them with that Passage out of the Prophets, *My house shall be called the house of prayer, but ye have made it a den of thieves*, Isa. lvi. 7. Jer. vii. 11. i. e. You make the House of God, which he design'd for Religious Worship, to be like a Cave in the Wilderness, where Robbers and Banditi nest themselves. After this, our Saviour continued daily, for a considerable time, to instruct the People in the Temple.

The Eleventh Sunday after TRINITY.

** The Eleventh Sunday after TRINITY.*

The COLLECT.

† **O** God, who declarest thy Almighty power, most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. *Amen.*

The EPISTLE. 1 COR. XV. 1.

I Brethren, I declare unto you the Gospel which I preached unto you, which also you have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. II. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried: and that he rose again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve. After that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the Apostles; and last of all he was seen of me also, as of one born out of due time: For I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the Church of God. III. But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all; yet not I but the grace of God which was with me: Therefore whether it were I or they, so we preach, and so ye believed.

The

VARIOUS READINGS.

** Introit.*

My soul hath longed for thy salvation, &c. Psal. 119.

Glory be to the Father, &c.

As it was in the Beginning, &c.

1 B. Edw. VI.

† God which declarest thy Almighty power, most chiefly in shewing mercy and pity, give unto us abundantly thy grace, that we running to thy promises, may be made partakers of thy heavenly treasure, through Jesus Christ our Lord. *O. C. P.*

PARAPHRASE on the COLLECT for the 11th Sund. after Trin.

O God, whose Almighty Power is discovered, not by uncontrollable Actions governed by an unaccountable Will, but by kind and merciful Dispensations to thy Creatures; We beseech thee, out of thy great Mercy and Goodness to afford us such a Portion of thy Grace, that we may so run in our Christian Course, that we may obtain, 1 Cor. ix. 24. and may be made Partakers of those Promises of another Life, which thou hast made to us, and those treasures in heaven, Matth. vi. 20. which thou hast laid up for us: And this we pray, for Jesus Christ's sake. *Amen.*

PARAPHRASE on the EPISTLE. 1 Cor. XV. 1.

I. I am not insensible, that there are some Teachers crept in among you, who teach very pernicious and pestilential Doctrines, denying the very fundamental Points of our Religion, the Doctrine of the Resurrection, which our Saviour Christ, by his Resurrection from the Dead, has given us Demonstration of. But to silence the wicked Opinion of these Seducers, I will lay before you the True Evangelical Doctrine, which I have formerly preached unto you, such as I receiv'd it from the Apostles who conversed with our Saviour, and by particular Revelation made to myself; a Doctrine so very concerning, that the whole Superstructure of Christianity is built upon it. For the Hopes of your Salvation, does depend upon this; for unless you heartily believe the Doctrine of the Resurrection,

which I formerly preached to you, 'tis to no purpose for you to make Profession of the other Parts of Christianity. II. For this was the Sum of the Doctrine which I formerly preached to you, after I was, by undoubted Evidence, satisfy'd thereof my self; How that our Saviour Christ suffer'd a painful and ignominious Death, for the Sins of Mankind; as was predicted by the Prophets, particularly *Isaiah*, and *Daniel*, *Isai. liii. 4, 5.* *Dan. ix. 16.* That this Death was real, not feigned and imaginary, he being crucified before a vast Number of Spectators: That his Body lay a considerable time in the Grave; and that the Third Day he rose to Life again, as the Scriptures predicted that he should: That after this, he was seen of *Peter*, and by all the Apostles gathered together: That afterwards he was seen of five hundred Believers, who were gathered together, probably whilst he was in *Galilee*, after his Resurrection; many of whom are alive at this day, and do constantly attest the Truth thereof; tho' some of them are dead, but to their Dying-day they verified the same. Another time he was seen of *James* the Apostle; and then again by all the Apostles. And last of all, after he was ascended up into Heaven, he was pleased to shew himself to me, being, as it were, a Posthumus Birth, and made an Apostle after the rest of that Order were instituted; for tho' I am honoured with that Title and Office, yet I own my self the least worthy of them all to be called to that Dignity, having been so unhappy as formerly to have been a Persecutor of that Religion which I now propagate. III. But, through the Assistance of God's Grace, I have done something considerable in this great Work: Nor have I let the Talent, which God has been pleased to bestow upon me, lie useless by me; for, tho' I say it, I have taken more Pains in the Apostleship, than any one of the Order, and God has been pleased to bless my Labours with greater Success; which, by the way, I do not attribute so much to my own Diligence, as to God's Grace, which has so wonderfully assisted me. But to set aside the Comparison of my self with the other of my Brethren, whether the Encrease of the Gospel among you, be owing more to them, or to me, this is certain; That the Truth of Christ's Resurrection, and so likewise the Real, and not Allegorical, Resurrection of our Bodies, was the Doctrine which we formerly preached unto you, and which ye were baptized into.

PARA-

The Twelfth Sunday after TRINITY.

The GOSPEL. S. LUKE XVIII. 9.

I. **J**ESUS spake this parable unto certain which trusted in themselves, that they were righteous, and despised others; Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week; I give tithes of all that I possess. **II.** And the Publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

* The Twelfth Sunday after TRINITY.

The COLLECT.

Almighty and everlasting God, who art always more ready to hear, than we to pray, and art wont to give more than either we desire, or deserve; Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things † which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

The EPISTLE. 2 COR. III. 4.

I. **S**uch trust have we through Christ to God-ward. Not that we are sufficient of our selves to think any thing as of our selves; but our sufficiency is of God. Who also hath made us able ministers of the new Testament; not of the letter,

PARAPHRASE on the GOSPEL. S. Luke XVIII. 9.

I. Our Saviour designed the following Parable, to be a Stricture upon some spiritually proud Persons, who had an overweening Opinion of their own Perfections, and had very contemptuous Thoughts concerning those, who they fancied had not arrived to an equal degree of Goodness with themselves. There were two Persons, of very different Characters, who went at the same time into the same Court of the Temple, to pay their Devotions to God; the one, of the austere and rigid Sect of the Pharisees; the other, a Publican by Profession, who had indulged himself in great Liberties of Life. The Pharisee coming in with extraordinary Boldness and Assurance, stood up with an erect Countenance, as presuming himself to be in great Favour and Friendship with God, addressing himself in a Prayer to this Tenour: I do not apply to thee, O God, for any greater Effusion of thy Grace upon me, than what I stand already possessed of; I only take this Opportunity to acknowledge thy Favour, in distinguishing me, by my Holiness, from the common Herd of Mankind: That I am not defective in Negative Duties, as most of them are: That I oppress none of my own Countrymen, by Usury: That I defraud no Man in my Dealings: That I do not defile my Neighbour's Bed; and, in a word, That I am not such a vile Wretch (pointing with a scornful Air to the Person before-mention'd) as this Publican, whom I see there, is. And thou knowest, O Lord, that as for the Positive Duties of Religion, I am not behind-hand with any; for I keep two Fasting-Days in every Week; and no Man is more punctual in paying Tithes, than I am, even of those minute Things which the Law does not require. **II.** The Publican, on the other side, came in, with a modest and humble Deportment; he placed himself just within the Court-Wall, at the remotest distance from the Temple, being conscious that his Sins obliged him, not to come too near to the Place which God had sanctified by his more immediate Presence; his Eyes were cast down to the Ground, as not daring to look up to Heaven, where is the Throne of that God, whom, by his Sins, he had so much provoked; striking his Hand upon his Breast, out of a pious Sorrow and Indignation against himself, for his wretched Folly and Ingratitude: And his Heart being too full to say much, he utter'd only these Words, *Lord be merciful to me a Sinner.* **II.** Now I must needs tell you, That this Penitent Publican

went away more in God's Favour, than the Proud Pharisee. From this Parable you may learn, That Humility is a Virtue valuable both in the sight of God and Man; That this is the best Qualification to make Men esteemed; and lastly, That, tho' the Proud Man's chief Aim be to be respected, that very Pride is a continual Obstacle to his Desires, and, in stead of making him to be honoured, occasions him constantly to be despised.

VARIOUS READINGS.

* Introit.

O Lord, thy word endureth for ever in heaven, &c. Psal. 119.

Glory be to the Father, &c.

As it was in the beginning, &c.

1 B. Ed. VI.

† Our prayer dare not presume to ask, through, &c. O. C. P.

PARAPHRASE on the COLLECT for the 12th Sund. after Trin.

O All-powerful and Eternal God, who art more ready to hear our Prayers than we are to offer them, and who art used to grant us more good things than we can think of to desire them, or much less can pretend to deserve them; We beseech thee to let us partake of thy abundant Mercy, in forgiving our manifold Transgressions with which our Consciences are burthened, and which renders us obnoxious to thy Anger, and in bestowing upon us those Blessings, which our many Provocations of thy Goodness have rendred us unworthy to ask of thee: And this we desire, for the sake of thy Son our Saviour Jesus Christ. *Amen.*

PARAPHRASE on the EPISTLE. 2 Cor. III. 4.

I. That happy Success of my Labours in the Gospel, and that God has been pleased to make use of me for an Instrument in that great Work, has occasion'd me to set some little Value upon my self, and to speak with a freedom to you, which perhaps otherwise I should not have made use of. Not that I attribute this great Success of my Labours to my own Power and

The Thirteenth Sunday after TRINITY.

letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. II. But if the ministration of death written and engraven in stones was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; How shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

The GOSPEL. S. MARK VII. 31.

I. **J**ESUS departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. II. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. III. And he charged them that they should tell no man; but the more he charged them, so much the more a great deal they published it, and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

* *The Thirteenth Sunday after TRINITY.*

The COLLECT.

Almighty and merciful God, of whose only gift it cometh, that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, † that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. *Amen.*

The

and Diligence; for no one can so much as enter upon a Resolution for carrying on so great a Design, by his own Natural Strength; and it must be God's Assistance which must qualify us with Power and Ability for such a Work. 'Tis owing to his gracious Goodness, that I, and the rest of my Brethren the Apostles, are made Ministers of the New Covenant of God, made with Man, and manifested in the Gospel; a Covenant, not of that literal carnal Nature as the *Mosaic* was, but of a more refined and spiritual one: For that Literal Covenant of *Moses*, (by binding Men down to the Observation of very difficult Precepts, which it was hardly possible to perform, without any Supernatural Assistance promised to assist Men in their Duty,) is a very Killing-Ordinance, and under which Salvation is with great difficulty to be obtained; whereas the more Spiritual Dispensation of the Gospel, puts Men in an easier Way of obtaining Everlasting Life. II. Now if this Killing-Ordinance, some part whereof was written upon Tables of Stone, was ushered in with such an extraordinary Glory, and so strong and bright a Light, as cast such a Splendor on *Moses* his Face, that the Eyes of the *Israelites* were not able to look upon him, when he came down from the Mount; and whereas, after all this, this Law, which was delivered with so much Splendor, was, after a time, to be abolished: Of what a glorious Excellency must you suppose the Spiritual Law of the Gospel to be, whose Sanctions are Eternal, and the Rewards thereof, a State of Everlasting Life and Glory? If that Law, which involves Men in so much Guilt for the difficulty of observing its Precepts, which, for the most part, are but Ceremonial ones, was so very glorious; most certainly the Rules of the Gospel, which are full of so much Internal Goodness and Holiness, as much as they want of the External Pomp and Splendor of the other in this World, the Observance of them shall be rewarded with a more consummate degree of Glory and Happiness in the other.

PARAPHRASE on the GOSPEL. S. Mark VII. 31.

I. Our Saviour, having preached the Gospel, and done several Miracles in the Country about Tyre and Sidon, came back to the Sea of Galilee, otherwise call'd the Lake of *Genesareth*, passing through the middle of the Country of *Decapolis*. And as he passed by, the Fame of his Coming, reached the Ears of several of the Country, which occasion'd the bringing unto him of a Person who was Deaf and Dumb: Those that came with the Party so affected, begg'd of our Saviour, that he would be

pleased to lay his Hand upon him, in order to his Cure. II. Our Saviour took the affected Person aside from the rest of the Company, putting his Fingers into his Ears, and touching his Tongue with Spittle; being pleas'd to make use of this outward Means, to convey the Miraculous Power of Healing by. And then he turned his Eyes up towards Heaven, fetching a deep Sigh, on Consideration of the Misfortunes which Human Nature was subject to. And all of a sudden, the Man's Ears were so opened, that the distinction of Sounds clearly entred into them; and the Muscles of his Tongue were so strengthened, that he was able to move it so readily, as to form therewith an articulate Sound. III. When the Miracle was performed, our Saviour, that he might avoid Popularity, bid the Persons, who were Eye-witnesses thereof, be very sparing in divulging what they had seen him do: But they, partly out of a Sense of Gratitude, and partly out of a Vanity incident to Human Nature, were, upon that Prohibition, more eagerly disposed to do it, and accordingly publish'd it throughout all the Country. And all that heard this wonderful Relation, were under a very great degree of Admiration, and said; Most certainly this is that Person, of whom *Isaiah* foretold, That he should perform such wonderful Works: *The eyes of the Blind shall be opened, and the Ears of the Deaf shall be unstopped, Isa. xxxv. 5.*

VARIOUS READINGS.

* *Introit.*

Lord, what love have I unto thy Law? &c. *Psal. 119.*

Glory be to the Father, &c.

As it was in the beginning, &c.

1 B. Edw. VI.

† That we may so run to thy heavenly promises, that we fail not finally to attain the same, &c. *O. C. P.*

PARAPHRASE on the COLLECT for the 13th Sund. after Trin.

O All-powerful and Ever-gracious God, to whose bountiful Goodness it is owing, that we have this Opportunity of Praying to thee, and Praising thee; We beseech thee to give us Grace, that we may serve thee with that Devotion and Obedience to thy Commands in this Life, as we attain the glorious Promises of the other: Which we pray, for the sake of Jesus Christ our Lord. *Amen.*

P p

PARA-

The Thirteenth Sunday after TRINITY.

The EPISTLE. GAL. III. 16.

I. **T**O Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul; that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. II. Wherefore then serveth the law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. III. Is the law then against the promises of God? God forbid: for if there had been a law given, which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

The GOSPEL. S. LUKE X. 23.

I. **B**lessed are the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. II. And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy self. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he willing to justify himself, said

PARAPHRASE on the EPISTLE. Gal. III. 16.

I. When God made that famous Covenant with Abraham, Gen. xv. it is observable, That he does not make the Promise to his Seeds, in the Plural Number, but to his Seed, in the Singular; thereby not distinguishing his Spiritual Children, who were so by Faith, from his Carnal Children, who were to descend from his Body: But saying, to Seed, there was a particular Respect had to Jesus Christ, and, by Virtue of him, to all Christians. Now, if all the Spiritual Children of Abraham who, by Believing in Jesus Christ, are his Children by Faith, have a Right to the Promises of the *Abrahamical* Covenant, there is no reason to think that they should lose their Title to it, by the *Mosaical* Covenant; for that being made Four hundred and thirty Years after the *Abrahamical*, the former one ought to take Place before the latter; or however, it could not defraud them of their Right in the Promise of God, who claim'd it from the First Covenant. For, if being in Favour with God, and having a Right to his Promises, does depend upon the *Mosaical* Covenant, then it is not owing to the *Abrahamical* Covenant, as the Scripture does expressly declare it is. II. But then you will object to this, and say, To what Purpose then did God establish the *Mosaical* Law, if Men might be in Favour with God, and have a Title to his Promises without it? I answer, That this was established for very good Purpose, viz. To restrain the Jewish Nation from Sin, and to keep them from mixing with the Idolatrous Rites, and wicked Manners, of the Heathen Nations round them; which was of excellent Use for a while, till the Time came in which God Almighty designed to raise up a more Spiritual Seed to Abraham, which God had chiefly in view, when he made that Promise to Abraham. Now 'tis observable, That when God Almighty deliver'd this Law of Moses, he did it by the Ministry of Angels, in a very terrible manner; which shewed, that the Persons for whose sake he gave it, were not in the highest degree of Favour with him; for he would not Personally converse with them himself, but made Moses his Mediator between him and them. Now, Persons who are not at Variance with each other, but who are one, as we use to say, i. e. are in intimate Friendship with one another, have no need of a Mediator to transact Matters between them. Which shews, that God did not bear such an extraordinary Favour to the Jewish Nation, so as to exclude all the rest of his Creatures for ever from it. For God is one and the same God to all the World, bearing an uniform Affection to all those who faithfully serve him. III. Is there a Contrariety then between the *Abrahamical*

Covenant, and the *Mosaical*? God forbid that I should say so? But this I say, That if the *Mosaical* Law could have furnish'd out the properest Methods for obtaining Everlasting Life, there would have been no need of the Gospel. But 'tis plain, that the *Mosaical* Law was so difficult to be observed, and involved the Professors of it under so much Guilt, for want of keeping up to its Precepts, that Almighty God, in his infinite Wisdom, found it necessary to establish the Faith or Religion of Jesus Christ, that Men might obtain Eternal Life thereby, upon easier Conditions.

PARAPHRASE on the GOSPEL. S. Luke X. 23.

I. Our Saviour, addressing himself to his Disciples, spake thus: 'Tis a very great degree of Happiness, which you are allowed to partake of, in being instructed by my Doctrine, and seeing it confirmed to you, by so many Miracles done before your Eyes. This is a Happiness, which many of the ancient Prophets, and pious Princes, who were in Expectation of the Messiah, wished to have enjoyed in their Time; but they went to their Graves, without that Satisfaction. II. Sometime after this, a Lawyer came to put a captious Question to him, hoping he might give some unwary Answer to it, that thereupon he might have an Advantage against him, to accuse him to the Government. The Question, which he put to him, was this: Sir, (says he) I am very desirous of obtaining Everlasting Life in another World, and I desire to be inform'd by you, what proper Methods I must use to obtain it. Our Saviour made Answer, That you have the Law of Moses, to give you Directions in this Matter; and what have you learn'd from thence? I find, (replies the Lawyer,) that a Man is obliged to observe every Precept of both the Tables of the Decalogue, or Ten Commandments; the Sum of the First Table whereof is, To love God with all our hearts; and the Sum of the Second Table, is, To love our Neighbour as our selves. Our Saviour replied, That this was a very good Answer, and that, if he did not fail in practising these two Rules, he need not fear but he should be happy in another World. The Lawyer, having a mind to insinuate himself into the good Esteem of our Saviour, and others present, by pretending a mighty Desire to be particularly informed, in a Matter of so momentous a Concern as Everlasting Salvation; and probably, hoping thereby to ensnare him into some Answer which he might make Advantage of, pursued him with this further Question: But then, I pray Sir, whom shall I account for my Neighbour; all the prophane Race of Mankind, or only the Jews, God's Favourite People, as all our Doctors hold?

The Fourteenth Sunday after TRINITY.

said unto Jesus, And who is my neighbour? III. And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed leaving him half dead. And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. IV. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oyl, and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go and do thou likewise.

* The Fourteenth Sunday after TRINITY.

The COLLECT.

Almighty and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. *Amen.*

The EPISTLE. GAL. V. 16.

I Say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are

hold? III. To this Question, our Saviour made Answer, in this Parabolical History: A certain Man, whose Business call'd him to go from Jerusalem to Jericho, whilst he was upon the Road, was so unfortunate as to be set upon by Highway-men, who robb'd him, stript him, wounded him, and left him almost dead. Not long after, there came by a Priest, travelling upon the same Road, who seeing the Man in this miserable Condition, thought it would occasion him some Trouble and Expence to relieve him, and therefore passed by on the other side of the Way, pretending not to see him; but prosecuted his Journey, notwithstanding the Holiness of his Function obliged him to a more compassionate Treatment. Not long after this, passed by a Levite, who only gave a glance upon the unfortunate Man, and, without shewing any further Pity, went forwards on his Way. IV. But a Samaritan happening to travel that Road, tho' he was of a different Communion from the distressed Jew, yet he had that Compassion for him, as, tho' being intent upon his Journey, to stay to relieve him to the utmost of his power. He very carefully washed his Wounds with Wine, and suppled them with Oil, which he had most providentially brought with him, binding them up with such Ligaments as that Exigence would afford; and having so done, he carefully placed him upon the Beast which he rode upon in his Journey, himself travelling a-foot till he came to the Inn, taking further care of him there, and providing such Necessaries for him as that Place would afford. Being obliged the next Morning to proceed on his Journey, he gave the Master of the House two Denaries for what further Necessaries should be requisite for him, charging him that he should let him want no Convenience, and promising, that, in case he should expend more on the wounded Person's Account, he would repay him on his Return. And now, says our Saviour to this Lawyer, I desire your opinion, Which of all these three Passengers you judge, in the most proper sense, to be termed the Neighbour to the wounded Person; whether the two Jews, who passed unconcernedly by him, or the Samaritan, who relieved him in this great Distress? The Lawyer answer'd, Most undoubtedly the Samaritan, who was touched with so great a Sense of Compassion towards him, as, to his own Detriment, so kindly to relieve him in his Misfortunes. Upon this, our Saviour subjoined this Advice; Do you imitate the Example of that Person, whose Neighbourly Kindness you your self, by your own judgment have approved: Do not you, like too many of your Country-

men, retain a Sourness and Aversion to all of a different Perswasion in Religion from your selves; for, since you cannot but commend the Charity of a Samaritan towards a Jew, the Charity of a Jew towards a Samaritan is not to be condemned.

* Introit.

Thy word is a lantern unto my feet, &c. Psal. 119.

Glory be to the Father, &c.

As it was in the beginning, &c.

1 B. Ed. VI.

PARAPHRASE on the COLLECT for the 14th Sund. after Trin.

O All-powerful and Eternal God, make the Christian Graces of Faith, Hope, and Charity, which thou hast implanted in our Hearts by the Inspiration of thy Holy Spirit, continually to increase in us, by the Operations of the same; and that we may obtain the glorious Rewards of another Life, make us to love, above all things, to obey thy Commands in this: All this we pray, for the sake of Jesus Christ our Saviour. *Amen.*

PARAPHRASE on the EPISTLE. Gal. V. 16.

I Now I must press one thing very particularly upon you, which is, That you govern your Lives and Actions according to that Spiritual Law which our Blessed Saviour has given us, so as not to gratifie those Inclinations which a corrupt Nature is apt to dispose you to. For indeed, there is a great deal of Struggle between the Principles of Religion, and Mens Carnal Tendencies; one moving them to what is holy and fitting, and reasonable, and for their true Interest; the other, enclining them to what is pleasant, and for their worldly Profit: So that good Men, oftentimes in this State of Mortality, cannot arrive to that height of Piety and Goodness which they are willing to do. Now, since we have engaged our selves in the Profession of this Spiritual Religion, which affords Rules of such admirable Excellency, you must not think of discharging your Duty therein, by performing the Old Legal Observances and Rites of the *Mosaical* Law; for these were proper enough to govern the Servants of God, when they were in their Pupillage; but now they are at Age, they must be under the Direction of the Spirit, and be govern'd

The Fourteenth Sunday after TRINITY.

are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. II. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. III. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts.

The GOSPEL. S. LUKE XVII. 11.

I. **A**ND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who stood afar off. And they lifted up their voices, and said, Jesus master, have mercy on us. II. And when he saw them, he said unto them, Go shew your selves unto the priests. And it came to pass, that as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. III. And Jesus answering, said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

by the Principles of Christianity, which will better instruct them. II. But because you may the better know when you are under the Direction of the Spirit, and have the Religion of Jesus Christ a Governing Principle in you, I will sum up some Particulars, which those that indulge themselves in the Practice of, are not true Professors of Christianity; their Carnal Life being inconsistent with the Spiritual Nature of that Holy Religion: And they are these: *Adultery*, which is, a Violating the Ties of Conjugal Fidelity and Chastity, or Defiling the Bed of another. *Fornication*, under which are contained all Commixtures of Unmarried Persons with each other. *Uncleanness*, which denotes the perpetrating of all Lustful Actions contrary to Nature; and *Lasciviousness*, which comprehends all Incitations and Allurements to Lust, by Wanton Words or Actions. *Idolatry*, which is the Worship of False-Gods, or Images. *Witchcraft*, which is the making use of Magical Arts, or the doing or expecting Supernatural Effects from the Power of Evil Spirits. *Hatred*, or inveterate Malice against those that have offended us. *Variance*, or keeping a Shiness, or Distance from our Brethren. *Emulations*, or ambitious desiring of Honours or Preferments our selves, or grudging at those that have them. *Wrath*, or immoderate Anger. *Strife*, or a contentious Quarrelling with those that oppose us by their Actions or Opinions. *Seditions*, or mutinous Behaviour in Church or State. *Heresies*, or the broaching false Opinions in the Fundamentals of Religion. *Envyings*, or a Repining at other Persons Welfare, or good Success. *Murder*, or the destroying any one's Life, or good Name. *Drunkenness*, or an Excess in Drinking. *Revellings*, the squandering away Time and Provision, and disordering one's self in Feastings, and Merry-makings. And several other Actions of the like Nature with these. Now I must tell you plainly, That those who indulge themselves in these Actions, shall not be Partakers of those Heavenly Rewards which Christianity proposes. III. But, on the other side, the Actions which a good Christian is known by, as a Tree by its Fruits, are these following: *Love*, or a friendly Disposition to all Men; which is contrary to the Hatred before-mention'd. *A Joy and Satisfaction at the Welfare of our Brethren*, in opposition to Envy and Emulation. *Peace*, or a quiet Behaviour with those we converse with, in opposition to Strife. *Long-suffering*, or a bearing with the Affronts and Injuries offered, in opposition to Revenge before spoken of. *Gentleness*, or Calmness or Sweetness of Behaviour, which is contrary to Wrath. *Goodness*, or a taking every thing kindly, and in good part, and in putting the best Construction upon Actions; in opposition to Sedition, and going into Parties, upon every thing that does not please. *Faith*, or a ready Assent to the Principles of Religion; in opposition to Heresy, which believes nothing, but according to natural Reason, or prepossessed Opinion. *Meekness*, or a gentle Deportment in Words and Actions; in opposition to Wrath and Hatred. *Temperance*, or an avoiding all unlawful Pleasures, and a moderate use of all lawful ones; in opposition to Fornica-

tion, Drunkenness, &c. Now, the Law of God is so far from condemning such Actions, that when Men conscientiously discharge them, God shall reward them with Everlasting Happiness. And it is an easie Matter to know that Men belong to Christ, and are faithful Professors of his Religion, when they square their Lives according to the Rules which he has given them, and have gotten such a Mastery over their evil Inclinations, that they are no longer under the Power of them.

PARAPHRASE on the GOSPEL. S. Luke XVII. 11.

I. Our Blessed Lord, going from Galilee to Jerusalem, as he was entering into a Village that he was to pass through, in his Way thither, the Fame of his Coming reaching the Ears of those that were in the Place before he came; ten Persons who had a Leprosy upon them, a Distemper very common in that Country, came out to meet him, in hopes to be cured of their Distemper. The diseased Persons stood afar off, not offering to come nigh our Saviour, as being under a Legal Uncleanness, but call'd out with a loud Voice, O Rabbi Jesus, thou famous Prophet, have Pity upon us, in Curing us of our Disease. II. Our Saviour then taking notice of them, bid them go and shew themselves to the Priests, and they should be cured of their Distemper. And as they were on their Way to Jerusalem, in order to go to the Priest, they, to their great Surprise, found themselves cured. Nine of them went upon their ordinary Business; but one of the number, being a Samaritan, out of a great Sense of Gratitude for the Benefit received, returned back to our Saviour, and praised God, for the great Blessing he had so lately received from him; and likewise, in an humble manner, fell down prostrate at his Feet, most heartily thanking him for the great Favour which he had vouchsafed him, in making use of the Divine Power he was vested with, to work his Cure. III. Our Saviour taking notice of this Man's Thankfulness, and the Ingratitude of the others, asked him where the other nine were, who were lately cured, and ow'd as much Thanks to him as he did? making this further Remark upon this Occurrence; That it was something extraordinary, that nine Jews, who pretended to a peculiar Sanctity, by virtue of their Religion, and their Extraction from the holy Patriarchs, should receive so miraculous a Favour from God, and never vouchsafe to thank him for it, or the Person whom he was pleased to make use of as his Instrument in it; but that a Samaritan, who professed a worse Religion, and was descended from Heathen Progenitors, should distinguish himself, in punctually observing both these Duties, which the others were defective in: Rise up (says he) from the Ground, on which thou hast in most humble manner prostrated thy self before me, and go away in Peace and Content, for thy Cure is owing to thy Faith; God having so great a Regard to it, as miraculously to remove thy foul Distemper from thee, for the sake of it.

The Fifteenth Sunday after TRINITY.

* *The Fifteenth Sunday after TRINITY.*

The COLLECT.

Keepest, we beseech thee, O Lord, thy Church with thy perpetual mercy. And because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. *Amen.*

The EPISTLE. GAL. VI. 11.

I YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised, only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. II. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. *Amen.*

The GOSPEL. S. MATTH. VI. 24.

I NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot

VARIOUS READINGS.

Introit.

I hate them that imagine evil things, &c. Psal. 119.

Glory be to the Father, &c.

As it was in the beginning, &c.

I B. Edw. VI.

PARAPHRASE on the COLLECT for the 15th Sund. after Trin.

We beseech thee, O Lord, to preserve thy Church with the continual Watchfulness of thy good Providence: And because the Infirmary of our Human Nature is such, that we are apt frequently to fall into Sin, we beg thy Assistance to keep us from any strong Temptation which may be a Snare to our Innocence, and to succour us with all Helps which may further our Salvation: And this we pray, for the sake of Jesus Christ our Lord. *Amen.*

PARAPHRASE on the EPISTLE. Gal. VI. 11.

I. You see, my beloved *Galatians*, that out of the great Respect which I bear you, contrary to my Custom, I have written a Letter of considerable length to you, with my own Hand; the Business of my Apostleship being so very great, that I am forced commonly to dictate to an Amanuensis, for Expedition. I know, those that are fond of keeping up the Judaical Ceremonies, and desirous of professing a specious and pompous Religion, are extraordinarily earnest to have you Circumcised; to the end, that the Christian Religion may look more like the Jewish, and that thereby they may the better avoid Persecution, in all Places where the Jewish Religion is established, or tolerated. But, as much as they stand up for these Jewish Ceremonies, and contend for other Persons observing them, they do not observe them themselves, they neglecting many of them when they think fit: But, after all, they do not desire to draw you in, to submit to the Rite of Circumcision, so much to make you to observe the Mosaic Law, as to reflect an Honour upon themselves, in making you Profelytes to their Party, and in fixing you firmly in their Interest, when you have condescended to receive that Mark in your Flesh. II. But God forbid that I should have any such-like ambitious Aim: My greatest Glory is, to preach the Doctrine of Jesus Christ, for the sake of which, I have abandoned all Worldly Enjoyments; I despising the World, and the

World again contemning and persecuting me. But however, with relation to the Controversy about the Jewish Ceremonies, this I would have you to lay down as an undoubted Maxim, That, as to the principal Concern of Salvation, which ought to be your chiefest Aim, 'tis not the being Circumcised, or the not being Circumcised, will bring a Man to Heaven; but the renewing our Nature, and forming our Lives, according to the Precepts of our Blessed Lord. Now they, who square their Lives according to this Rule, whether they be Circumcised or not, are God's true *Israelites*: And may God Almighty shewre down his Blessings upon all such good Persons. For the future, I desire not to be troubled with the Resolution of this Question, you having sufficiently known my Sentiments therein, by this Epistle. And, as to that Mark of Circumcision, which some set so great a Value upon, I must tell you, I bear in my Body a more honourable Mark than this, the Scars of the Scourging and the Stoning, which I have undergone, for the Preaching the Gospel of my Master, Christ Jesus. And now I commend you all to the good Grace of God, and which I wish to dwell in, and to take Possession of your Hearts. *Amen.*

PARAPHRASE on the GOSPEL. S. Matth. VI. 24.

I. Our Saviour, in his Sermon on the Mount, proceeded in this manner; To dissuade Men from a too great Care for their Worldly Welfare. You are sufficiently apprised of this Truth, That one Servant cannot faithfully discharge his Duty to two Masters; for it cannot be, but that he will have a stronger Bias of Affection to one, than to the other; and, as their Interest will frequently interfere, so such a Servant cannot forbear to promote the Advantage of his beloved Master, before that of the other whom he has the less Esteem for. In like manner, no one can be a sincere Servant of the True God, and of Mammon the God of Riches; true Piety being inconsistent with a propping for Wealth, and a hankering after the Advantages of this World. Therefore I lay this Injunction upon you, that are my Disciples, That you should not entertain such an anxious Care after the good Things of this World, as may hinder you from making a just Provision for a better. For you know, that all these things are but only to sustain Life, and to defend our Bodies from the Injuries of the Weather. Therefore, since it is the good God, who has given us Life, and has formed these Bodies of ours, we have no reason to suspect his gracious Providence,

The Sixteenth Sunday after TRINITY.

cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what she shall drink; nor yet for your body, what ye shall put on: Is not the life more than meat, and the body than raiment? II. Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly father feedeth them: Are ye not much better than they? Which of you by taking thought can add one cubit unto his Stature? And why take ye thought for raiment? III. Consider the lilies of the field how they grow: they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? IV. Therefore take no thought saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of it self: sufficient unto the day is the evil thereof.

* *The Sixteenth Sunday after TRINITY.*

The COLLECT.

O Lord, we beseech thee, let thy continual pity cleanse and defend † thy church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. *Amen.*

The EPISTLE. EPHES. III. 13.

I Desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the

vidence, in securing to us a Competency of these Outward Conveniencies, which are far inferior to Life, and are only Means which tend to preserve it. II. Allow but your selves Time to consider, how the Providence of God displays itself, in the Preservation of the Inferior Parts of the Creation, Think, how plentifully God Almighty provides for the Birds; and yet they do not so much as make use of the ordinary Diligence which Men exercise for their Livelihood; they neither plough, nor sow, nor build Barns, or Granaries, for their Maintenance. Now can we think, that the Providence of that same gracious God will be scanty to us, who are a far superior part of his Workmanship, when he is so liberal to these mean Creatures? But, supposing that you are never so anxious and solicitous about the Means of Life, and could obtain never-so-great a Share of them ye must not think that these will prolong your Lives longer than God Almighty pleases; any more than you can imagine, that they will enlarge your Stature, or make you a foot or two higher. III. And when you are in fear of wanting Raiment your selves, or are enclined to envy the rich Attire of others, take into your Consideration the Providence of God, with relation to Plants and Flowers, and think with how

* *Tulips grow wild in Palestine. Vid. Thevenot's Travels.*

gorgeous Apparel he cloaths, for Instance, the Lilies, or * Tulips, which grow wild in the Field, without any human Labour laid out upon them, and without any Industry of their own to spin or weave their beautiful Robes; and yet I dare say, that Solomon, who, in his Magnificence, excell'd all the Eastern Monarchs, when he sat on his Throne, arrayed in his Majestick Attire, was not so gloriously clad, nor did his Purple shine so bright, as the lively Colours of these common Flowers. Now, if God takes such special care to cloath and adorn the ordinary Field-Flowers, which he delights only for a Day or two's Duration, which this day flourish, and the next day are withered, and burnt for Fuel; Do not you think that he is as ready to afford convenient Raiment for his faithful Servants, whom he proposes to make eternally happy? To think otherwise, will bespeak you to have very wrong Notions of God's Goodness, and a very small Trust in his Providence. IV. It is enough for the Heathen Nations, who have no Hopes beyond this World, to be solicitous about these Matters: But you, who have the Happiness of a Celestial Kingdom, and the

Joys of the other World, in view, have no reason to trouble your Thoughts about these mean Concerns. Use your utmost Diligence in obtaining this State of Glory, and leave these Outward Things to the ordinary Providence of God, who will not fail to provide you a Sufficiency of them. Therefore, I pray you, be not over-sollicitous in the procuring the Conveniencies of this Life, nor torment your selves with distracting Thoughts, for fear you should want them. For, if you have them not, the Disappointment is not very great; but to discompose your selves before you want them, by a fear, that some time or other you may, is but to encrease the Uneasiness of your Condition. Every Day of this Life, is attended with sufficient Inconvenience; but to add a further Sorrow, by frightful Apprehensions of future Misfortunes which may possibly happen, is but to double our Unhappiness, and make the Uneasiness of it come upon us, before God sends it,

VARIOUS READINGS.

* *Introit.*

I deal with the thing that is lawful and right. *Eccl. Psal. 119.*

Glory be to the Father, &c. *As it was in the beginning, &c. 1 B. Ed. VI.*

† Thy congregation. *O. C. P.*

PARAPHRASE on the COLLECT for the 16th Sund. after Trin.

O Lord, we humbly beseech thee, of thy great Mercy and Compassion, to cleanse thy Church from all Corruption of Doctrine, or Impurity of Manners, which may creep into it; and because it cannot safely continue without thy Assistance, we beseech thee, that thou wouldest, by thy Almighty Protection, preserve it: Which we ask, for the sake of Jesus Christ our Lord. *Amen.*

PARAPHRASE on the EPISTLE. Ephes. III. 13.

I. Since I have suffered so much, for Preaching the Gospel to you Gentiles, I earnestly beg of you, that you would not shrink from the Faith, upon account of the Persecutions, which you

The Seventeenth Sunday after TRINITY.

the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man: That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. II. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

The GOSPEL. S. LUKE VII. 11.

I. **A**ND it came to pass the day after, that Jesus went into a city called Naim, and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. II. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier, (and they that bare him stood still) and he said, Young man, I say unto thee, Arise. And he that was dead, sat up, and began to speak: and he delivered him to his mother. III. And there came a fear on all, and they glorified God, saying, that a great Prophet is risen up among us, and that God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

* The Seventeenth Sunday after TRINITY.

The COLLECT.

Lord, we pray thee that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. Amen.

The

you see me undergo for it; especially since they happen to me upon your Account, which ought to be Matter of Glorifying to you, and should animate you to suffer likewise with Courage, after my Example. For this reason, I pray to God, for the sake of his Son Jesus Christ, (who is acknowledged to be the Saviour of the World, both by Jews and Gentiles) that he would afford you not only the Vertues of Constancy and Patience, but all other Vertues and Graces which are requisite for you, in your Christian Warfare; especially, that your Belief in Jesus Christ may be so firmly settled and rooted in your Hearts, as not to be shaken by any Persecutions which may befall you: That you may have a just Sense (as all good Christians ought to have) of God's unparallel'd and stupendious Love to Mankind, manifested in the Redemption of the World by our Saviour Christ; and that our Love to him, upon the Reflexion on this inestimable Benefit, may work you up to such a Love, and Gratitude, and Ardency of Affection towards him, that you may be content to undergo any Sufferings for his sake. II. Now unto the infinitely Wise and Powerful God, who, we see, can work Deliverances for us, which we were not able to think of, (as 'tis plain, he has done, in the Mystery of the Redemption,) be ascribed all Honour, particularly that Glory which accrues to him, by the Propagation of the Gospel of Jesus Christ, by which he will be honoured, not only in this present Age, but in all succeeding Generations.

PARAPHRASE on the GOSPEL. S. Luke VII. 11.

I. The Day after our Saviour had cured the Centurion's Servant, he went to Naim, a City of Galilee, being attended, not only by Disciples, but by many other People. And being come near the Town, there was a dead Person carried to be buried in the Burial-place, which was out of the City-Gates, he being the only Son of a Widow who liv'd in the Town, and many of her Neighbours were together with her, attending the Corps. II. When our Lord observed under what an excessive degree of Grief the poor Woman was, this being excited in her, by the

Natural Tendernefs of her Sex, and a fresh Reflexion upon so sad a Misfortune; he pitying her Condition, bid her stay her Tears, and raise her dejected Spirits, he having something to offer, which would assuage her Grief: And with that, he laid his Hand on the Bier; upon which the Bearers of it stood still: And then he called out aloud, *Young man Arise*. These Words were no sooner spoken, but the dead Person raised himself, and sat up, and after that, soon recover'd the use of his Speech: Then coming off from the Bier, and being restored to perfect Health, our Saviour presented him to his Mother, who received him with no little Joy. III. This Miracle, so incontestably evident, and done in the Presence of so great a number of People, struck all the Spectators with a religious Awe of the Divine Power by which it was effected; and they universally owned, that a mighty Prophet was risen up in Judea: and that God Almighty had shewn an extraordinary Favour to his Chosen People the Jews, in sending a Person of that sacred Character, and vested with so eminent a degree of the Divine Power, among them.

VARIOUS READINGS.

* Introit.

Thy testimonies are wonderful, &c. Psal. 119.

Glory be to the Father, &c.

As it was in the beginning, &c.

1 B. Edw. VI.

PARAPHRASE on the COLLECT for the 17th Sund. after Trin.

O Lord, we pray, that thy Preventing Grace may stir us up to good Actions, and that thy Assisting Grace may further our good Resolutions and Endeavours; and be pleased, by thy heavenly Inspirations, to give such a Bent to our Souls, that we may continually be enclined to obey thy Commands: And this we beg, for the sake of Jesus Christ our Lord. Amen.

PARA-

The Seventeenth Sunday after TRINITY.

The EPISTLE. EPHES. IV. 1.

I. **I** Therefore the prisoner of the Lord beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness, and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace. II. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

The GOSPEL. S. LUKE XIV. 1.

I. **I**T came to pass, as Jesus went into the house of one of the chief pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him who had the dropsie. II. And Jesus answering, spake unto the lawyers and pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him, and healed him, and let him go; and answer'd them, saying, Which of you shall have an ass, or an ox fallen into a pit, and will not straight-way pull him out on the sabbath-day? And they could not answer him again to these things. III. And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him: And he that bade thee and him, come and say to thee, Give this man place; and thou begin with shame to take the lowest room. IV. But when thou art bidden, go and sit down in the lowest room, that when he that bade thee, cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

PARAPHRASE on the EPISTLE. Eph. IV. 1.

I. **I** Paul, who am a Prisoner, for Preaching the Gospel of Jesus Christ, beseech you, by the Bonds which I suffer for your sakes, that you would lead Lives answerable to that excellent Religion which you make profession of: That you would not barely profess Christianity, but exercise the Christian Virtues; that you would be meek and lowly in your own Opinions; that you bear with Patience the Injuries which are offered you, and the Persecutions which may befall you; and do not despise or severely censure the Imprudence or Ignorance of others. Make it your Study to preserve Unity in the Church, by avoiding all Dissensions and Schisms; for Concord is the most effectual Way to bind and knit you close together, to preserve you from the Assaults of your Adversaries: There being no Ground for Divisions and Separations among you; since you are all one Spiritual Body, and are all in Expectation of the same Everlasting State of Happiness. Ye have but one Lord and Master, Jesus Christ, the great Founder of your Religion; ye have but one Confession of Faith to which you all assent; you have but one Baptismal Vow which you all take upon your selves: You have but one God the Father, who created all things, and, by his good Providence, does continually keep and preserve you.

PARAPHRASE on the GOSPEL. S. Luke XIV. 1.

I. Our Saviour being invited to Dinner on a Sabbath-Day, to the House of a Pharisee of considerable Note; several of that Sect being in Company, who had an eye upon him, to find out whether he did or said any thing contrary to the Law, or their Traditions; it happened, in the Way thither, that a certain Person, who was affected with a Dropsy, presented himself before him, in order to be cured by him. II. Our Saviour, being resolved to work his Cure, asked this previous Question of those Lawyers and Pharisees that were in his Company, Whether it was contrary to the Mosaic Law, to cure a Sick-man of his Distemper upon the Sabbath? But they gave no Answer to his Question, fearing that our Saviour might draw some Consequences from their Determination of it, as might be prejudicial to their Opinions. Therefore our Saviour, without any more

ado, healed the Man of his Distemper, and sent him away: But, knowing that they had a Dislike of this Action; to convince them of their Unreasonableness therein, directed this further Discourse to them. Do not you all own, that, by the Mosaic Law, a Man is permitted, on the Sabbath-Day, to help a Beast out of a Ditch, which he shall fall into? And will you deny that Assistance to a Man, which you so readily afford to a Beast? This was so unanswerable an Argument against their foolish Opinion, as would admit of no Reply, and therefore they were perfectly silent. III. The Company being now come into the Pharisee's House, and our Saviour observing what a great Bustle there was among the Guests, who should get the uppermost Places at the Table, he gave them a gentle Rebuke, in this following Admonition. When you are invited to a Publick Entertainment, as supposing a Wedding-Dinner, whereunto Persons of several Ranks and Qualities are likewise invited, many of which are unknown to each other, you ought not, in Prudence, to take the chief Seat in the Room; for it may happen, that there may be one in Company of eminent Distinction, to whom that Place does of Right belong. And the Consequence of this will be, that, when the Master of the Family observes it, he will come and tell you, That you have forgotten your self, in taking Place of such a Person of Quality there present; and that you must not take it amiss, if he desires you to remove lower, to make room for him. And then consider what Confusion you will be in, after having placed your self in one of the highest Seats in the Room, to be forced, with the Laughter of the whole Company, to take the lowest Place that you can find empty. IV. You ought, in Prudence, rather to take any Seat in the lower part of the Room; and when the Master of the Family observes you there, below some Persons of inferior Quality, he may desire you to remove to a higher Place; which will gain you an Esteem among the Company, who will judge you not only to be a Person of Figure, but of Modesty and Humility likewise. For, take these for undoubted Maxims; That to set a Value upon one's self, is the readiest way to be contemned; and, That a Man will always be sooner honoured and preferred, by being Modest and Humble.

The Eighteenth Sunday after TRINITY.

* *The Eighteenth Sunday after TRINITY.*

The COLLECT.

Lord, we beseech thee, grant thy people grace to withstand † the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. *Amen.*

The EPISTLE. 1 COR. I. 4.

I Thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

The GOSPEL. S. MATTH. XXII. 34.

I **W**hen the Pharisees had heard that Jesus had put the Sadduces to silence, they were gathered together. Then one of them, who was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the Law? II. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thy self. On these two commandments hang all the law and the prophets. III. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in Spirit call him Lord, saying,

VARIOUS READINGS.

* Introit.

Righteous art thou, O Lord, &c. Psal. 119.

Glory be to the Father, &c.

As it was in the beginning, &c.

1 B. Edw. VI.

† The infections of the devil, and with pure heart, &c. O. C. P.

PARAPHRASE on the COLLECT for the 18th Sund. after Trin.

O Lord, we beseech thee to afford the powerful Influences of thy Divine Grace, to us thy Servants here assembled, and all other Christian People throughout the whole Catholick Church; that we may be able to conquer all Temptations wherewith we may be assaulted, by the World, the Flesh, or the Devil; and grant that we may, in Holiness and Purity of Life, obey the Precepts of thy Holy Religion: Which we desire, for the sake of Jesus Christ our Lord. *Amen.*

PARAPHRASE on the EPISTLE. 1 Cor. I. 4.

I. I return my most humble Thanks to my gracious God, that he has been pleased to crown my Labours with that happy Success, that the Gospel of Jesus Christ, which I have preached to you, has had such an extraordinary Effect upon you, as I find it has; and that you are not only eminent for the Possession of the ordinary Christian Graces, but that you abound in every other Gift of the Holy Ghost, both in the Gift of Speaking Tongues, and the Gift of Knowledge, or the understanding the more sublime Parts of the Christian Doctrine; the Christian Religion having received a considerable Testimony of its Truth, from the extraordinary Effects which it has had upon you. And I must needs say, That of all the Profelytes, which have been hitherto made to Christianity, there is none of them that have exceeded you, in the Gifts of the Holy Spirit. Which Divine Favours have not so elevated you, so as to think that you are arrived to the utmost degree of Christian Perfection, but that you still proceed to grow better and better, hoping for a fur-

ther Completion of your Goodness and Excellency, at the Coming of our Lord at the General Resurrection.

PARAPHRASE on the GOSPEL. S. Matth. XXII. 34.

I. Some of the Pharisees, hearing that our Saviour had baffled the Sadduces, in a Dispute which he lately had with them; Matth. xxii. 23. they envied the Fame that he had thereby gained among the People; and therefore they thought to lessen it, by publicly proposing to him a knotty Question, which they supposed he was not able clearly to solve; or else, that he would answer it in such a manner, as might give them an opportunity of accusing him, for false-Doctrine. Now, one of them being a Lawyer, of greater forwardness than the rest, put this Question to him; Which of all the Precepts in the Law, is deservedly to be esteemed the Greatest? II. Our Saviour answered, That that was the principal Precept, which obliged them to worship the only True God, with all the Powers of their Soul, Deut. vi. 4. This is a Commandment of the chiefest weight, and of very great extent; for it is the Sum of all the Duty we owe to God, and contains all the Precepts in the first Table of the Ten Commandments. The second great Precept, (which contains all the Commandments of the second Table, being the Sum of our Duty towards our Neighbour,) is the Command, Of loving our Neighbour as our selves, Lev. xix. 18. And indeed, all the Precepts, contained not only in the Mosaical Writings, but also in the Prophetical likewise, are reducible to these two short Commands. III. Our Saviour, after having answer'd their Question, put another to them, which was this; What is your opinion concerning the Messiah, and from what Family do you suppose he is to descend? They all unanimously answer, That he must come of the Davidical Line. Our Saviour then replied; How can that be? since David, being inspired by the Holy Ghost, does, in one of his Psalms, call him his Lord? The Words you have, in the CXth Psalm, and which all your Interpreters explain of the Messiah; The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. Psal. cx. 13. Now, since David does expressly here call him Lord, it can hardly be supposed he should expect him to be his Son; for it is not usual

The Nineteenth Sunday after TRINITY.

ing, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his Son? And no man was able to answer him a word, neither durst any man (from that day forth) ask him any more questions.

The COLLECT.

* The Nineteenth Sunday after TRINITY.
The COLLECT.

O God, for as much as without thee we are unable to please thee; Mercifully grant, † that thy holy Spirit may in all things direct, and rule our hearts, through Jesus Christ our Lord. Amen.

The EPISTLE. Ephes. IV. 17.

I. His I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. II. But ye have not so learned Christ: If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. III. Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another. Be ye angry and sin not. Let not the sun go down upon your wrath: Neither give place to the devil. Let him that stole, steal no more; but rather let him labour, working

for a Prince to allow that Compellation to any one, much less to one of his own Children. This did, at the same time, shew the wonderful Dignity of the *Messias*, as being so far superiour to an Earthly Prince, as to be call'd Lord by him; and did likewise so gravel the Pharisees, as very much depreiated their Character among the People, who were Auditors of the Dispute; insomuch that, for the future, they were afraid to put any more Questions to him, for fear of being baffled in the same manner, as they had been in this.

but have a *Callus* or Hardness grown over their Hearts, as will not give them Admission, when they are offered to him: Men, whose Consciences are so hard, as not to be sensible of any good Impressions, who have lost all Restraints of Goodness, giving themselves a Loose to all manner of Filthiness and Impurity; some of them, even whilst they pretend to be Teachers of Virtue, please themselves in the Commission of the most flagitious Lewdnesses. II. But I hope the Religion of Jesus Christ has taught you a better Lesson, than is to be learnt from the Doctrine of such Teachers; for this informs you, That when, in your Baptism, you take upon you the Profession of the holy Religion of Jesus Christ, you must strip your self of your former corrupt and vicious Course of Life, as well as of your Garments: And as you put on a new and clean Garment, you must put on new and pure Manners likewise; having a perfect change of your Minds, through the Operation of the Holy Spirit in your Hearts, and entering upon a new and Divine State of Life, which may imitate the Divine Goodness, in a true and real Holiness. III. Since therefore you are become Member of this excellent Religion, you must avoid, to be sure, all those gross Faults which the Heathens indulge themselves in; you must not lye, and be false to one another, as many of them are, but declare the Truth in your Conversation, with all Plainness and Simplicity: For Fraud and Dissimulation are the very Pest and Bane of Society, and contrary to the Ends of it, every Member of the Community having a Right of being sincerely dealt with by those he converses with. You must likewise avoid all unlawful Anger, taking care that the Occasions thereof be just, and the Degree not excessive. If you should conceive some Resentments against another, you must not let them continue long upon you: The Injury offer'd in the Day, must be perfectly forgiven at Night; for you cannot perform your Evening-Devotion, as you ought to do, without this: And besides, by keeping up such Resentments, you lay your selves open to the Power of the Devil, who oftentimes makes use of such an Opportunity to very bad Purposes. If any of you have been guilty of Theft, or indirect Dealing, for the future be honest and faithful; let him make Restitution for what he has taken away wrongfully, and *steal no more*; for he that does not make amends for the Wrong he has done, steals still. Let not Poverty be a Pretence for such a wicked Practice; for in such case, Men must work in any honest, tho' never so laborious a Calling, to get a Livelihood by; and by this they may procure, not only wherewithal to live upon themselves, but

VARIOUS READINGS.

* Introit.

I call with my whole heart, &c. Psal. 119.

Glory be to the Father, &c.

As it was in the beginning, &c.

1 B. Edw. VI.

† That the working of thy mercy may in all things, &c.

PARAPHRASE on the COLLECT for the 19th Sund. after Trin.

O God, whereas without thy Assistance it is impossible to obey thy Commands, we beseech thee, of thy great Mercy, to afford us such a Portion of thy Holy Spirit, as may direct our Hearts, and all our Faculties, to perform our Duty which thou hast required of us: And this we pray, for the sake of Jesus Christ our Lord. Amen.

PARAPHRASE on the EPISTLE. Ephes. IV. 17.

I. There is one thing, which I must over and over remind you of, (and I call our Blessed Saviour to witness the Necessity of this Exhortation,) and that is, That you have a special care of the Regularity and Exactness of your Conversation, not to take Example from the Heathens you dwell among; nor in Idolatrous Worship, and hunting after vain and frivolous Opinions, copying from Men who would be thought to be wonderfully Wise and Knowing, but have really Minds perfectly dark to all divine and profitable Truths; who, tho' they despise the rest of the World, as brute and inanimate Creatures, yet they themselves are at the farthest distance from the Divine Life which they falsely pretend to; they being not only ignorant of Divine Truths,

The Twentieth Sunday after TRINITY.

ing with his hands the thing which is good, that he may have to give to him that needeth. IV. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby you are sealed unto the day of redemption. Let all bitterness and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

The GOSPEL. S. MATTH. IX. 1.

I. **J**ESUS entred into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the Scribes said within themselves, This man blasphemeth. II. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

* *The Twentieth Sunday after TRINITY.*

The COLLECT.

† **O** Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we being ready both in body and soul, †† may chearfully accomplish those things that thou wouldest have done, through Jesus Christ our Lord. *Amen.*

The

may besides gain something to bestow upon some of their poor Brethren, whose Age, or Sickness, has rendered them unable for work. IV. Nor must you, like the Heathens, allow your selves in any impure, or indeed trivial Discourse; but rather let it be such, as those who hear you, may reap Profit and Instruction by. But have a care of making the Holy Spirit of God, which resides in you, to depart from you, by your ill Discourse; that Holy Spirit, which distinguishes you by a particular Mark or Seal, (like as Masters are wont to do to their Servants,) denoting you to belong to God, and will be owned by him as such, at the General Judgment. Let all degrees of unlawful Anger be diligently avoided by you, all Peevishness, and Teachings of Temper; all Heat arising upon a conceived Neglect or Affront, especially when it rises so high, as to make one loud and clamorous: But be sure, never let it proceed so far, as to give ill Language, or to harbour any malicious Intents and Purposes. But contrariwise, in stead of being fretful and passionate, be kind and obliging; in stead of storming at, and revenging an Affront, be ready to pity and forgive the Offender; taking Example from Almighty God, who has forgiven our Sins, for the sake of our Blessed Lord.

PARAPHRASE on the GOSPEL. S. Matth. IX. 1.

I. Our Blessed Lord, having been on the other side of the Sea of Galilee, repassed it in a Vessel, and came back to Capernaum, Mark ii. 1. a City which he frequently abode in, and consequently which was esteemed his own. He was no sooner come thither, but a Paralytick Person was brought before him, to be cured of his Distemper, and that in an extraordinary manner, (as St. Mark relates it,) being let down to him through the Tiles of the House, the Multitude possessing all the Avenues of it, Mark ii. 4. Our Saviour, observing what an extraordinary Opinion they had of his Divine Power, and what a firm Expectation they had of the Man's being cured by him, further encouraged the Sick Person into a hope of being perfectly cured, telling him, That his Sins, for the Punishment of which, God had afflicted him with that Disease, were forgiven him. But some of the Scribes, who were there present, took this to be a kind of blasphemous Expression, and an invading of God Almighty's Prerogative, whole peculiar Property it was to for-

give Sins. II. Our Saviour, who knew their Thoughts, asked them, Why they did entertain such hard Surmises, concerning him? Could not I as easily have bidden the Man to take up his Bed, and walk, and have used no other Words in the Curing him, as to have said, *thy sins are forgiven thee*; but only that I had a particular Reason for using the latter Expression, to demonstrate to you, That I am vested with a Power from Almighty God, to forgive Mens Sins? Then, directing himself to the Paralytick Man, he bade him take up the Couch that he was brought thither upon, and carry it home to his own House. And this he accordingly did, in the Presence of all the numerous Spectators. The Multitude which were there present, seeing so great and unexpected a Miracle done, were under the greatest degree of Astonishment, and could not forbear to admire and praise the Goodness of God, who had been pleased to endow a Person with such a degree of the Divine Power, as to be able to perform so great and beneficial a Miracle.

VARIOUS READINGS.

* Introit.

O consider my adversity, and deliver me, &c. Psal. 119.

Glory be to the Father, &c.

As it was in the beginning, &c.

1 B. Ed. VI.

† Almighty and merciful God, &c. O. C. P.

†† May with free hearts accomplish, &c. O. C. P.

PARAPHRASE on the COLLECT for the 20th Sund. after Trin.

O Almighty and most Gracious God, we beseech thee, out of thy great Bounty, to preserve us from all Temporal and Spiritual Mischiefs; that both our Bodies and Souls being under thy Defence and Care, we may with Promptness and Alacrity discharge our Duty in all the Particulars enjoined us: And this we beg, for the sake of Jesus Christ our Lord. *Amen.*

The Twentieth Sunday after TRINITY.

The EPISTLE. EPHES V. 15.

I. **S**EE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. II. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to your selves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God, and the Father, in the Name of our Lord Jesus Christ; submitting your selves one to another in the fear of God.

The GOSPEL. S. MATTH. XXII. 1.

I. **J**ESUS said, The kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. II. Again, he sent forth other servants, saying, Tell them who are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready, come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. III. But when the king heard thereof he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye shall find bid to the marriage. So those servants went out into the high-ways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. IV. And when the king came in to see the guests, he saw there a man who had not on a wedding-garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: There shall be weeping and gnashing of teeth. V. For many are called, but few are chosen.

PARAPHRASE on the EPISTLE. Ephes. V. 15.

I. I advise you therefore, to make use of the Light of the Gospel, to direct your Course of Life by; not walking, as careless unthinking People do, at random, but treading with Prudence and Caution every Step you go in the Way of Religion; making the best Market and Advantage you can of the Time God has put into your Hands, to work out your Salvation in; for you cannot tell how long it may be continued to you, it being such a Time of Danger and Persecution, that a Christian, who thinks himself safe to day, may be dragg'd to Execution to morrow. Therefore, be not so foolish to put off your Instruction in the Points of Christianity, and being admitted to Baptism, from one time to another, but embrace all Opportunities of Preparing your selves for it. II. Indulge not your selves in intemperate drinking of Wine or Strong Drink, which leads Men on also to other Excesses and Irregularities: Let your Souls rather be inebriated with the Graces of the Holy Spirit, and with the Overflowings of the Divine Love; not ranting out the foolish Songs of intemperate Persons, but singing Psalms, and sacred Hymns, your Hearts going along with your Voices, in devout Gratitude paid to our Blessed Redeemer; directing your Devotions to God the Father, for the sake of his Son Christ Jesus: Not quarrelling with one another for Superiority and Precedency, but every one carrying himself submissively and courteously to another, honouring and respecting one another, according to your several Ranks and Conditions.

PARAPHRASE on the GOSPEL. S. Matth. XXII. 1.

I. The Obstinacy which many of the Jews shewed, in rejecting the Gospel which our Saviour preached, occasion'd him to represent the Treatment which they gave to him and his Doctrine, in the following Parable. The State of the Gospel which I preach, may not (says he) be unsitly compared to an Entertainment which a certain King made, at the Marriage of his Son. The Day when the Nuptial Solemnities were performed, and all things were made ready for the Dinner, he sent his Servants about to the Houses of the Invited, telling them, That their Company

was expected, and all things in a readiness for their Reception; but nevertheless, they very unhandsonly refused to give their Attendance. II. The Prince, thinking there might be some Mistake in the Message, or designing to bind the Obligation yet stronger upon them, sent about other Servants with more pressing Instances, desiring that they would by no means fail him, he having laid in great Store of Provisions for the Entertainment. But the ungrateful Persons took as little notice of this, as of the former Messages, they all going about their ordinary Employments, some to look after their Farms, and others about their Buying and Selling: Others proceeded to that degree of Insolence, as to affront and abuse the King's Servants which came on this Message, and afterward to murder them. III. The King, receiving this Indignity put upon himself, and the Cruelty shewn to his Servants, with a very high degree of Resentment, immediately ordered his Troops to fall upon these Murderers, and to burn down their Houses. After this, he bid his Servants invite other Guests, since the former had proved so ungrateful to him; commanding them to go into the Streets, and High-ways, and to invite all that they could meet with to the Entertainment. And, in Obedience to their Master's Command, they go to these Places, and pick up all they meet with there, Occasional Passengers, Beggars, Cripples, &c. making in all a numerous Company, enough to fill all the Tables in the Palace. IV. The King, going round to all the Company to bid them Welcome, saw one Person among the rest, who had come to the Entertainment, without putting on the peculiar Garment which was worn at Weddings, and asked him, How he came to presume to come to a Wedding, and that in the King's House, without arraying himself in that Robe which he used to put on at every ordinary Marriage? The Matter of Fact was so clear against him, and the Indignity offered to the Prince so obvious, that the Man had nothing to say in his own Excuse. Therefore the Prince order'd his Guards to take him into Custody, and to keep him in a dark and lonesome Prison, wherein the confined Persons bewail and bemoan their Condition. V. From this Parable, (says our Saviour,) you may learn, That a great many Persons have been invited to embrace the Gospel, but few have made that Improvement upon it, as they ought to have done.

* The

The One and twentieth Sunday after TRINITY.

* *The One and twentieth Sunday after TRINITY.*

The COLLECT.

GRant, we beseech thee, merciful Lord, to thy faithful people, pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. *Amen.*

The EPISTLE. EPHES. VI. 10.

I. MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. II. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace: Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. III. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel; for which I am an ambassador in bonds, that therein I may speak boldly, as I ought to speak.

The GOSPEL. S. JOHN IV. 46.

I. **T**Here was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and

VARIOUS READINGS.

** Introit.*

Princes have persecuted me without a cause, &c. *Psalm 119.*

Glory be to the Father, &c.

As it was in the beginning, &c.

I B. Ed. VI.

PARAPHRASE on the COLLECT for the 21st Sund. after Trin.

O merciful Lord, we beseech thee to grant to us, thy faithful Servants, Pardon for our Transgressions against thee, and Quiet in our Circumstances of Life; that we may be cleansed from our Sins, by the Remission of them; and that we may pay our constant Devotions to thee, freed from all Troubles and Distractions: Which we desire, for the sake of Jesus Christ our Lord. *Amen.*

PARAPHRASE on the EPISTLE. Ephes. VI. 10.

I. I advise you, my Christian Brethren, to endeavour to have yourselves strengthened with all the Aid which the Religion of our Blessed Lord affords, and who himself never fails to succour his faithful Servants with his mighty Power. Arm yourselves from Head to Foot with the Spiritual Armour, that you may not shrink, when you shall be attacked, not only by the open Force, but by the Stratagems likewise, of the Devil. For we have frequent Conflicts and Battles, not so much with Human Adversaries, as with the Powers of Hell; being to defend our selves against all the several Ranks of those wicked Spirits, those who preside in the dark and cloudy Regions of the Air, and those who inhabit the higher and more serene Parts of the Sky. II. Therefore it behoves you to provide yourselves of a compleat Set of the Spiritual Armour; that, in the Day of Temptation, you may not give Way, upon your Adversary's Attack; for when you have mustered up all your Courage and Constancy, and call'd in the Spiritual Assistance likewise, it will be but just as much as you can do, to sustain their furious Assaults. Stand therefore to your Ground, like good Soldiers, in this Engagement, having all your Equipage well provided

about you: Let Christian Truth and Simplicity be, as it were, your Belt which you are girt about with, for this will keep you tight together; whereas Falshood and Dissimulation renders a Man loose and unstable: Let a constant Habit of Vertue and Piety be your Breast-plate, for this will defend your Heart against any deadly Wound: Let a constant Profession of Christianity, be, like the Soldiers Buskins to you, to keep you from being annoyed by the Stones, and Thorns and Bryars, in the Way, that you be not discouraged by the Tribulations and Troubles which may befall you, in your Christian Warfare: But let your principal Defence be, a hearty Faith in the Promises of our Saviour, which will be a Shield to you, to screen you from the Fire-balls, *i. e.* Temptations, which are thrown at you by the Devil, or wicked Men. III. Let the Hopes of a blessed Immortality, be a Helmet to your Head, to secure your Chief Part, the Intellectual Powers of your Souls, from being infected by bad Opinions, and being perverted to Idolatry, or Heresy: Make use of the Divine Revelations of God's Holy Spirit, to be a Sword in your Hand, to strike with, as it were, at the very Throat of the Devil. Nor must it content you, only to be provided with this Spiritual Armour; but you must earnestly put up your Prayers to God, that you may be Conquerors in the Fight: You must always be upon the guard, and watch as carefully as the most vigilant Centinels; not only for a few Hours, as they do, till the Guard be relieved, but all your Life-long you must continue Watching, and Praying for one another. And in your Prayers, you must not fail to remember Me, That God Almighty would afford me Courage to preach the Gospel, as undauntedly as I have formerly done, notwithstanding that I am now made a Prisoner for it: That since I am God's Ambassador, I may courageously deliver my Message; expecting, that my Great Master, who commission'd me, will defend me, whilst I am discharging the Powers which he has granted me.

PARAPHRASE on the GOSPEL. S. John IV. 46.

I. Our Saviour, being again returned to *Cana of Galilee*, in which Place he formerly performed that extraordinary Miracle, of turning Water into Wine, *John ii.* At this time, a great Man, belonging to *Herod's Court*, had a Son who lay dangerously sick

The Two and twentieth Sunday after TRINITY.

and besought him, that he would come down and heal his son; for he was at the point of death. II. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The noble man saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. III. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend: And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did when he was come out of Judea into Galilee.

** The Two and twentieth Sunday after TRINITY.*

The COLLECT.

Lord, we beseech thee to keep thy household the Church in continual godliness, that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works to the glory of thy Name, through Jesus Christ our Lord. *Amen.*

The EPISTLE. PHIL. I. 3.

I Thank my God upon every remembrance of you, (always in every prayer of mine for you all, making request with joy) for your fellowship in the gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the gospel ye all are partakers of my grace. II. For God is my record, how greatly I long after

at Capernaum. He, hearing that our Saviour was returned from Judea into Galilee, came in Person to wait upon him, requesting the Favour of him to come to Capernaum, and heal his Son of the dangerous Distemper which he lay sick of. II. Several of the Jews joining likewise in the Request; our Saviour made answer, That he had done several Miracles in other Places, for the Confirmation of his Doctrine, which they ought to have given credit to, but he plainly saw, that they would not believe the Truth of his Mission, unless they themselves were Eye-Witnesses of his miraculous Power. Then the Noble Person renewed his Request, with very pressing Instances, begging of our Saviour, That he would take another Opportunity of reprimanding the Incredulity of these Men, and that he would lose no time in coming to Capernaum to cure his Son, lest he were dead before he came. With that, he bid him return to Capernaum, telling him, That his Son began to recover, and that, when he came home, he should find him perfectly well. The great Man, believing that our Saviour would make his Word good, went home with mighty Satisfaction. III. But, as he was upon the Road, some of his Servants met him, who were sent to acquaint him with his Son's Recovery. Which when he heard, he began to make particular Enquiry, what a-Clock it was when he began to mend; and they answered, That it was about One a-Clock in the Afternoon, when he lost his Fever. And, by exactly computing the Time, he found that it was punctually the Time, that our Saviour said his Son began to recover. Upon this, the foresaid Noble Person, and all his Family, believed, That Jesus was the Messiah. This is the second Miracle which our Saviour did, after his Return out of Judea into Galilee; the first being, his invisible passing through the Croud, when the Jews, in the Synagogue, designed to cast him down headlong, *Luke iv. 30.*

PARAPHRASE on the COLLECT for the 22th Sund. after Trin.

O Lord, we beseech thee to preserve thy Church, which is thy Household, *Eph. ii. 19.* in a constant Exercise of Holiness and Verrue; and likewise, that thou wouldst protect it from all Calamities; so that it may glorify thy holy Name, by such good Actions as may be suitable to the Profession of Christians: Which we pray, for the sake of Jesus Christ our Lord. *Amen.*

PARAPHRASE on the EPISTLE. Phil. I. 3.

I. Whenever I think of you, my dear *Philippians*, (as I do every Day in my Devotions, when I pray for you with great Satisfaction, having had so good an Account of you,) I pay my humble Thanks to my gracious God, that you have so readily believed at first, and constantly embraced since, the Christian Religion; being confident, that God Almighty will continue his good Grace to you, that have made so good an Use of it, and keep you in a constant Profession of your Religion, to your Life's end. For 'tis but very just, for me to think this concerning you; not only, because I have a sincere Affection for you, for that you have undergone Persecution for my sake; but because you have given Demonstration of your Courage, in that you have bravely defended and given a Testimony of the Truth of the Gospel, by your Constancy in Suffering for it, after my Example. II. I call God, who is the Searcher of all Hearts, to witness, how great an Affection I bear to you, not a common and an ordinary one, but a truly Christian Love, with those Bowels, and with that Tenderness, which is peculiar to the Professors of our Holy Religion. And I further pray, That your Love to the Gospel, and the Ministers of it, may receive every day further Improvement, by having the necessary Knowledge of all Divine Truths added to it, and that your Judgment in Spiritual Matters may be continually improved: That you may have a true Taste in all the genuine Doctrines of Christianity, to distinguish them from the Heterodoxies of False-Teachers: That you may profess the pure Gospel in Sincerity, without disguising it by a mixture of Judaism; and that you may pursue a holy and unblamable Course of Life, till God shall think fit to call you to

VARIOUS READINGS.

** Introit.*

Let my complaint come before thee, &c. *Psal. 119.*

Glory be to the Father, &c.

As it was in the beginning, &c.

1 B. Edw. VI.

The Two and twentieth Sunday after TRINITY.

after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment: That ye may approve things that are excellent, that ye may be sincere, and without offence till the day of Christ: Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

The GOSPEL. S. MATTHEW. XVIII. 21.

I. Peter said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but until seventy times seven. **II.** Therefore is the kingdom of heaven likened unto a certain king, who would take account of his servants. And when he had begun to reckon, one was brought unto him, who ought him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. **III.** The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt. **IV.** But the same servant went out and found one of his fellow-servants, who ought him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. **V.** So when his fellow-servants saw what was done, they were very sorry, and came and told unto their Lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. **VI.** So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

to a better State: That ye may abound with the Fruits of Good Works, which Christianity is wont to produce, far beyond the Mosaical Law, to God's great Honour and Glory.

PARAPHRASE on the GOSPEL. S. MATTHEW. XVIII. 21.

I. S. Peter having heard our Saviour discoursing concerning the Censure of Offences, and the Pardon of them, put a Question to our Lord, What was the precise number of times, beyond which, a Man was not obliged to forgive Offences committed against him? and, Whether one was obliged to pardon an Injury, or an Affront, which had been seven times repeated? Our Saviour made Answer, What do you talk of seven times? you must pardon one that has offended against you even seventy times seven times: meaning, That there is no Limit to be set to Christian Charity in this Case; and tho' an Enemy had given never so great and so many Provocations, yet, if he be heartily sorry for what he has done, and be willing, for the future, to embrace a Friendship with the Person whom he has offended, a Christian is obliged, by the Rules of his Religion, to forgive him. **II.** Our Saviour then proceeded to shew, what was the Nature of his Religion, which he call'd the Kingdom of Heaven, as to this Particular; which he illustrated by the following Parable. A certain King determined to state a just Account of his Revenue, and accordingly summoned in all the Officers of his Exchequer, to make up their Accounts, and to lay them before him. But, upon the Audit, it appear'd, that one Officer was 80000 £. in Arrears; which, not having Assets to pay, the King commanded, not only his Effects, but himself, Wife, and Children, to be sold for Slaves, to help to make up the Sum which was owing. **III.** The Officer had no other Way, but only to flie to his Master's Mercy, and accordingly he fell down prostrate at his Feet, begging of him, That of his great Clemency, he would be pleased to allow him Time, and he would take care, by a prefixed Day, to procure Money to make an even Account with him. The Prince, not doubting his Sincerity, and imagining it might be

some inevitable Misfortune, which had brought him into this Arrear, was graciously pleased to grant more than he desired, both giving him his Liberty, and forgiving him his Debt. **IV.** This great Officer was not long gone out from the King's Presence, (whilst he could not but have the Sense of his Master's great Clemency and Bounty yet fresh upon his Mind,) but he met with one of his Fellow-Servants, tho' in an inferior Post under the Prince, who ow'd him a small Debt of about 3 £. This Man he very roughly assaulted, and taking him by the Throat, told him, That since he had so luckily met with him, he was resolved to have the Money which he ow'd him. The poor Man, in most submissive manner, fell down at the Feet of his Creditor, begging of him, That he would be pleased to allow him Time; and assuring him, if he would do so, that he would take care, by a prefixed Day, to raise Money to discharge the Debt. But he was inexorable to the poor Man's Prayers, and forthwith threw him into Jail, there to continue till every Farthing of the Debt was discharged. **V.** The Relation of this unmerciful Usage, soon reached the Ears of the Prince, all the Servants of the Court pitying the poor Man's Condition, and therefore were ready to relate it, with all the invidious Circumstances which attended it. The King immediately sends for the great Officer, and accosts him after this manner: Thou ungrateful Slave! Did not I forgive thee a vast Debt, which was owing to me, being moved by thy Entreaties; and hast thou shut up all Bowels of Compassion to thy poor Fellow-Servant; whereas thou oughtest to have been as merciful to him, as I was to thee? With that, the King, in great Indignation, revoked the Discharge he had order'd to be given him, and commanded him to be taken into the Jailor's Hands, and to continue in Custody, till such time as the whole Debt was paid. **VI.** Now you may expect, that Almighty God will, with the same Severity, deal with you, in making you, to the utmost Extremity, answer for your Offences committed against him, if you refuse to forgive the Offences of your Brethren committed against you.

The Three and twentieth Sunday after TRINITY.

* The Three and twentieth Sunday after TRINITY.

The COLLECT.

† **O** God, our refuge and strength, who art the author of all godliness, be ready, we beseech thee, to hear the devout prayers of thy church; and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. *Amen.*

The EPISTLE. PHIL. III. 17.

I. **B**rethren, be followers together of me, and mark them who walk so, as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things) II. For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

The GOSPEL. S. MATTH. XXII. 15.

I. **T**hen went the Pharisees and took counsel how they might intangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth; neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? II. But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him Cæsars. Then

VARIOUS READINGS.

* Introit.

If the Lord himself had not been on our side, &c. Psal. 123.

Glory be to the Father, &c.

As it was in the beginning, &c. I B. Ed. VI.

God our refuge and strength, which art, &c. O. C. P.

PARAPHRASE on the COLLECT for the 23d Sund. after Trin.

O God, our refuge in the day of trouble, Psal. 59. 16. our strength, Psal. 46. 1. and who art the Spring and Rise of all Religious Actions; We beseech thee that thou wouldst be pleased readily to hear the Publick Devotions of this thy National Church, that are in their respective Congregations now addressing themselves to thee: And grant that those things which we shall ask in faith, James 1. 6. we may effectually obtain, for the sake of Jesus Christ our Lord. *Amen.*

PARAPHRASE on the EPISTLE. Phil. III. 17.

I. I exhort you, my dear Brethren, that you would unanimously take a Copy of your Life and Conversation from me, as I find some of you already do; and do as they do, who, after my Example, are zealous for the True Religion, exact in their Lives, and studious to promote Christian Peace and Concord. But I must needs tell you, as I have often before told you, and, whilst I write this Letter, I tell you again with Tears, That there are some Professors of Christianity, whose Examples ye must not copy from; Men that hate the Cross of Christ, which he has commanded us all to take up, because it is contrary to their worldly Satisfaction, and therefore pursue any unwarrantable Methods to avoid it; Men that are in the ready Road to Damnation; Men who place their Chief Good in Eating and Drinking, and in other sensual Pleasures; Men who pride themselves in doing Actions which they ought to be ashamed of; Men of crooked stooping Souls, which bend down to the Ground, in stead of being in that erect Posture which Religion should raise them up to. II. For we Christians, being Citi-

zens of Heaven, ought to keep up our chief Familiarity and Correspondence there, expecting from thence our Reward, which our Saviour has promised at his Second Coming; who shall change this gross Earthly Body, which we carry about us now, into a Spiritual and Splendid one, like that which he himself is vested with in his State of Glory: Which he shall effect, by the vast and unbounded Power which is inherent in him, and by which he can conquer all Difficulties which may arise in the performing it.

PARAPHRASE on the GOSPEL. S. Matth. XXII. 15.

I. The Pharisees, being irritated by our Saviour's Doctrine, which was opposite to their Traditions, and pretended Outward Sanctity, sought all Opportunities of drawing something from him, in his Discourse, which might give them an opportunity of accusing him before the Magistrate: And therefore they picked up several young Fellows, some of whom were Scholars in the School of the Pharisees, and others of that Sect, who would have Herod to be the Messiah. These Persons, putting on the Mein of Sober Religious Young-Men, who wanted Information in a Matter which, they pretended, was a great Scruple to their Consciences, accosted our Saviour after this manner: Master, We are fully satisfied, That you are the Teacher of a Religion, whereof the principal Doctrine is, To be exactly True and Sincere both in Words and Actions; and, That also you are not under any Biass, either of Flattery, or Fear of great Persons, so as not to speak your Mind freely, with relation to them: Therefore we are come to wait upon you, to be resolved in a very Important Question, which does not a little affect our Consciences, and that is; Whether a Jew, who ought to have a King over him of his own Country-men, may lawfully pay Taxes to Cesar, an Heathen Prince? II. But our Saviour, understanding the Tendency of their wicked Craft, answered them thus: Are not you ashamed, ye Counterfeits, to come, after this insidious manner, to take an Advantage against me? However, your Question shall not want an Answer: Shew me the Money which you usually pay your Taxes with. And one of them put into his Hand a Roman Denary. Well, (says our Saviour,) whose Effigies is impressed upon this Coin, and whose Name does the Super-

The Four and twentieth Sunday after TRINITY.

Then saith he unto them, Render therefore unto Cesar, the things which are Cesars; and unto God, the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

* *The Four and twentieth Sunday after TRINITY.*

The COLLECT.

† **O** Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed: Grant this, O heavenly Father for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

The EPISTLE. COL. I. 3.

I. **W**E give thanks to God, and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. II. As ye also learned of Epaphras our dear fellow servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom, and spiritual understanding. III. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering, with joyfulness; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light.

The GOSPEL. S. MATTH. IX. 18.

I. **W**hile Jesus spake these things unto Johns disciples, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead;

Superscription carry? They told him, Cesar's. Why then, (says he) since you make use of his Coin, and receive the other Benefits of his Government, you ought to pay your Taxes, for the Support of it. This is a Duty which you ought to pay to Cesar; and, by doing of this, you will never the more be hindered from paying your Duties to God.

VARIOUS READINGS.

* *Introit.*

They that put their trust in the Lord, &c. Psal. 125.

Glory be to the Father, &c.

As it was in the beginning, &c. i B. Ed. VI.

† Lord, we beseech thee, assuage thy people from their offences, &c. O. C. P.

PARAPHRASE on the COLLECT for the 24th Sund. after Trin.

O Lord, we beseech thee to remit the Sins of thy humble Servants, upon their serious Repentance of them; so that by thy Mercy and Goodness we may be freed from the Bonds of those Sins by which we are now fettered, and which, by Frailty of our Human Nature, we have fell into: Grant this, O Divine Heavenly Father, for the sake of thy dear Son Jesus Christ our blessed Lord and Saviour. *Amen.*

PARAPHRASE on the EPISTLE. Col. I. 3.

I. As I always remember you in my Prayers; so I never forget to pay my humble Thanks to God the Father of our Lord Jesus Christ, for the Progress of the Gospel among you, since you were eminent in the principal Christian Graces; your Faith in our Blessed Lord, and your Charity to all the holy Professors of

our Religion; which are kept up and nourished in you, by Hope of partaking of the Promises of an immortal Happiness in Heaven; you having been before instructed in the Gospel Truth, which is not only come to your Country, but has made a considerable Progress in all Parts of the known World, in having an extraordinary Effect upon their Lives, in making them more religious and holy; as it is plain, it has done in you, being gradually improved in Piety, ever since your first receiving this most true and gracious Dispensation. II. For I have received certain Information of this your excellent Progress, from our dear Brother and Fellow-Labourer in the Gospel, Epaphroditus, one remarkably famous for his Pains and Diligence in the Ministry, who has given us a particular Account of the Spiritual Graces which you abound with. Since the hearing of which, I have never ceased yet more earnestly to put up my Prayers to God on your behalf, That he would be pleased to afford you more plentiful measures of his Grace: That he may supply whatever is yet wanting to your Perfection in Holiness; That you may arrive at complete Knowledge of the Revealed will of God, as far as is necessary and requisite for your Salvation. III. Praying likewise, That the Tenor of your Lives and Conversations may be such, that you may appear to be Scholars worthy of your Master Christ, and do as he would have you; abounding with good Works of every kind, and making a continual Progress in the knowledge of the Divine Mysteries; That you may be strengthened with the powerful Influences of the Holy Spirit; to make you bear your Afflictions, not only with Constancy, but with Satisfaction: And, That you may never cease to give Thanks to Almighty God, for his inestimable Favour to you, in allotting an Inheritance for you, among the blessed Saints, in Everlasting Glory.

PARAPHRASE on the GOSPEL. S. Matth. IX. 18.

I. Whilst our Saviour was speaking to John's Disciples, there came to him the Governor of the Synagogue of Capernaum, and

The Twenty-fifth Sunday after TRINITY.

dead; but come and lay thy hand upon her, and she shall live: (And Jesus arose and followed him, and so did his disciples. II. And behold, a woman who was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: For she said within her self, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that very hour) III. And when Jesus came into the rulers house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the same hereof went abroad into all that land.

* The twenty-fifth Sunday after TRINITY.

The COLLECT.

STir up, we beseech thee, O Lord, the wills of thy faithful people, that they plentifully bringing forth the fruit of good works, may of thee be plentifully rewarded, through Jesus Christ our Lord. *Amen.*

For the EPISTLE. JER. XXIII. 5.

BEhold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign, and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, **JEHOVA-ZIDKENU. THE LORD OUR RIGHTEOUSNESS.** II. Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth who brought up the children of Israel out of the land of Egypt; but the Lord liveth, who brought up, and who led the seed of the house of Israel out of the north-country, and from all countrys whither I had driven them, and they shall dwell in their own land.

cast himself at his Feet, desiring him to come to his House, and recover his Daughter, who was either dead, or at the Point of Death; he doubting not, but that, if he would lay his Hand upon her, she should be well again. Upon this, our Saviour and his Disciples set out upon the Way to Capernaum, with Jesus. II. Whilst they were upon the Road, a vast throng of People attending, *Mark V. 24.* there was a Woman, who had, for twelve Years together, been troubled with a Flux of Blood, came behind him, and touched the Hem of his Garment; nothing doubting but that she should be cured of her Distemper by this Means. Our Saviour, immediately turning about, upon her touching him, put the Woman in some Consternation, for fear she might have done something which was amiss. But he bade her not be concerned; for her extraordinary Faith, had been the occasion of her being cured of her Disease. And immediately she found an extraordinary Change in her Body, and from that time forwards she never felt any more of her Distemper. III. When they came to the Ruler of the Synagogue's House, they found the Pipers, and Mournful Singers there, who, according to the Custom of the Jews, were called in, upon those sad Occasions. But our Saviour, bidding them stand aside, made his way through the midst of them, and told them, That they ought to leave off their mournful Ditties; for the young Maid was not dead, but asleep; That her turn was, not to die yet; and, That they must stay a considerable Time longer, before they should perform this Office for her in good earnest. The Fiddlers, not liking to be disturb'd in their Business, and having by experience found, that they were seldom called upon those Occasions but to purpose, had the Insolence to make sport with our Saviour, for what he said. This he very wisely despising, made no Reply, but turned out all their Crew, and every Body else, out of the Room, besides the Father and Mother, *Mark V. 40.* and then coming to the young Maid, took her by the Hand: Upon which, she arose up in perfect Health. The Fame of this great Miracle was, in short time, spread over all the Country.

VARIOUS READINGS.

* Introit.
Except the Lord build the house, &c. *Psal. 128.*
Glory be to the Father, &c.
As it was in the beginning, &c. *1 B. Edw. VI.*

PARAPHRASE on the COLLECT for the 25th Sund. after Trin.

We beseech thee, O Lord, that thou wouldest be pleased, by thy heavenly Grace, to stir up the Wills and Affections of all Christian People, that they may bring forth such good Works as may adorn their Profession, and may hereafter enjoy the Everlasting Rewards of another Life. And this we beg, for Jesus Christ his sake. *Amen.*

PARAPHRASE on the EPISTLE. Jer. XXIII. 5.

I. You must observe, That some Ages after the writing this Prophecy, I will raise up out of the Line of David, a Person highly renowned for Piety and Holiness, who shall have a Kingdom extended beyond that of his Predecessors, governing all the World by his most righteous Laws. During his Reign, the Two Tribes of Judah, and the Ten of Israel, shall be saved, and obtain perpetual Happiness: Which Prince may be deservedly stiled **JEHOVA-ZIDKENU, or, THE LORD OUR RIGHTEOUSNESS.** II. Upon which Account, you ought to take further notice, That whereas, when we have a mind to add a grateful Epithet to God's Name, we are used to say, The Immortal God, who has delivered the Israelites from the Egyptian Bondage, and conducted them into the Promised Land; then they shall say, the Immortal God, who has conducted all the Tribes of Israel, wheresoever dispersed in foreign Lands, into the Way of Everlasting Salvation, and made them to inherit the Heavenly Canaan.

Note, Tho' Grotius, and the Socinian Writers, do interpret this famous Prophecy, of Zerobabel the Jewish Captain, who led them Home

Saint ANDREW'S Day.

The GOSPEL. S. JOHN VI. 5.

I. **W**hen Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him: for he himself knew what he would do) Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. II. One of his disciples, Andrew, Simon Peters brother, saith unto him, There is a lad here, who hath five barley loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. III. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. IV. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth, that Prophet that should come into the World.

¶ If there be any more Sundaies before Advent-Sunday, the service of some of those Sundaies that were omitted after the Epiphany, shall be taken in to supply so many as are here wanting, And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall always be used upon the Sunday next before Advent.

¶ Omitted in the First Book of Edw. VI.

(a) Saint *ANDREW'S Day.

The

Home from their Babylonian Captivity, yet the Jews themselves interpret it of the Messiah. The Chaldee Paraphrase interprets it, I will raise up to David the Messiah, the Righteous. The Talmud in *Eruvin* bathra, quoted by Bochart, says, The Messiah of whom it is written Jer. XIII. So the Midrash upon the XXth Psalm: And so Kimchi, and Abarbanel, in their Commentaries.

PARAPHRASE on the GOSPEL. S. John VI. 5.

I. Our Saviour, taking notice that the Company, who came to hear him, were very numerous, and that they were in a barren Country, a great Way from any Place of Refreshment, asked Philip, How they should buy Provisions for so great a Multitude? He asked this Question, to try his Faith, whether he believed that he was able miraculously to feed them; he having already determined to work a Miracle for this End. Philip made Answer; Alas, Sir, Why Should you talk of Buying? for it will cost seven or eight Pounds, only to buy so much Bread, as to give every one of them a Mouthful. II. But Andrew, Simon Peter's Brother, another of his Disciples, told him, That there was a Young-Man in Company, who had with him two Barley-Loaves, and two little Fishes; but this was so inconsiderable a Matter, to feed so vast a Multitude, that it was not worth the mentioning. With that, our Saviour gave Order, That the People should sit down upon the Ground, dividing themselves into several Companies: And the Place afforded a convenient Opportunity for this Purpose, it being a Grassy Field: And accordingly they all sat down, being Five thousand in number. III. Our Saviour took the Loaves into his Hand, and craving a Blessing over them, he broke them into large Pieces, which he deliver'd to his Disciples; and they breaking them again, distributed them to the People, the Bread still encreasing upon them as they deliver'd it out. In the same manner the Fishes were distributed; the People eating as much of each of them as fully satisfied them. After they had done eating, our Saviour bade his Disciples to gather up the Fragments that remained after the Meal was over; For I would not (says he) have any of this Food lost, which the Divine Power has been employed in procuring. Therefore they went about to the several Companies; and they found as many broken Pieces of Bread and Fish, as filled twelve Baskets. IV. This clear and incontestible Miracle, experienc'd by the Senses of so great a Number of Persons, made them all universally agree, That a Person who was endowed with so Divine a Power, was undoubtedly the Messiah, who was predicted by the Prophets to come into the World.

VARIOUS READINGS.

* Introit.

Many a time have they fought against me, &c. Psal. 129.

Glory be to the Father, &c.

As it was in the beginning, &c. 1 B. Ed. VI.

NOTE.

(a) St. Andrew.] This Festival is celebrated in memory of St. Andrew, who was first of all a Disciple of St. John the Baptist: But learning from his Master, that he was not the Messiah; and hearing him say, upon the sight of our Saviour, Behold the Lamb of God, he left the Baptist, and became our Lord's Disciple, John 1. 40. And being convinced himself of our Saviour's Divine Mission, by conversing with him some time at the Place of his Abode, he finds out his Brother Simon, whom afterwards our Lord surnamed Peter, telling him, he had found the Messiah, *ibid.* ver. 41. But he did not become our Saviour's constant Attendant, till some time after, when Jesus walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, bidding them follow him, and that he would make them fishers of men, Matth. 4. 18. Hence forward he waited constantly upon our Saviour, and was instructed by his Doctrine, as long as he stay'd upon Earth. After his Ascension, when the Apostles distributed themselves, to preach the Gospel to the different Parts of the World, the Province which came to St. Andrew's share, was the Northern Part of the then known World, which was called by the Name of Scythia, as Origen and Eusebius informs us, *Orig. lib. 3. in Gen. Euseb. Hist. lib. 3. cap. 1.* Afterwards he came back and preached the Gospel in Epirus, *Greg. Naz. Orat. in Ar. Chrys. Hom. 12. Ap.* The Modern Greeks are more particular, in relating the Acts of his Apostleship. They tell us, that the Apostles casting Lots for their Mission, St. Andrew's Lot lighted to be to preach in Cappadocia, Galatia, and Bithynia: After this, he penetrated the Coasts of the *Anthropophagi*, going up to both sides of the *Euxine-Sea*, even to the most solitary Parts of Scythia, and the very Bounds of the North: Afterwards travelling backward, he preach'd in the Country about *Byzantium*, [afterwards named *Constantinople*,] going through *Thracia*, *Macedonia*, and *Achaia*; in which Provinces he continued a long time preaching the Gospel, and confirming it with great Miracles. At last he glorified God by his Martyrdom, being crucified at *Ægea*, (where he last preached) by the Proconsul of the Place, a great Bigot to

Saint ANDREW'S Day.

The COLLECT.

* **A**lmighty God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we being called by thy holy word, may forthwith † give up our selves obediently to fulfil thy holy commandments, through the same Jesus Christ our Lord. *Amen.*

* Almighty God, which hast given grace to thy Apostle St. Andrew, that he counted the painful death of the Cross to be an high honour and great glory; Grant us to esteem all troubles and adversities which shall come to us for thy sake, as things profitable for us, towards the attaining everlasting life, through Jesus Christ our Lord. 1 B. Ed. 6.
† Give over our selves, &c. O. C. P.

The EPISTLE. ROM. X. 9.

IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. II. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the Name of the Lord shall be saved. III. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, how beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! IV. But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then, faith cometh by hearing, and hearing by the word of God. But I say, have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. V. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked

not

the Heathen Superstition. He was only tied to the Cross, after his Scourging, and not nail'd, as the usual way was, that his Death might be the more lingring. He shewed a wonderful Resignation and Alacrity under his Suffering, being pleased that he should undergo the same Death as his blessed Master did, Niceph. Hist. lib. 2. cap. 3.

PARAPHRASE on the COLLECT for St. Andrew.

O Almighty God, who didst afford to St. Andrew, at his Calling to the Apostleship, such a powerful Influence of the Grace of thy Holy Spirit, that he readily followed our Saviour, at his Command, and became his Disciple, Matth. iv. 16. Give us Grace, with the same Alacrity, to obey that Call of thine, which thou art pleased to make to us, when we hear thy Word read, or preached; and that we may practise thy Holy Laws, which we shall therein have made known to us: Which we beg, for Christ his sake. *Amen.*

PARAPHRASE on the EPISTLE. Rom. X. 9.

I. Now since it has pleased Almighty God, to establish the Gospel of Jesus Christ, to be a Rule of Life to be observed by all the World, as the Mosaiical Law was formerly by the Jewish Nation, and since he hath given such evident Testimony of the Truth thereof; it is necessary, in order to Mens Everlasting Happiness, that they give their Assent thereunto, not only making Profession of it, but giving an undoubted Assent to the Truth of its Doctrines, especially that principal and fundamental Point of Faith, the Doctrine of our Saviour's Resurrection. For, tho' it be a sign of great Piety and Ingenuity, to give an Assent to a Doctrine so undeniably attested; yet, it being a Truth of that important nature, and upon which our Everlasting Happiness so much depends, Men must not cowardly dissemble their Belief, for fear of Persecution, but must make open Profession and Declaration of it: For he that denies his Faith, and does not make a fair Confession of it, when he is called to it, cannot be saved. For to this sense we may very well apply that Passage of the Prophet Isaiah; He that believeth, shall not make haste; he shall be in a State of Trepidation or Confusion, or be ashamed, Isa. xxviii. 16. II. Now as to the Matter of Eternal Salvation, under the gracious Indulgence of the Gospel, there is no Distinction between the Jews and the Gentiles; God bearing a Fatherly Love to them all, if they be good and pious Persons, and believe in his Revelations and Promises. And to this is

applicable that of the Prophet Joel; Whosoever shall call on the Name of the Lord, shall be delivered, or saved, Joel ii. 32. But there may an Objection lie against this, which is; "How shall those Persons take upon them the Profession of the Religion of Jesus Christ, and believe in him, of whom they have not so much as heard? For sure, the Preachers of your New Religion, have not disseminated their Doctrine very far: Or if they had, how shall it be known they have their Mission from God? Nor indeed does their Character seem to answer that of God's Missionaries, who are to have more Beauty, and Outward Splendour, than any of the Apostles of Christianity can pretend to; as is plain by that of Isaiah; How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace! Isa. lii. 7. IV. But, in Answer to this Objection, give me leave to Reply; That your want is, not so much that of Hearing of, as that of Obeying, the Gospel; your Obstinacy being more like to be blamed, than your Ignorance. And it is of such Persons that the Prophet Isaiah speaks in a like Case; Who hath believed our report? Isa. liii. 1. From whence, indeed, 'tis plain enough, what you contend so for, That Men have not sufficient Ground for believing what they have never heard of; and That that Information which is given them, ought to be grounded upon Divine Authority. But what then? Neither Jews nor Gentiles can say, This is their Case, with relation to Christianity. The Jews have had our Saviour personally Conversing among them; and the Gentiles have heard the Preaching of his Apostles; their words, (to use the Psalmist's Phrase) being gone out to the ends of the world, Psal. xix. 4. V. But I further insist upon this Point, and say; Had not the Jews sufficient Information, concerning the Preaching of the Gospel? Yes, they had; and might have learned this, from the ancient Prediction of the Old Testament, even by that of their great Legislator Moses, when he says, I will move them to jealousy with those that are not a people; I will provoke them to anger with a foolish nation, Deut. xxxii. 21. Which shews, That God does not reserve his Favours only to the Israelites; and that, as he formerly bestowed Conquest and Success upon other Nations besides them, which they had great contempt of, so will he likewise afford the Graces of the Holy Spirit, by Preaching of the Gospel. But the Prophet Isaiah speaks yet with greater plainness and freedom; I am sought of them that asked not for me; I am found of them that sought me not, Isa. lxi. 1. This the Prophet speaks concerning the Gentiles having a particular

Saint THOMAS the Apostle.

not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gain-saying people.

The GOSPEL. S. MAT. IV. 18.

I. **I**ESUS walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers.) And he saith unto them, Follow me; and I will make you fishers of men. And they straightway left their nets, and followed him. II. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

*(b) Saint * THOMAS the Apostle.*

The COLLECT.

Almighty and everliving God, who for the more confirmation of the faith didst suffer thy holy Apostle Thomas to be doubtful in thy Sons resurrection; Grant us so perfectly, and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom with thee and the holy Ghost be all honour and glory now and for evermore. *Amen.*

The EPISTLE. EPHE. II. 19.

NOW therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation

particular share in his Favour, and their embracing it with Thankfulness. But then, in the next Clause, he speaks concerning the ungrateful Jews, to whom he had been all along so very indulgent in his Favours: *I have spread out my hands all day unto a rebellious people, which walketh in a way which was not good, after their own thoughts, Isa. lxxv. 2.* After all which, let any one be Judge, whether the Infidelity of the Jews be not more owing to their Obstinacy, than to the want of competent Preachers.

PARAPHRASE on the GOSPEL. S. Mat. IV. 18.

I. Our Saviour, walking near the great Lake of Genesareth, saw two Brethren, who were Fishermen by Profession, and their Names Simon and Andrew, casting their Net into that Lake, for a Draught of Fish. And he bade them follow him; telling them, That if they would be his Disciples, he would make them Fishers of Men; and that they should then make more numerous Converts to his New Religion, than they had ever taken Fishes. And immediately they left their Nets, and went away with him. II. Our Saviour then going on farther upon the Shore of that Lake, he saw two other Brethren of the same Profession, the Names of whom were James and John, they being in a Boat, together with their Father Zebedee, mending their Nets: And he called to them, to come a-shore unto him, and to go along with him. The Men, having an extraordinary Instinct upon their Minds, could not but obey the Summons; and they left, not only their Vessels, but their Father also, and went along with our Saviour.

VARIOUS READINGS.

** Introit.*

Blessed are all they that fear the Lord, &c. Psal. 128.

Glory be to the Father, &c.

As it was in the beginning, &c.

1 B. Edw. VI.

NOTE.

(b) St. Thomas.] This Festival is kept, in Honour of the Memory of St. Thomas, one of our Saviour's twelve Disciples. His Lineage and Extraction is no where recorded in Scripture: Though, 'tis very probable, he was by Nation a Galilean; and 'tis certain, that he was by Profession a Fisherman, and for some time Partner with Peter, John xxi. 2. He appeared very zealous

in attending on the Person of his Master; for, when the rest of the Disciples dissuaded Christ from going again into Judea, lest the Jews should stone him, John xi. 8. St. Thomas declares his willingness to go and die there, ver. 16. Indeed, his Faith was but slow in returning after our Saviour's Crucifixion, so that he could not very soon credit the Report of his Resurrection, John xx. 26. But when our Saviour indulged him the liberty of seeing and handling his yet fresh Wounds, which he received upon the Cross, he made amends for all, by his noble Confession, not only of the Truth of Christ's Resurrection, but of his Divinity likewise, John xx. 28. After Christ's Ascension, Thomas's Apostleship was exercised in Preaching the Gospel to the Parthians, Orig. in Gen. lib. 3. Euseb. lib. 3. cap. 1. Nazianzen says, That he travell'd, in his Preaching, as far as India, Greg. Naz. Hom. ad Arian. St. Chrysostom intimates his Preaching in Ethiopia, when, speaking of St. Thomas, he says, *And Thomas has whitened the Ethiopians, Chryst. Hom. 12. Apost. Theodoret* attributes the Conversion of other Nations to him, as of the Persians and Medes, and asserts, that he preached among the Indian Brachmans, Theod. de ver. Ev. lib. 9. And indeed, Relations of Travellers into India, (since in the last Ages, Commerce has been established there,) do confirm, That there is a Tradition among the Indians, of St. Thomas's Preaching among them, Osor. Hist. lib. 2: His Martyrdom is reported to have happened in India, occasioned by the Brachmans the Indian Priests, who hated him for his preaching the Gospel, and therefore stirred up some of the Rable of Soldiers to murder him.

PARAPHRASE on the COLLECT for St. Thomas.

O Almighty and Eternal God, who didst suffer the holy Apostle St. Thomas to be doubtful some time of the Truth of our Saviour's Resurrection; that by the recording of that Passage in the Holy Scriptures, and the full Satisfaction which he received therein, thou hast afforded us a greater Confirmation of our Faith; Grant us such an undoubted Belief in thy Son our Blessed Lord, and in all the Points of his Holy Religion, that our Faith may in no wise be blameable in thy sight. We beseech thee, O Lord, to hear these our Prayers, through the Merits of the same Jesus Christ our Lord; To whom with thee and the Holy Ghost, be all Honour and Glory, now and for evermore. *Amen.*

PARAPHRASE on the EPISTLE. Ephes. II. 19.

Altho' you Ephesians are of a Gentile Extraction, and have been educated under an Idolatrous Religion, and were, upon that

The Conversion of Saint PAUL.

dation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.

The GOSPEL. S. JOHN XX. 24.

I. **T**homas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. **II.** And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. **III.** And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. **IV.** And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his Name.

(c) The Conversion of * Saint PAUL.

The

that account, reckoned as Foreigners, who had no Right to the Privileges of God's Chosen People; yet, since your embracing Christianity, you have the Rights of the City of God bestowed upon you, you are incorporated into the sacred Fraternity of God's Church; a Society, not erected by Human Combination, but by Divine Authority, grounded upon the Predictions of the ancient Prophets, and the Preaching of the Apostles; but chiefly upon the Authority of Jesus Christ, who is the Foundation of all this noble Superstructure, and, like a great Corner-stone in a Building, supports the whole Edifice: Which is a Work excellently contriv'd by the Divine Wisdom, one part thereof being exactly suited and fitted in with the other, with a just Symmetry and Proportion, so as to make a very beautiful Structure, and, as it were, a Temple for our Blessed Lord. And indeed, the Christian Church, or Congregation of the Faithful, may very properly be called God's Temple; because his Holy Spirit does reside in them, as presentially, as in a Place dedicated to his Service.

PARAPHRASE on the GOSPEL. S. John XX. 24.

I. St. Thomas, whose Surname was *Didymus*, or, *the Twin*, one of our Saviour's Apostles, was not in Company, the first time which our Saviour made his Appearance to his Disciples, after his Resurrection. And when the rest of the Apostles averred to him the Truth of that wonderful Relation, and that they had been all Eye-Witnesses of the Matter of Fact themselves; he replied, That the Story was so strange and unparallel'd, that he should hardly trust his own Sight therein: And if he should see what they had seen, he should rather judge it to be a Spectre, or some other Delusion, than his late Master; That he must see and feel his Hands and Feet, which were gored by the Nails when he was upon the Cross, and put his Fingers into that gashly Wound which was made in his Side by the Soldier's Spear, before he could believe that it was the same Jesus his Master, who was crucified. **II.** The next Sunday after his Resurrection, the eleven Disciples being returned into Galilee, Matth. xxviii. 16. were all gathered together in a Room, St. Thomas then making one of the number. And the Doors being shut up close, for fear some Informer might come among them, to accuse them to the Sanhedrim, in like manner as was lately done to their Master; to their very great Surprise, (without any opening of the Door,) they saw our Saviour standing among their Company, who greeted them with his usual Form of Address, *Peace be unto you*: And then particularly applying his Discourse to St. Thomas, he said; Well! Thomas, I find that you are very distrustful of the Truth of my Resurrection, because you have not been an Eye-Witness of it your self, and that you require fuller Evidence thereof, than that which has satisfied your Fellow-Disciples: You shall now have all the demonstrative Proof, which you require: Bring close your Finger to

my Hands, and see and feel those Holes which the Nails have made. And, drawing aside his Garment, he shewed him the Wound in his Side, and bade him, for further Satisfaction, thrust his Hand into the gaping Cut, which was yet unhealed. And now, I hope, (says he,) you do not want Faith, but that you will be a firm Believer of the Truth of my Resurrection, for the future. **III.** Upon this, Thomas cried out, Thou art certainly the very Jesus, whom I have had, for several Years, the Honour of being Disciple to: Thou art my God, who camest into the World to redeem me. To which, our Saviour made this Reply: Thou, Thomas, hast done well, in Believing, upon the Evidence of thy Senses; but it will be a greater degree of Vertue, and a more noble Faith in them, who shall believe the Truth of my Gospel, upon the credible Testimony of others. **IV.** Many other miraculous Actions were done by Jesus Christ, before his Disciples, which are omitted in this short History: But these are recorded here, to the end, that Men might have sufficient reason to believe, that Jesus Christ is the True Messiah; and that they, obeying the Gospel Precepts, which are set down here, might receive the Rewards of Eternal Life in another World.

VARIOUS READINGS.

* At Mattens.

The Second Lesson, Acts 22. unto *They heard him*.

Introit.

I will give thanks unto thee, O Lord, &c. Psal. 138.

Glory be to the Father, &c.

As it was in the beginning, &c.

At Even-Song.

The Second Lesson, Acts 26. unto the End. 1 B. Ed. VI.

NOTE.

(c) This great Apostle was born at *Tarsus* the Chief City of *Cilicia*, a Place remarkable for Trade, and where Learning and good Arts likewise eminently flourished. His being born here, did not entitle him to the Privileges of a Roman Citizen, as some have thought; for it does not appear that *Tarsus* was a Roman Colony, or *Municipium*; 'tis most probable, that one of St. Paul's Ancestors had the Right of the Roman City given him in the Civil Wars, either between *Cæsar* and *Pompey*, or *Augustus* and *Anthony*; at which time, the Assistants, that had done the Victor any considerable Service, were rewarded with this Privilege. Having laid a Foundation of Human Literature at *Tarsus*, he travell'd to *Jerusalem*, to study the Jewish Divinity, under the Direction of *Gamaliel*, one of the most celebrated Rabbies of that

The Conversion of Saint PAUL.

The COLLECT.

† **O** God, who through the preaching of the blessed Apostle Saint Paul hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord. *Amen.*

† God, who hast taught all the world, through the preaching of thy blessed Apostle St. Paul, &c. O.C.P.

For the EPISTLE. ACTS IX. 1.

I. **A**ND Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. **II.** And as he journeyed he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. **III.** And Saul arose from the earth, and when his eyes were opened, he saw no man; but they led him by the hand, and brought him

that Age. He joined himself to the Sect of the Pharisees, a very rigid Order among the Jews at that time, remarkable for their Zeal, and for their Tenaciousness of every the least Punctilio of the Mosaical Ceremonies. This occasioned him to prosecute the Christians, whom he thought to be Heretical Violators thereof, with a furious Severity; and to run into the mad Proceeding of those cruel Zealots, who took away St. Stephen's Life. Being converted to Christianity, after a very miraculous manner, he made amends for his former Errors, by the wonderful Diligence of his Labours in Preaching the Gospel: For he propagated the Gospel of Christ throughout all Greece, and the Lesser-Asia, in Italy, Spain, and Illyricum, establishing Christian Churches in the principal Towns thereof. Ancient Writers affirm, That he suffered Martyrdom at Rome, under Nero, at the same time with St. Peter, *Euseb. Chron. Epiph. Hæres. 27. Hieron. de Script. Eccl.* The most probable Reason assign'd for his Condemnation, was, his infecting several Roman Ladies with a foreign Religion, as the Romans used to call Christianity, and particularly some Ladies, with whom Nero had had formerly an unlawful Familiarity, but, after their Conversion to Christianity, refused his Embraces *Ambros. in Auxen.* Which Story is not improbable, since *Suetonius, Tacitus, and Dio*, and indeed all that write of Nero, speak of his debauching numbers of Ladies, as well of chief Quality, as others. Our Apostle, for this pretended Crime, being condemned to Death, he being a Roman Citizen, could not be crucified by the Roman Laws, as his Collegue St. Peter was, and was therefore beheaded by a great Sword, which gave the occasion for his being pictur'd with such a Sword in his Hand. The Ancients speak of a miraculous Occurrence happening at his Death, which was, That the Blood which flow'd from his Veins, was of milky colour, *Amb. Sermon. 68. Chrys. Orat. in prin. Ap.* Other Writers give an Account of his Personage, from the Pictures, I suppose, they had seen of him. For *Eusebius* writes, That the Pictures of St. Peter and St. Paul were kept by some of the Christians in his time, *Euseb. Hist. lib. 7. cap. 14.* St. *Chrysostom* says, That he was of a low Stature, but three Cubits high, *Chrys. Hom. de princ. Ap.* And *Nicephorus* describes him to be of a little Body, and somewhat crooked, of a pale Face, and shewing more Years than he was really of; his Head was but of a moderate size, he shew'd a sparkling Vigour in his Eyes; the Hair of his Eye-brows turn'd a little downwards; he had a handsom bending of his Nose, which was somewhat longer than ordinary; his Beard was thick and long, and a little sprinkled with grey Hairs, as were those of his Head likewise.

PARAPHRASE on the COLLECT for the Conversion of St. Paul.

O God, who, by the Preaching of St. Paul, didst make the Light of the glorious Gospel of Christ to shine through the world, 2 Cor. 4. 4. Grant that we bearing in mind his wonderful Conversion, may shew our Thankfulness to thee, for the great Bene-

fits received from his Labours, by following the Doctrine which he has taught us in his Writings: Which we pray, for the sake of Jesus Christ our Lord. *Amen.*

PARAPHRASE on the EPISTLE. ACTS IX. 1.

I. Saul having imbrued his Hands in the Blood of the holy Martyr St. Stephen, being still actuated by the same furious Zeal, continued to prosecute the Christians, by Prosecutions and Informations against them; and to give himself the greater Advantage against them, applied himself to the High-Priest, who was President of the Sanhedrim of Jerusalem, and obtained Letters Missive from them, to the several Consistories of the Synagogues of Damascus, who were under a sort of Metropolitcal Jurisdiction to the Sanhedrim of Jerusalem; empowering him, as their Commissary, to receive an Account from them, of all Persons of both Sexes, whom they found professing the Christian Doctrine, and he should immediately seize them, putting them in Irons, and bringing them up to Jerusalem, to their Trial before the Sanhedrim. **II.** But whilst he was upon his Journey, with this bloody Intent in view, and not far from the City of Damascus, to which he was going, of a sudden a bright Cloud descending from the Sky, encompassed him round, which so dazzled his Eyes, that he fell to the Ground; and he heard a strong Voice, which roared out, like as it were a Clap of Thunder, these words; *Saul, Saul, why persecutest thou me?* Saul, under a great degree of Consternation and Amazement, replied; O Great Person, whether you be an Angel, or Departed Spirit, let me know who you are, whom you say I have so offended, or persecuted. Our Blessed Lord, who then appeared to him in a bodily Figure, told him, That he was that Jesus Christ whom he persecuted; for that he looked upon a Persecution of his Members, to be a Persecution of himself. It is in vain for thee, *Saul*, (continues our Saviour,) with a refractory Stubbornness to oppose my Commands; for that will avail thee as little, as to kick against Spikes of Iron, which will only wound that Foot which designs to break them. This put him yet still in a greater Fright and Amazement, and made him reply; O Lord Jesus, I humbly request, you would be pleased to let me know what Commands you have to lay upon me, and I shall with all readiness, to the utmost of my power, discharge them. With that, our Saviour bade him rise from the Ground on which he yet lay, and when he should come to the City Damascus, whither he was travelling, he should receive full Instruction of the several Particulars which should be enjoined him. In the mean time, his Fellow-Travelers stood gazing upon this unexpected Occurrence, not being able to speak a word, by reason of the great Surprise they were under, hearing the Sound of the Voice, tho' inarticulately, but not seeing the Appearance of our Saviour, as *Saul* did. **III.** *Saul*, now rising from the Ground, and opening his Eyes, which he had for some time kept shut, as not enduring the strong

The Conversion of Saint Paul.

him into Damascus. And he was three days without sight, and neither did eat nor drink. IV. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul of Tarsus: for behold, he prayeth, and hath seen in a Vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. V. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy Name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my Names sake. VI. And Ananias went his way, and entred into the house; and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. VII. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The G O S P E L. S. MATTH. XIX. 27.

I. **P**eter answered and said unto Jesus, Behold, we have forsaken all and followed thee, what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging

strong Light which had shone about him, he found he could not see any of his Companions, being perfectly blind, so that his Friends were forced to take him by the Hand, and lead him into the City; and there he continued three Days in that Condition, being in a sort of Trance, and taking no manner of Sustenance. Now there was one *Ananias*, who had embraced the Christian Faith, an Inhabitant of that City, to whom our Saviour appeared in a Vision, commanding him to enquire out for the House of one *Judas*, who lived in the *Straight*, a Street of that Town, and there to ask for *Saul of Tarsus*, who had lately come to lodge with him; for he, having prayed to God for the Recovery of his Sight, has fallen into a Trance, and has had a divine Vision afforded him, in which there has been represented to him, a Person sent unto him upon a Message, whose Name is *Ananias*, that is, your self; and that, upon your Touching his Eyes with your Fingers, he had his Sight restored to him. V. *Ananias* replied, in this his Vision, That this was a very strange Commission, to be sent to such a Persecutor of the Christians, as this *Saul of Tarsus* was, he having heard enough with what Cruelty he had treated the poor Christians at *Jerusalem*, and that he was coming down with a Commission from the Sanhedrim to *Damascus*, to seize upon all the Christians in that Place. Our Saviour replied, That the Case was now altered with *Saul*; bidding him, not to dispute his Command, but to go immediately, as he had ordered him; assuring him withal, That *Saul* was become a choice Vessel, or Piece of Furniture, in God's Temple, he being designed for eminent Service in the Church: For (says he) he shall be a great Preacher of my Gospel to the Gentile World, converting Persons of the most eminent Dignity to Christianity, as well Heathens as Jews: And however fierce he has hitherto appeared against the Professors of the Gospel, he himself shall be a great Sufferer for it, and at last shall lay down his Life in confirmation of it, which I shall not forbear to foretell him of; which, nevertheless, will not discourage him in his Mission, being willing to bear that himself, which he has made others undergo. VI. Upon this, *Ananias* went and found out *Paul*; and being come into the House where he was, he laid his Hands upon him, saying,

Brother *Saul*, who art now become one of our Religion, that Lord Jesus who appeared to thee upon the Road to *Damascus*, has sent me on a gracious Message to thee, viz. to be a Means of restoring thy Sight, and conveying to thee the Gifts of the Holy Ghost, to empower thee to be a Minister in his Church. With this, the Film which had grown over his Eyes, occasion'd by the glaring Light, with which he had lately been surrounded, scorching the outward Coats of his Eyes, fell off from them, being like the Scales of Fishes. After this, he saw perfectly well; and making Profession of his Belief of Christianity, was immediately baptized into it. And then he received some Food, having been fasting all the time from his Vision upon the Road; by which he received Strength, he being much dispirited by the Fatigue of his Journey, his Fright, and his Fasting; and continuing some short time, till his Health was perfectly recovered, with the Christians at *Damascus*. VII. And there he preached in the Synagogues, That Jesus was the Messias, or Son of God, who was predicted by the Prophets. Which was no little degree of Surprize to all who heard him, they understanding that he was the same Person, who had been a violent Persecutor of that Christianity which he now taught, and had come down to *Damascus* in Prosecution of the same Design. But however, *Saul* every day increased both in Natural and Spiritual Strength, confounding the Jews, who opposed him, by the Force of his Arguments, proving undeniably to them, That Jesus was the True Messias.

PARAPHRASE on the G O S P E L. S. Matth. XIX. 27.

I. St. Peter, having heard from our Saviour, the extraordinary Advantages that all his faithful Followers should receive in another World, asked him, What distinguishing Degrees of Happiness should be awarded to his Disciples, who had left all that was near and dear to them in this World, to attend upon him, and to share his Fortunes. Our Saviour made answer; That as for you, who have sacrificed all your Secular Advantages, to take a part in the Labour and Hazard of Propagating my Religion; when, at the General Resurrection, I shall come in Glory to judge the World, you shall be Co-assessors with me

in

The Purification of Saint MARY.

judging the twelve tribes of Israel. II. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my Names sake shall receive an hundred fold, and shall inherit everlasting life. III. But many that are first shall be last, and the last shall be first.

(d) The † Presentation of Christ in the Temple, commonly called,
* The Purification of Saint MARY the Virgin.

† Presentation of Christ in the Temple, added in the last Review.

The COLLECT.

Almighty and everliving God, we humbly beseech thy Majesty, that as thy only begotten Son was this day presented in the temple in substance of our flesh; so we may be presented unto thee with pure and || clean hearts, by the same thy Son Jesus Christ our Lord. Amen.

|| Clear Minds, O. O. P.

For the EPISTLE. MAL. III. 1.

I. Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiners fire, and like fullers sope. II. And he shall sit as a refiner and purifier of silver; and he shall purifie the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. III. And I will come

in my Tribunal; and shall not only sit Judges over the whole Heathen World, but shall have all the Twelve Tribes of Israel appear in Judgment before you. II. And as for my other Followers, who have neglected their Worldly Advantages; they shall receive an hundred times greater Happiness than this World does afford, by the Inward Peace and Satisfaction of their Consciences, during their Stay in this Life; but, in the World to come, they shall be instated in such a Degree of Bliss, as is above Estimation. III. But many, who you think must have a principal Share in this Glory, shall either be deprived of it, or be advanced only to a lesser Degree thereof, as particularly many of the Jewish Nation: And those who, you may think, have no Title to it, as for Instance, the Gentiles, many of these shall be instated in some of the chiefest Ranks of Glory.

Greeks call'd this Feast by the Name of *Hypante*, which signifies, *the Meeting*, because *Simeon* and *Anna* met our Lord in the Temple this Day. But I take this Feast to be much older than *Justinian's* Time; for *St. Chrysostom* mentions it as a Feast celebrated in the Church in his Days; for his CXXXVIIth Hom. Tom. 5. is entitled, A Sermon upon the *Hypante*, or, *the Meeting*, &c.

PARAPHRASE on the COLLECT for the Presentation of Christ, &c.

O Almighty and Eternal God, we thy poor Servants do humbly beseech thy Infinite Majesty, that as thy Eternal Son, having taken upon him our Human Nature, was presented, according to the *Mosaical* Institution, in the Temple; so the same our Blessed Mediator and Intercessor being now in Heaven, may present us with pure and clean Hearts to God the Father: And this we beg, for the sake of the same Jesus Christ our Lord. Amen.

PARAPHRASE on the EPISTLE. MAL. III. 1.

I. Behold, (says God,) I designing to make an Appearance in the World, by my Son the Messiah, as Princes are wont to send an Ambassador before them, to make Way for their Reception, so will I send an Extraordinary Minister, viz the *Baptist*, to make Way for the Coming of Christ: And the Messiah, whom you have been in long Expectation of, shall come, during the Administration of this Second Temple, the Messenger of the Second Covenant, much more excellent than the *Mosaical*, whom all of you so much desire; it will not be long before this Great Person shall come into the World; and the Great God of Hosts has given his Word, for the making this good. But then, how will Wicked Men be able to abide so great a Judge? and what Man's Righteousness, according as Religion is exercised now, can stand the Test of his most righteous Laws? For he shall regulate all the Abuses which are crept into God's Worship, and purifie Religion by his excellent Rules, as a Refiner does his Metal by the Fire, or a Fuller his Cloth by Soap. II. No Refiner does with greater Exactness separate his Metal from his Dross, than he shall rectifie the Abuses in Ecclesiastical Affairs, and purge Religion from those Abuses which the Scribes and Pharisees, and others of the Jewish Clergy, by their corrupt Traditions, shall have introduced into it; and shall institute a Ministry, who shall offer up a Sacrifice to God, which shall be more righteous and holy than what is offered now: Which will make the Oblations be as acceptable to God, as they were in the Times of the Patriarchs, before the *Mosaical* Rites had a beginning. III. Then (says God) I will expect a greater Purity

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of

VARIOUS READINGS.

* Introit.

Behold, now praise the Lord, &c. Psal. 134.

Glory be to the Father, &c.

As it was in the beginning, &c.

1 B. Ed. VI.

NOTE.

(d) The Presentation of Christ.] This Holiday is kept in Memory of the Presentation of Christ in the Temple. For it was a Precept, That every Male that openeth the Womb, (i. e. every First-born Son,) should be holy unto the Lord, Exod. xiii. 2, 15. The first-born of the Cattle were to be reserved for Sacrifices for God: And the First-born Children were to attend in the Service of the Temple, or Tabernacle; or were to be redeemed by an Offering of Money, or Sacrifice, Numb. xviii. 16. And besides, the Mother was obliged to separate her self Forty Days from the Congregation, after the Birth of a Male, and Eighty after the Birth of a Female; and then was to present a Lamb, if in good Circumstances, or a couple of Pigeons, if she was poor: Levit. chap. xii. This was exactly performed after the Birth of our Saviour, who came to fulfil all righteousness, and was willing, in all Particulars of his Life, that a just Obedience should be paid to the Publick Ordinances of his Religion and Country.

This Feast is of considerable Antiquity in the Church: Those that place the Beginning of it the latest, say it commenced in *Justinian's* Time, about the Year 540, upon occasion of some Publick Calamities, as a great Earthquake, Showres of Blood, and some malignant Distempers following thereupon. The

The Purification of Saint MARY.

come near to you to judgment, and I will be a swift witness against the forcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

The GOSPEL. S. LUKE II. 22.

I. **A**ND when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord, (as it is written in the law of the Lord, Every male that openeth the womb, shall be called holy to the Lord) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. II. And behold, there was a man in Jerusalem, whose name was Symeon; and the same man was just and devout, waiting for the consolation of Israel: and the holy Ghost was upon him. And it was revealed unto him by the holy Ghost, that he should not see death, before he had seen the Lords Christ. And he came by the Spirit into the temple, and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, III. Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation; which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. IV. And Symeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against, (Yea a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed. V. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity. And she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

of Life, and Reformation of Manners, than I have done under the present Dispensation: And all those who allow themselves in the Practice of all Magical and Superstitious Practice, in Adultery, False-swearing, Fraud, or Oppression, shall have my Vengeance shewed down more severely upon them.

PARAPHRASE on the GOSPEL. S. Luke II. 22.

I. Forty Days being expired from the Time of the Delivery of the blessed Virgin, as the Mosaic Law directed, they brought the young Child to Jerusalem, to present him solemnly in the Temple: For every First-born that openeth the Womb, was to be holy unto the Lord, Exod. xiii. 2. And every poor Woman, that was not able to sacrifice a Lamb, was to bring for a Sacrifice two Turtles, or two young Pigeons, Lev. xii. 8. which was accordingly done by the Blessed Virgin. II. There lived at that time in Jerusalem a very holy Man, whose Name was Symeon, who was in earnest Expectation of the Coming of the Messiah, and to whom the Holy Ghost did sometimes impart Divine Revelations; among which, this was one, That he should not die, before he had seen the Messiah. Now, by the Impulse of the Holy Spirit, he came into the Temple, exactly at the same time when the Parents of our Saviour brought him thither, to perform what the Law prescribed in those Cases. Then Symeon took the Holy Infant into his Arms, embracing him with great Love and Tenderness, and returning Thanks to Almighty God, for the many extraordinary Benefits which he was through him to confer upon the World; expressing himself after this manner: III. "Lord, thou mayest now, if it be thy heavenly Pleasure, suffer me thy Servant to go down to the Grave in Peace; thou having now discharged thy self of thy Promise made to me, That I should not see death, before I had seen the Lords Christ, Luke ii. 26. For now, to my greatest Comfort, I have been so happy as to see, not with the Eye of Faith only, as the Patriarchs, and other good People before did; but with these,

" my very own fleshly Eyes, I have seen the Saviour of the World: Whom thou hast ordained, to purchase Salvation, not only for the Jews, but for all People and Nations in the World, and whom all of them, with joint-Expectations, wait for: That he should be, as it were, a Light hung out to the Gentiles, who were surrounded by the Darkness of Idolatry and Superstition, to direct them into the Way of True Religion; and likewise, That he should procure great Glory and Honour to the Jews; That he, whom all Nations expected, should be born among them; That the Gospel should be first preached in their Country; and, That their Country-men should be the chief Instruments of conveying Salvation to so many distant Countries of the Universe. IV. Symeon also blessed Joseph and Mary; and particularly directing himself to the blessed Virgin, he said, This Child, which thou hast here brought to the Temple, shall be the Occasion of great Happiness to many of the Jewish Nation, who shall readily obey his Doctrine, and shall also cause great Misfortunes to happen to those, who shall obstinately stand out against the Evidence and Force of it: And he himself shall suffer such Things, as will pierce thy Soul to behold them, with as much Grief, as if a Sword was run into thy Bowels: And this great Trial shall discover, who are Faithful Believers and Lovers of him, and who are only Pretenders to it. V. There was also one Anna a Prophetess, Daughter to one Phanuel of the Tribe of Aser, being a Widow of the Age of Eighty four Years, having been marry'd but to one Husband, with whom she lived but only seven Years, spending the rest of her Time in her Widowhood, and constant Fasting, and Devotion in the Temple: This good Woman, coming to the Temple, at the same time with the Persons before-mention'd, paid her hearty Thanks to God, for the Benefits she expected from the Messiah; it being revealed to her, That the Child Jesus, then in the Temple, was He: And she afterwards made Report to all the pious Persons in Jerusalem, whom she was acquainted with, of what she had there seen.

Saint

Saint MATTHIAS'S Day.

(c) Saint * MATTHIAS Day.

The COLLECT.

O Almighty God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church being always preserved from false Apostles, may be ordered and guided by faithful and true pastours, through Jesus Christ our Lord. *Amen.*

For the EPISTLE. ACTS I. 15.

I. IN those days Peter stood up in the midst of the disciples, and said, (The number of the names together, were about an hundred and twenty) Men and brethren, this Scripture must needs have been fulfilled, which the holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus: for he was numbred with us, and had obtained part of this ministry. **II.** Now this man purchased a field with the reward of iniquity, and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, *Aceldama*, that is to say, *The field of blood*. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his bishoprick let another take. **III.** Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us; beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. **IV.** And they appointed two, Joseph called *Barsabas*, who was surnamed *Justus*, and Matthias. And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostle-

VARIOUS READINGS.

* Introit.

Deliver me, O Lord, from the evil man, &c. *Psalm* 140.

Glory be to the Father, &c.

As it was in the beginning, &c.

1 B. Ed. VI.

NOTE.

(c) *Matthias*.] This Day the Church keeps in Memory of *St. Matthias*. He was, 'tis most probably thought, one of the Seventy Disciples, and was a diligent Attendant upon our Saviour all the time of his Preaching, *Acts* i. 21, 22. After the Death of *Judas*, he was, by Lot, chosen into the number of the Apostles, *Acts* i. 26. His first Preaching was in *Judea*; after which, it is said, he went to preach in *Ethiopia* the Lesser, nigh the River *Asarus* and the *Portus Hyssi*, which is in the farther Part of *Cappadocia*; here he continued long, and 'tis said, was murdered by some of the Barbarous People. *Hier. Script. Eccl.*

PARAPHRASE on the COLLECT for St. Matthias.

O Almighty God, who didst, by thy Divine Power, direct the Lot, whereby *Matthias* was chosen one of the Apostles, in the Place of *Judas Iscariot*, who had forfeited it by Treason against his Master; We humbly beseech thee, that thou wouldst, by thy good Providence, order, that all False-Teachers be kept out of the Church, and that they may not poison the Souls of the Faithful by False-Doctrine, but that it may be always under the Direction of good and Orthodox Ministers: Which we ask, for the sake of Jesus Christ. *Amen.*

PARAPHRASE on the EPISTLE. ACTS I. 15.

I. Some Day between the *Ascension* and the Feast of *Pentecost*, when the Christians were gathered together in an Assembly consisting of about an Hundred and twenty Persons, the Eleven Apostles being there, as the Principal and more Honourable Part of the Congregation; *St. Peter*, as being the Elder Person among them, bespoke the Company after this manner: My Brethren in the Apostleship, and Faith of Christ; There are some eminent Passages in the *Psalms* of *David*, written by the

Inspiration of the Holy Ghost, which relate to *Judas*, who betrayed our Lord to the *Roman* Soldiers, who were sent to take him; which perfidious Action he basely committed, tho' he stood in the same nigh Relation which we did to him, being one of his Twelve Disciples, whom he had prepared and instructed for the Preaching of the Gospel. **II.** The Event of his Perfidiousness is sufficiently known to you all, how having received Money for his Treachery, by which a Piece of Land was bought, which he gained no Benefit by; for he, out of Despair, hanged himself; and, not being found till his Body was swollen, when he was cut down, his Guts burst out by the Fall. A remarkable Judgment upon so execrable a Wretch! This was a Matter of Fact known all over *Jerusalem*, and much talked of; and was one occasion, why the Field, which was purchased with *Judas's* Money, got the Name of *Hachel Dama*, or, *The Field of Blood*. Now, I say, there is a Prediction in the *Psalms* of this wicked *Judas*, as in the 69th *Psalm*, ver. 25. *Let his habitation be desolate, and no one to dwell in his Tent.* And again, *Psalm* 109. *Let his days be few, and let another take his Office*; or, according to the *Septuagint* Translation, *Bishoprick*. **III.** Now, in Pursuance to the Tenour of this Prediction, and the Intent of our Saviour's Institution, who himself chose Twelve Apostles, in Imitation of the Twelve Patriarchs, who were to be the Fathers of the Spiritual Seed, as they were of the Corporeal; let us appoint a New Apostle, who may be another Witness of our Saviour's Resurrection, out of the number of those have conversed with us all along from his Baptism till his Ascension. **IV.** To this Proposal they unanimously assented, and agreed upon two, *Joseph Barsabas*, otherwise call'd *Justus*, and *Matthias*; leaving it to be decided by Lots, which of these two should be the Apostle. Then they all joined in a short Prayer, to this Effect; We have done as much, as in us lies, to chuse two very worthy Persons for this great Charge, either of which, as far as we can see, has sufficient Abilities for it; but thou, O Lord, knowest the intimate Reccles of every Man's Heart, and the force of every Man's Talent, infinitely beyond what we can penetrate; do thou be pleased to direct the Lot now to be drawn, that it may fall on the Person who is qualified to do thee the greatest Service, and that he may fill the Apostleship, which *Judas* has forfeited by his Treason, for which God has call'd him to Account. After this, they put the Lots (as the Custom was) into the

Annunciation of the Virgin MARY.

apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbred with the eleven Apostles.

The GOSPEL. S. MATTH. XI. 25.

I. **A**T that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. II. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him. III. Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easie, and my burden is light.

(f) The Annunciation of * the blessed Virgin MARY.

Urn, they being two Scrouls; one a Blank, and the other inscribed with the Name *Apostle*; which last, upon the Drawing, came to *Matthias* his Share; and after this, he was reckoned as one of the Apostolical Order.

PARAPHRASE on the GOSPEL. S. Matth. XI. 25.

I. Our Saviour having denounced many very severe Judgments against some Cities of *Judea*, for their Incredulity, after his doing so many Miracles among them, addressed himself to God, in this manner: O my Heavenly Father, the Great Creator and Governor of Heaven and Earth, I return thee hearty Thanks for this great Demonstration of the Wisdom of thy Providence, in that thou hast not revealed the Principles of the Religion which I preach to the Learned and Sagacious of the World, whose great Character might be apt to have recommended it to others, but hast first discover'd it to Mean and Illiterate Persons, whom thou hast ordained to propagate it to the World, notwithstanding all the Disadvantages they labour under: This thy good Pleasure, which is governed by the justest Reasons, has appointed. II. All that vast Plenitude of Power which is originally in the Father, is derived to me his Son; and the Natures both of the Father and the Son, are known to themselves alone; excepting only some to whom they are pleased to reveal something concerning it. III. If any one of you be grievously oppressed by the Burden of his Sins, and pained with the Stings of a wounded Conscience, let him have recourse to my Merits for Succour; I will intercede for his Pardon with God, and make his Conscience easie to him. You of the Jewish Nation, that have been long accustomed to the Slavery of the Ceremonial Law, take my more agreeable Religion upon you; become Disciples to me, who will not be such a haughty supercilious Master to you, as the Pharisees are, but will inform you, in all the Precepts of True Religion, with Gentleness and Humility: And this, I must tell you, will afford you the Comforts of a good Conscience in this World, and Eternal Happiness in the next: You need not be afraid of any insuperable Difficulties, and rigid Severities, in my Institution; for, tho' this may be, in some sense, call'd a Yoke, it is but a gentle one, and which may with much more Easiness be born, than the Load of the Judaical Ceremonies.

VARIOUS READINGS.

* Introit.

Lord, I am not high-minded, &c. Psal. 131.

Glory be to the Father, &c.

As it was in the beginning, &c.

1 B. Edw. VI.

NOTE.

(f) *Annunciation.* J This Day is appointed by the Church, in Memory of the Blessed Virgin, and particularly of the Message of the Angel to her, concerning her being to bring forth the Messiah our Blessed Lord. This Holy Person was a Young-Woman of the Tribe of *Judah*, who derived her Pedigree from King *David*, the Branches of that Royal Family, after many Descents, being reduced to a low Degree of Fortune. Some ancient Writers of the Church do write, That her Father's Name was *Joachim*, and her Mother's *Anna*: *Epiph. Hæres. 9.* There was a Tradition, which pretty much obtained about 500 Years after Christ, That the Blessed Virgin, at Three Years old, was

brought to the Temple, and educated under the Direction of the High-Priest, till the Time of her Espousals: *Greg. Nyss. de Christ. Nat. Joh. Damasc. Orthod. Fid. cap. 13. Evod. apud Niceph. lib. 2. cap. 3.* But the first Relater of this odd Piece of History is *Gregory Nyssene*, who wrote about the Year 370: For the latter Greek and Latin Authors have taken it upon Trust, without any Examination, from him; as being very fond of supporting the Truth of this Story, to give the better Countenance to Vows of Virginity, and the Institution of Nuns, which have been so frequent in the late Ages. But *Gregory* speaks of this Story, as if he himself did not believe it; he says, he had it out of an History of an uncertain Author, of whom no body could tell who he was; and says no more in its favour, than that it is not altogether absurd, as the Stories in such Apocryphal Authors used to be.

Some have thought the Blessed Virgin was of the Tribe of *Levi*, because of her being Kin to *Elizabeth* who was Wife to *Zacharias* a Priest, who they thought was to marry into his own Tribe: But that is a Mistake, and the Priests might marry into whatever Tribe they pleased, *Exra ii. 16.* And if *Zacharias* marry'd a Wife out of the Tribe of *Judah*, the Virgin *Mary* being of that Tribe, and her nigh Relation, might be Kinswoman to *Elizabeth*, without being of the Tribe of *Levi*. Besides, there is an ancient Tradition, That *Mary* was an only Child, and Heir to her Father's and Mother's Goods, *Epiph. contr. Antidic.* and therefore was espoused to *Joseph*, as the next of Kin, according to the *Mosaic* Law, *Numb. xxxvi. 6.* which will necessarily infer her to be of the same Tribe with *Joseph* her Husband. That *Joseph* was a Widower, when he was espoused to the Blessed Virgin, and had several Children by his first Wife, is the unanimous Opinion of all the Greek Fathers for the first Ages: *Orig. in Mat. 13. Euseb. Hist. lib. 2. cap. 1. Epiph. Hæres. 28. 78. Greg. Nyss. de Resur. Christi Or. 2. Theoph. in Mat. 27.* and of many of the *Latins*, *Hil. in Mat. 1. Ambros. in Gal.* for these generally supposed, that those called our Lord's Brethren, in the Gospel, were *Joseph's* Children by his first Wife. But, after all, *St. Jerom* says, This Story they learn'd from Apocryphal Books of no Authority, and that our Lord's Brethren were his Cousins-Germans, *Hieron. in Mat. 12.* To the same Opinion *Theodoret* assents, *Theod. in cap. 1. Gal.* Which of these Opinions is the most probable, I will not pretend to determin. But, that she was Fifteen Years of Age at the Time of her Espousals with *Joseph*: As some of the Ancients, from Tradition, do affirm it. *Greg. Nyss. Orat. de Christ. Nat.* so it may not be unreasonable to suppose it to be true; that being the usual Time of Marrying Young-Women, among the Jews. The Ancients assigned several Reasons to evince the Necessity of the Marriage of the Holy Virgin, before her bringing forth our Blessed Lord; which may have their Weight. One Reason is given by *Ignatius*; That the Devil might not know, but that her Child was born from Wedlock, and not of a Virgin. Another Cause is alledged by *St. Ambrose*; That she might avoid the Reproach of those, who did not know she was Impregnated by the Holy Ghost. Some time after her Disposition to *Joseph*, it was declared to her by an Angel, That she should bring forth One, who should be the Son of God, and who should have an Everlasting Kingdom, *Luke i. 32.* and that this Extraordinary Off-spring, which should be born of her Body, should not be produced, after the usual Way of Human Conceptions, but, by the Overshadowing of the Holy Ghost, *Luke i. 35.* The Holy Scriptures record of her, That she was a Person eminent for Devotion, and holy Contemplation; for the observing and remarking the extraordinary Occurrences concerning

Annunciation of the Virgin MARY.

The COLLECT.

WE beseech thee, O Lord, pour thy grace into our hearts, that as we have known the incarnation of thy Son Jesus Christ by the message of an angel; so by his Cross and passion we may be brought unto the glory of his resurrection, through the same Jesus Christ our Lord. *Amen.*

† Have known Christ thy Son's incarnation, by the message, &c. O. C. P.

For the EPISTLE. ISAIAH VII. 10.

I. Moreover the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. **II.** And he said, Hear ye now, O house of David, Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign, Behold, a virgin shall conceive and bear a Son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

The GOSPEL. S. LUKE I. 26.

I. AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man, whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. **II.** And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God.

And

cerning her Son, and pondering them in her heart, Luke ii. 19. for keeping his wife sayings in her heart, ver. 51. By her frequently following after him to hear his divine Sermons, *Matth. xii. 26.* *Mark iii. 32.* *Luke viii. 20.* And lastly, by constantly joining her self, in the Publick Devotion with the Apostles, *Acts i. 14.* There was a Tradition in the Church, That she travelled with St. John to Ephesus: For the Fathers of that Council, in an Epistle of theirs to the Clergy of Constantinople, mentioning Ephesus, say, *In which John the Divine, and the Deiparous Virgin Mary, some time dwelt.* *Act. Eph. Conc. c. 26.* There are various Opinions about the Time of her Death, some placing it in the 58th Year of her Age, some in the 72d, but most in the 62d or 63d Year of her Age, and in the Year of Christ 48. Some Writers, both in the Greek and Latin Church, tell a strange Story about her Assumption into Heaven, and that with great variety in their Relation; some affirming her, To be conveyed thither alive, like Enoch, and Elias. Others, That after her Death, she arose again, and was carried triumphantly into Heaven: *Met. de Transf. Vir. Niceph. Hist. lib. 2. cap. 21.* But as all the Legendary History of this Translation is taken out of Apocryphal Books, it deserves not much Credit; and, tho' the Church of Rome has adopted this Story, of the Assumption of the Blessed Virgin, in her Belief and Worship; yet the Authors which support this History, are condemned by all the learned Authors of that Church. I must needs say, this whimsical Notion is of considerable Antiquity, for 'tis undoubtedly as old as Epiphanius's Time; but that Author, in his Relation of this Matter, says, "He will do nothing to depreiate the Honour of the Virgin, and therefore will not give his Assent to that Opinion, nor yet contradict it, but rather acquiesce in the Scriptures, which say nothing of it: *Epiph. Hares. 78. §. 11.* And I wish the Church of Rome had been as modest as this Writer, who is the best Author which they can quote, for any thing relating to this Matter.

PARAPHRASE on the COLLECT for the Annunciation, &c.

O Lord, we humbly pray, that thou wouldst be pleased to infuse such a measure of Grace into our Hearts, that whereas thou hast vouchsafed to make known thy Son Jesus Christ's Incarnation, by a Message of an Holy Angel sent to the Blessed Virgin, so we may behave our selves with that Obedience to thy Commands, that we may, through the Merits of his Cross and Passion, obtain that Everlasting Glory, which his Resurrection has given us the most comfortable Hopes that we shall enter into: Which we earnestly desire, for the sake of the same Jesus Christ our Lord, *Amen.*

PARAPHRASE on the EPISTLE. Isa. VII. 10.

I. The Kingdom of Ahaz being infested by Invasion of a Foreign Power, the Prophet Isaiah had afforded him some Comfort, in predicting the Removal of the sad Calamity: Which Ahaz distrusting, God promised him to confirm the Prediction, by any Miracle he should desire: Ask (says he) for any Miracle to be done, in Confirmation of what is foretold, and it shall be done, in any Part of the World, from the Sky to the Abyss. Ahaz surlily replied, That his Case was so desperate, that no Deliverance could be wrought for him, and therefore he would not put God to the Expence of doing a Miracle to no Purpose. **II.** The Irreligious Temper which was discovered in this Prince, by this Expression, raised some Commotion in the Mind of the Prophet, which made him express himself to Ahaz after this manner; O Prince, who do partake of the Blood of David in your Extraction, but not of his Piety, you shall be forced to hear one thing more which I have to say to you: Have you as contemptuous Thoughts of your Maker, as of your Subjects? And have you no more Regard to the Predictions of God himself, than to the ordinary Warnings of his Prophets? Since you will not ask for a Miracle to be done, in Confirmation of my present Prediction, I will foretel one, and that the greatest of Miracles, which shall be done in your Kingdom; A Virgin shall Conceive without any Carnal Knowledge of a Man; and the Son which shall be born of her, shall be Immanuel, or, God with us: He shall be fed, for some time, with Milk and Honey, the Food of Children, till he arrive to riper Years.

PARAPHRASE on the GOSPEL. S. Luke I. 26.

I. It was now six Months, after Elizabeth was with Child of John the Baptist, when the Angel Gabriel, a blessed Spirit of chief Rank among the Celestial Orders, was sent by God unto Nazareth, a City of Galilee, upon a special Message to a young Virgin, whose Name was Mary, she being lately betrothed to one Joseph, who, tho' but of mean Circumstances, was of direct Descent in the Royal Davidical Line. The Angel appearing before her in the Room where she was, addressed to her with this Salutation; All Happiness attend you, O Blessed Virgin! who stand in such great Graces with Almighty God; he reserving peculiar Degrees of Honour for you, O the Happiest of all Women that ever were, or ever shall be! **II.** The Virgin was not a little surprized at so strange an Appearance; and was in a like Confusion to think, what should be the meaning of this so unusual Salutation. But the Angel encouraging her, bade

Saint MARK'S Day.

And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his Name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. **III.** Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. And behold, thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren. For with God nothing shall be impossible. **IV.** And Mary said, Behold the hand-maid of the Lord; be it unto me according to thy word. And the angel departed from her.

(g) Saint * MARK'S Day.

The COLLECT.

O Almighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist saint Mark; Give us grace, that being not like children carried away with every blast of vain doctrine, † we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. *Amen.*

hade her not be in so great a Concern, for nothing should turn to her Prejudice, but, contrariwise, to her very great Honour and Satisfaction, which God designed for her by this Message: For thou shalt Conceive (says he) at this Instant, and bring forth a Son, whose Name shall be *Jesus*: He shall be the Greatest Personage that ever appeared in the World, being the Son of the Most High God; and, being derived from *David's* Family, he shall be placed upon the *Davidical* Throne, to reign over the *Israelites*; and however, shall not only enjoy a Temporary Empire, as the other Kings of *Israel* and *Judah* have done, but shall reign for ever. **III.** The Virgin *Mary* replied, That she could not yet understand to what Purpose these Words tended; or how it was possible, that she should have a Child, she never having Comforted with a Man. The Angel proceeded to tell her, That this was to be brought about, not by the ordinary Course of Nature, but in a very miraculous manner, she being to be impregnated by the Energy of God's Holy Spirit, and upon that Account her Child should be styled, *The Son of God*. And I have this further to add, for your Information, That your Cousin *Elizabeth*, notwithstanding her great advance in Years, and having all her Life-time before been barren, is Six Months gone with Child. Now as, according to the usual Course of Nature, this seemed an impossible thing; yet when God Almighty is pleased to interpose, he can make it as possible for you to Conceive without Conversation with a Man, as it was for her to be with Child in her Old Age. **IV.** The Blessed Virgin with great Modesty and Humility, replied, That God Almighty might dispose of her, according to his Allwise Pleasure; and that she should be willing to submit to this, or any other of his Providential Dispensations, which he should think fit to lay her under. And with this the Angel disappeared, having performed his Commission.

VARIOUS READINGS.

* Introit.

Lord, I call upon thee: haste thee unto me, &c. *Psal.* 141.

Glory be to the Father, &c.

As it was in the beginning, &c.

1 B. Edw. VI.

† But firmly to be established in the truth, &c. *O. C. P.*

NOTE.

(g) *Saint Mark's Day.*] There being several Marks mention'd in Scripture, it is not so easie to determin, which of them was the Evangelist, who is this Day commemorated by the Church. We read of one *John Mark*, mention'd *Acts* xii. 12. *Peter came to the House of Mary the Mother of John, whose Surname was Mark.* We read of another *Mark*, *Sister's Son to Barnabas*,

Col. iv. 10. We find likewise a *Mark* spoken of by *St. Peter*; *The Church which is at Babylon saluteth you, and so doth Marcus my Son,* 1 *Pet.* i. 13. Now that *John* surnamed *Mark*, and *Mark* the Kinsman of *Barnabas*, was the same Person, is evident from *Acts* xv. 37. where 'tis expressly said, That *Barnabas* determined to take with him (and his Collegue *St. Paul*) *John* whose Surname was *Mark*: For why should we think he should take another *Mark*, sooner than *Mark* his Sister's Son? So that 'tis plain, *John Mark* was the Associate of *Paul* and *Barnabas*, and the same who is so often mention'd in *St. Paul's* Epistles, 2 *Tim.* iv. 11. *Col.* iv. 10. *Phil.* 24.

It remains therefore the Question, Which of these two Marks was the Evangelist, *John Mark* the Companion of *St. Paul*; or the other *Mark* the Convert, or Son, as he is called, of *St. Peter*, and who was likewise the Attendant upon his Person? But Antiquity, if we have regard to that, will determin for the latter. For the most ancient Writers of the Church affirm, That *Mark*, in his Attendance upon *St. Peter*, wrote his Gospel at the Command of *St. Peter*; That that great Apostle supervised it after it was done, and recommended it to the Church under the Authority of his Name: *Clem. Alex. Stro. lib. 6. Euseb. Hist. lib. 2. cap. 15. Athanas. in Synops. Epiph. Har. 51. Hieron. Script. Eccles.* Upon which reason, *Tertullian* does not scruple to call his Gospel, *The Gospel according to St. Peter*: *Tertul. contr. Mar.* He wrote his Gospel in the Year of Christ 45, as *Eusebius* relates, *Euseb. Chron. A. D. 45.* He is supposed to be a Jew by Extraction, and that his Name was *Mordecai*: and he took *Marcus* as a Roman Name something like in sound; it being the Custom of the Jews so to do, when they travell'd from Home; as *Jesus* the Son of *Onias* was call'd *Jaso*, *Saul* was call'd *Paulus*.

He planted a Christian Church at *Alexandria*, and was the first Bishop of that Place: *Hier. Script. Eccl. Euseb. Eccl. Hist. lib. 2. cap. 15.* The Particulars of his Martyrdom are not mention'd by any very early Writers: *Beda, Ado, Nicephorus*, and *Metaphrastes*, say, That his Death was occasioned by an Insurrection of the Heathen Rabble upon him, as he was officiating in his Church at *Alexandria*, who tied a Rope about his Neck, and dragg'd him up and down the craggy Rocks by the Sea-side, till they had kill'd him.

PARAPHRASE on the COLLECT for St. Mark.

O Almighty God, who hast been graciously pleased to instruct thy Church by those Divine Truths and Doctrines contained in the Gospel written by the Evangelist *St. Mark*; We beseech thee to afford us thy Grace, that our Belief of those holy Truths may be bottomed upon so firm a Foundation, that we be not like Children, tossed to and fro, and carried about with every Wind of Doctrine, *Eph.* iv. 14. but that we may be established in the present Truth, 2 *Pet.* i. 12. which the Gospel has revealed unto us: And this we pray, for Jesus Christ his sake. *Amen.*

PARA-

Saint MARK's Day.

The EPISTLE. Ephes. IV. 7.

I. **U**Nto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things) II. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ. III. From whom the whole body fitly joyned together, and compacted by that which every joynt supplieth, according to the effectual working in the measure of every part, maketh encrease of the body, unto the edifying of it self in love.

The GOSPEL. S. JOHN XV. 1.

I. **I** Am the true vine, and my Father is the husbandman. Every branch in me, that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot

PARAPHRASE on the EPISTLE. Ephes. IV. 7.

I. God Almighty has been pleased to afford every one of us Christians very considerable Portions of his Holy Spirit, to some greater, and others less, according as is fittest for them; dealing them out to us in such Proportion, as our Spiritual Necessities, and the Good of Religion, does require. Therefore he does declare to us, in the Holy Scriptures, *Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men*, Psal. lxxviii. 18. Now since this Psalm is allowed to be Prophetical of the *Messias*, it being positively said here, That Christ has ascended on high; it supposes, that this Great Person had descended low, and conversed some time in these inferior Regions of the World, in a State of Abasement, and far beneath that glorious State of *Aetherial* Happiness which he dwelt in before. Neither must we think that there are two *Messias*'s; one who dwelt ignobly here upon Earth, without any Outward Splendour; and another, who is to descend gloriously from Heaven; there being but one *Messias*, our Blessed Lord, who descended from Heaven into this abject State, and afterwards gloriously ascended beyond the Confines of this visible World, that he might prepare us an Immortal State of Glory, for the Completion of our Happiness. II. And upon his going, he promised us the Assistances of the Holy Spirit, and has since made good his Word, by affording us many Supernatural Powers; bestowing upon some the Gifts of the Apostleship, and enabling them with an Inherent Power of performing Miracles, for the Confirmation of the Gospel; qualifying some, by the same Endowments, to be Evangelists, or Coadjutors to the Apostles, in their Ministry; enabling some to be Teachers and Instructors of those who are willing to receive the Gospel, in the Fundamental Points of Religion, to the End that the Holy Believers may be rendred more and more perfect, in the Knowledge of Gospel Truths; that those who labour in the Gospel, may thereby find a better Success and Fruit of their Labours, and that the whole Body of Christians may receive Improvement, in all Spiritual Concerns: So that Christianity may daily make more and more Advances, and overcome all the Difficulties which it struggles with at present, by the Disputes about the Jewish Ceremonies; and that all Christians may come to an Uniformity of Opinion and Practice, in all the Points of Doctrine which our Blessed Lord has delivered to us, and may grow up to a Perfect and Manly Stature; and not be, as too many of us have been, like Children, of a wavering and uncertain Judgment; sometimes mighty fond of a thing, and then growing weary of it, and slighting it: Which Fault is sufficiently evident in those, who have been perverted by the Doctrine of several False Teachers, who have drawn them in to very erroneous Opinions,

by their cunning Sophistry, with the like Slight as cheating Gamesters manage the Dice, to win Money from those Novices who are ignorant of their Fraud: But, on the contrary, you ought to profess the True and Genuine Doctrines of Christianity, which shews forth it self, not in Wrangling and Disputing, but in Charity and Good Works; that you may make a continual Improvement in Holiness, till you arrive to the Perfection of that Copy which Christ has set you, and be entirely united with him your Head. III. For all you Christians are Members of his Body, and Vitally united to him; for, as in the Natural Body, all the Limbs are so joined together, as that Nourishment is conveyed to every Part; and the Thriving of each Part, contributes to the Health and Strength of the Whole: So it is in the Mystical Body of the Church; the particular Graces, and divine Assistances, which are afforded to every particular Christian, tends to the Good of the whole Community, one Person edifying another, shewing him a good Example, and putting him in mind of something defective in himself, and which he may imitate, by seeing something more perfect in another.

PARAPHRASE on the GOSPEL. S. John XV. 1.

I. Our Saviour, having administered his Last Supper to his Disciples, before he rose from the Table, taking occasion, from the Cup which he then delivered, he illustrated the Unity, which he required among his Followers, by the Similitude of a Vine. The Prophet *Jeremy* (says he) mentions a noble Vine, Jer. ii. 21. and I am such an one, whom God the Father, the Great Vinitor, has planted in this World, that all the genuine Branches which shoot from me, might bring forth an excellent Fruit. Indeed, there will be some Branches which will be unprofitable ones, not bringing forth Grapes; I mean, formal Professors of my Religion, without any just Effect thereof shewn in their Lives; but such shall be cut off from me the Root, and shall not partake of the Beneficial Influences which the genuine Branches are Sharers in: But, as for all fruitful Branches, I mean, sincere and good Christians, those God prunes, and, by Exhortations, Counsels and Chastisements, renders them more profitable and fruitful. Indeed, as for your parts, you are so well grounded, by the Doctrine which I have preached to you, that you need not fear being cut off as unprofitable Branches, but you must expect to be pruned, and to undergo many severe Dispensations, in order to your being rendred better. Do you take a special care to be constant and stedfast in the Religion which I have been preaching to you, and do not fall off from it by any Persecution, and I shall not be wanting to afford you sufficient Assistances of my Grace, to enable you to discharge your Duty, and to bear all the Hardships, which you shall undergo for the sake of it: For, as a Branch cut

Saint PHILIP and Saint JAMES's Day.

cannot bear fruit of it self, except it abide in the vine; no more can ye, except ye abide in me. II. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. III. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Fathers commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

(b) Saint * PHILIP and Saint JAMES Day.

cut off from the Vine loses all the quickning Sap which keeps it in Life and Vigour; so likewise shall you (if you fall off from the Profession of your Religion, by reason of any Terrors or Dangers,) receive no Benefit by my Grace, nor Reward from my Promises. II. Now, since I am the Vine, and you are the Branches, you must understand, that there is a Vital Union between us both; and that Person, who adheres and keeps steadfast to me, shall have that Original Grace, which is inherent in me, communicated to him, so that he shall be abundantly prolific of Good Works, as a Vine-Branch is the more fruitful after good Pruning: For you must not be so vain, to think that you are able of your own selves to perform these, without the Assistance of the Supernatural Strength which I shall afford you: But if any of you fall off from me, you shall be like a withered dead Branch, fit for nothing but to be burnt. III. As long as you continue steadfast to my Religion, and inviolably observe the Doctrine and Precepts, which I have delivered to you, you shall receive so great an Encouragement of your Obedience, that whatsoever Petitions you put up to God, for the furtherance of his Glory, and the Salvation of your Souls, he shall vouchsafe to grant them. But indeed, the Honour which you can do God, is not so much the miraculous Effects which shall be consequent upon your Prayers, as the Fruits which you shall produce by a holy and exemplary Life; for this does bespeak you to be my Disciples, more than the Preternatural Powers which attend your Mission. As to my Love to you, you need not be anxious concerning that; for my singling out you for my Followers, above the rest of Mankind, is a sufficient Testimony of it; having shewed the like Degree of Love to you, as God the Father has to me, in sending me to preach the Gospel to the World. Now do you take a special care to merit this Love, and the Favour I have conferred upon you, by Obedience to my Commands. Be you as diligent in discharging the Commands which I have enjoined you, as I have done those which my Father has enjoined me; and this will entitle you to my Love, as my Obedience to God the Father, has recommended me to his Love. I have been the more large in speaking to you upon this Head, that, when I shall leave you, you may have a good Ground of Comfort to support you under those Dangers and Persecutions, which you may be exposed to.

VARIOUS READINGS.

* The Second Lesson,
Acts 8. unto, *When the Apostles, &c.*

Introit.

Behold how joyful a thing it is, &c. Psal. 138.

Glory be to the Father, &c.

As it was in the beginning, &c. 1 B. Ed. VI.

NOTE.

(b) Saint Philip and James.] Two Saints are commemorated by the Church this Day, the first whereof is St. Philip.

1. Of St. Philip.

St. Philip was born at *Bethsaida* a Town of *Galilee*, a barren Country of *Judea*, near the Sea of *Tiberias*, Joh. i. 44. Our Saviour, living in this obscure remote Place, was pleased to chuse his Disciples out of the plain ordinary Men of this Neighbourhood, who were mostly Fisher-men, by reason of the nearness of the Sea of *Tiberias*, which was a great Lake well stored with Fish, and which therefore invited many of the neighbouring Inhabitants to take upon them that Profession. He was the next, after St. Andrew and St. Peter, call'd to the Apostleship, and, as some think, before them; the other, after their first Call, returning to their Employ. He was the Person to whom the *Greeks* applied themselves, that they might have

some knowledge of the Messiah, John xii. 20. 'Twas he, whose Curiosity led him to know more of the Divine Nature, than our Saviour was willing to reveal unto him, in his Address to him, Lord, shew us the Father, and it sufficeth us, John xiv. 8. To whom our Saviour returns this gentle Rebuke; Have I been so long with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father. After our Saviour's Ascension, he is recorded to have preach'd the Gospel in the Higher Asia: Niceph. lib. 2. cap. 29. Others will have him to have joined with St. Bartholomew, in preaching to the *Scythians*: Metaphor. in Vir. Isidorus says, he converted the *Galls*; but 'tis probable he means the *Galligræci*, or Inhabitants of *Galatia*: Isid. de Vir. Sanct. His last preaching before his Death, was in *Hierapolis*, a City of *Asia Minor*, now call'd *Aleppo*, where he underwent his Martyrdom, as St. Chrysostom writes, Chrys. Hom. in Sanct. And Eusebius expressly says, That Philip the Apostle having preached the Gospel at *Hierapolis*, was crucified; and whilst he was fastned to the Cross, was kill'd by Stones thrown at him: Euseb. in Chron. The latter Writers say, That the People of the Place were wrought up to this Rage against him, for killing, by his Prayers, a great Serpent which they worshipped. But this Story seems to be fabulous, partly, because this Matter of Fact is not recorded in any good Author, and was never heard of till many Centuries after Christ; and partly, because it does not appear that the *Phrygians* were addicted to any such monstrous Worship, they being infected by an Idolatry of another kind. Euseb. Prep. lib. 2.

2. Of St. James.

The Saint which is this Day commemorated, is commonly call'd by the Name of *James the Less*. The reason of this Com-pellation was, either because he was less in Personage, as some have imagined; or, most probably, because he was younger than the other, and not so much advanced in Years when he came to the Apostleship. He was the Son of *Alphaeus*, otherwise call'd *Cleophas*, Luke xxiv. 18. Joh. xix. 21. and is, for Distinction-sake, call'd the Brother of the Lord, Gal. i. 19. He was, after our Saviour's Resurrection, constituted Bishop of *Jerusalem*, and seems to have presided in the first Council held there, Acts xv. and to have directed the Debates of the Apostles, concerning the Jewish Ceremonies. There is mention made of him, and that too as of the Brother of Jesus Christ, by Josephus, who says, He was deliver'd up to be stoned, by the Cruelty of *Ananus* the High-Priest, whose Death gave great Dissatisfaction to the good People of the City: Joseph. Ant. lib. 20. cap. 8. There was an extraordinary Opinion of his Sanctity, throughout all the City of *Jerusalem*, where he liv'd; from whence he got the Surname of *the Just*. His Martyrdom is recorded by the Ecclesiastical Historians, after this manner: The Scribes and Pharisees, being impatient at the great Growth of Christianity in *Judea*, were resolv'd to set upon St. James, and by Menaces force him to renounce that Religion, publicly before the People. And the better to do this, they hurry'd him up into a Gallery of the Temple, and would oblige him to make a Recantation before a Multitude of People, who were gather'd together, upon the Rumour which was spread abroad concerning this Matter. But, instead of Denying Christ, he made a Publick Confession of him before that great Assembly; who thereupon almost unanimously cried out, *Hosanna to the Son of David*. Which so enraged the unbelieving Jews, that they threw him down headlong from the high Place, which they had set him on. But being not quite kill'd by his Fall, he prayed to God, for Forgiveness to his Murderers. However, this did but enrage his spiteful Persecutors the more; and one of them, being a Fuller, and having in his Hand a Staff, which he made use of in his Trade to beat his Cloth in the Scouring, he struck him over the Head therewith, and kill'd him outright. Euseb. Hist. lib. 2. cap. 2.

P A R A -

Saint PHILIP and Saint JAMES's Day.

The COLLECT.

O Almighty God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life, † that following the steps of thy holy Apostles, saint Philip and saint James, we may stedfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. *Amen.*

† As thou hast taught S. Philip and other Apostles, through Jesus Christ our Lord. O. C. P.

The EPISTLE. S. JAMES I. 1.

I James a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. II. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. III. Let the brother of low degree rejoyce in that he is exalted; but the rich in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tryed, he shall receive the crown of life, which the Lord hath promised to them that love him.

The GOSPEL. S. JOHN XIV. 1.

I AND Jesus said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my Fathers house are many mansions;

PARAPHRASE on the COLLECT for St. Philip and St. James.

O All-powerful Creator, who being the only true God, it is eternal life to know thee, John xvii. 3. Give us Grace to have a perfect Knowledge of the admirable Pattern which our Blessed Lord has left us in this World, and that we may always acknowledge him to be the Way, the Truth, and the Life, John xiv. 6. and that following the Steps of thy holy Apostles, St. Philip and St. James, in all Holiness of Living, we may not walk in the broad way which leadeth to destruction, but the narrow Way which leadeth unto Life Eternal, Matth. vii. 13, 14. And this we pray, for the sake of Jesus Christ our Lord. *Amen.*

PARAPHRASE on the EPISTLE. James I. 1.

I. James, whom Almighty God has been pleased to make use of, as his Servant in the Ministry of the Gospel, being one of the Apostles of our Lord Jesus Christ, to all true Israelites, in whatsoever Country they live, wishes Health and Happiness.

My Christian Brethren,

I would not have you to be cast down, by the severe Persecutions which some of you are forced to undergo, but rather to be cheerful and well-pleased whilst you are under them; as considering that God is pleased to lay you under these Sufferings, to afford you an Experiment of the Truth of your Faith, when you stick close to the Profession of it, under such sharp Afflictions; and to strengthen your Souls, and to work you up to such a Firmness of Mind, is not to be attained, but by a long Exercise of Patience: Therefore I advise you, To bear up courageously under your Sufferings; that you may arrive, not to an ordinary degree of Patience, which many of the Heathens have been eminent for, but to the most consummate degree thereof, the true Christian Patience; so that there may be no Christian Virtue, but what you may be eminent in; there being many good Persons, who never had the Opportunity of exercising this Virtue. II. If any of you want such a just Prudence as is requisite for conducting your selves in these Times of great Danger, so as not either cowardly to deny your Religion, or rashly to run into Danger; let him pray to God for it, and he will not be wanting to afford him such a measure of it, as will

be sufficient to guide him in such Difficulties: For God is a very liberal Benefactor, and not only does great Kindnesses, but (what is not usually found elsewhere) he never upbraids Men with their receiving them; and when he has done a great many, he invites Men still to ask for more. But then it must be considered, that he that asks this, or any other Favour of God, must ask it with a hearty Faith in his Promises and Revelations, and not be fluctuating in different Opinions, sometimes pretending to be a Believer, and at other times an Infidel, as some Persons are: For such Halting Christians, are like the Sea-Waves, never fix'd or stable, but are blown about as every Puff of Wind happens to drive them. For a Man that is of two Minds, will stand to neither. III. As to the Poorer sort of Professors of our Religion, let them not repine at the Lowliness of their Circumstances; but rather let them rejoyce, that God has been pleased to honour them so highly, as to make them Professors of so Noble a Religion. And as for the Rich, let them not pride themselves in their Abundance, nor let them value themselves upon it; but please themselves, that they have mortified their former Pride, and put on that Meekness and Humility which Christianity has taught them; they being now thoroughly affected with the Shortness of Human Life, and the Vanity of all Human Enjoyments; for this is the Lesson which Christianity teaches us. As in a hot Summer's Day, a Flower, or tender Plant, which flourishes in the Morning, is withered by Night; so Riches, and all the Enjoyments of this World, pass off with a like Velocity, and Men can enjoy them but a very little Time, in Proportion to that Eternity which is to come after. Therefore, he ought not to be call'd the Happy Man, who has a great Estate, and an Abundance of all Worldly Enjoyments; but he is the Happy Man, who having Afflictions, bears them with Patience: For God sends these only for his Trial; and when his Probation is over, he shall be amply rewarded for his present Sufferings, by a Crown of Everlasting Happiness; nay, with one of the brightest Crowns of Heaven, which are allotted for those who have demonstrated their Love to God, by Suffering for his sake.

PARAPHRASE on the GOSPEL. S. John XIV. 1.

I. Our Saviour, the Night before his Passion, thus spake to his Disciples: I would not have you, my dear Followers, be

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Saint BARNABAS the Apostle.

sions; if it were not so, I would have told you. I go to prepare a place for you: And if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, there ye may be also. And whither I go, ye know, and the way ye know. II. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. III. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father? Believeest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of my self; but the Father that dwelleth in me, he doth the works. IV. Believe in me, that I am in the Father, and the Father in me; or else believe me for the very works sake. Verily, verily I say unto you, He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

(i) Saint *BARNABAS the Apostle.

over-concern'd for my Sufferings, which will shortly come upon me, and for my going from you; but one thing I must leave with you, to bear you up in your Troubles, and that is, firmly to believe and trust in me, as you do in God the Father; for you may rest your selves assured, that I will do all things that are proper and convenient for your Good and Happiness. Do not you doubt, but that you shall be invested with a very great Degree of Glory in Heaven, where God my Father dwells; for in that his House, there are a great many very glorious Apartments; and if there were not, I would have discover'd it to you, in my long Converse with you: Now, to take up one of these glorious Seats for you, I, as your Harbinger, am going to Heaven; designing to return to you again, to conduct you to your State of Happiness, which I have prepared for you. You know that Heaven is the Place to which I am a-going, and I have sufficiently informed you of the Way which leads you thither. II. St. Thomas, who, by his Natural Temper, was difficult to credit any thing that was strange and unusual, interposed and said, Master, we cannot so easily understand your Meaning; not knowing any thing of the Place you talk of going to, much less do we know the Way that leads to it. Then Jesus said, I am the Way that leads to Heaven, or the State of Happiness, which I am speaking of. Truth, and Eternal Happiness, are to be attained only by the Methods which my Religion proposes; and the Fruition of God the Father, is only to be come at by my means. Then St. Philip put in, desiring him, That, since so great Happiness was to be obtained by the Vision of God, he would be pleased to exhibit to them a Sight of that Glorious Being, which will (says he) be a mighty Satisfaction to us. Our Saviour replied to him, That, if they had been sufficiently acquainted with him, (as they have had Opportunity enough) they had not been ignorant of the Father, whose Image he bears, and whose Nature he does partake of. Do not you verily believe, that there is a very intimate Degree of Union between the Father and My Self, by his being continually present with me, in confirming the Doctrine which I teach, by vesting me with a continual Power of doing Miracles. IV. If you will not give credit to my Words, credit the mighty Works which I do, which can proceed only from God. Indeed, this must occasion a great Degree of Wonder and Surprise in you, that I should, upon all Occasions, when I please, have the Divine Power to assist me in performing so great Miracles: But I must let you know, That if you continue Faithful Believers of the Religion I teach, and shall not fall off through Terror at my Sufferings, ye shall be able to do greater Miracles, after the Descent of the Holy Ghost upon you, than any you have seen me do; for you shall readily speak with all manner of Tongues, which you have not learn'd. And if you shall beg of the Father in my Name, to be enabled to do any Miracle, or great Work, however difficult or strange it be, you shall have Power granted you to effect it; and herein God the Father will be highly honoured by the Glory which shall redound to me his Son, by the Success of my Religion, and the Greatness of the Miraculous Power which I shall confer upon

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you, in order to the promoting it. But when ye shall ask this of the Father, you must remember always, to request it of him for my sake, and then you shall not fail of obtaining whatsoever is necessary for the carrying on that great Work of the preaching the Gospel which you are engaged in.

VARIOUS READINGS.

* At Mattens.
The Second Lesson, *Acts* 14, unto the end.
Introit.

I cried unto the Lord with my voice, &c. *Psal.* 142.

Glory be to the Father, &c.
As it was in the beginning, &c.

At Even-Song.

The Second Lesson, *Acts* 15, unto, *After certain Days*: 1 B. Ed. VI

NOTE.

(i) *Saint Barnabas.* St. Barnabas was of Jewish Extraction, tho' born in the Island of Cyprus, being descended from Parents of the House of Levi who had settled in that Country, *Acts* iv. 36. He was sent to Jerusalem to perfect his Studies in the Jewish Law, under the Tuition of Gamaliel: *Luc. Presb. de Steph. Protom.* Some of the most ancient Writers do affirm, that he was one of the Seventy Disciples sent out to preach by our Saviour, *Luke* x. 1. *Euseb. Eccl. Hist. lib. 2. cap. 1. Epiph. lib. 1. cap. 21.* He readily complied with that Injunction of the Apostles, for throwing all their Wealth into a Common-Bank, for the better Propagation of the Gospel, by selling his Land, and laying the Money at the Apostles feet, *Acts* iv. 37. which some Authors say, was not a little Field, but a very large Estate in Cyprus: *Metaphras. die 11 Maii.* His first publick Employ in the Ministry, was to settle a Christian Church at Antioch, several Jews in that City being well-disposed to the Faith in Christ, by the Conversion and Preaching of some Christians, who were scattered abroad, upon the Persecution which arose about Stephen, and had fled to that City. Here his Labours had great Success; and the Converts multiplying upon him very fast, he goes to Tarsus to bring Paul thither, to be his Fellow-labourer in that great Work of the Conversion of so populous a City. Here God blessed their joint Labours with wonderful Success, the Number of the Faithful growing so considerable, as to be distinguished first by the Name of *Christians* in that City, *Acts* xi. 22, &c. After some time of their continuance here, by the particular Direction of the Holy Ghost, *Niger, Lucius* and *Manan* were appointed to take care of the Churches in Antioch; and Paul and Barnabas were separated, to preach the Gospel to the Gentiles at a more remote Distance, *Acts* xiii. 12. Which they accordingly did, planting many Churches in *Asia Minor*, for the space of three Years travelling and preaching together. At last there happened

Saint † **BARNABAS** *the Apostle.*

The COLLECT.

O Lord God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the holy Ghost; || Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord. *Amen.*

|| Let us not be destitute. O. G. P.

For the EPISTLE. ACTS XI. 22.

I. Tidings of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who when he came, and had seen the grace of God, was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the holy Ghost, and of faith, and much people was added unto the Lord. II. Then departed Barnabas to Tarsus for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people; and the disciples were called Christians first in Antioch. III. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

The GOSPEL. S. JOHN XV. 12.

I. This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. II. Henceforth I call you not servants; for the servant knoweth not what his lord doth: but

a Contention between them, which occasioned them to part asunder, and preach separately; which God ordered for the Good of the Church, the Gospel being farther propagated by their single Preaching, than it would have been by the conjunct Labours of two such eminent Apostles. After this, he is said to have settled the Gospel in his Native Country of Cyprus; and sailing from thence into Italy, to have planted Christianity in Milan, not being suffered to come to Rome, by reason of the Edict of Claudius, which had prohibited all Jews to come into that City. He is supposed to be the Author of an Epistle, abounding with pious Instructions, tho' very full of Allegories, according to the Way of Writing used by the Jews. It was allowed for a genuine Piece of St. Barnabas, by some of the best Criticks among the ancient Fathers, and who lived nearest to the Apostolical Times; by St. Clement of Alexandria, Strom. lib. 2. by Origen. lib. 1. contr. Cels. and by Tertullian, de Pudic.

PARAPHRASE on the COLLECT for St. Barnabas.

O Lord the Almighty God, whose Holy Spirit did endow the Apostle Barnabas with such extraordinary and supernatural Gifts, as made the Heathens confess, that there was a Divine Power inherent in him; We beseech thee to afford us a Share of the diversity of Gifts of thy holy Spirit, so far forth as thou shalt judge necessary for our Salvation; and give us Grace likewise to make use of those Talents which thou hast imparted to us. All which we ask, for the sake of Jesus Christ our Lord. *Amen.*

PARAPHRASE on the EPISTLE. ACTS XI. 22.

I. The joyful News of the Heathens receiving the Gospel in several Places, having reached the Ears of the Believers at Jerusalem; they desiring as much as they could to forward this great Work, sent Barnabas to several Cities, to confirm the Faith of the Believers, in a large Circuit as far as Antioch. Who, when he was come to that great City, and had seen what a great Number of Converts were made in that Place, he was extraordinarily rejoiced; and he made an Exhortation to them, That they would continue with Constancy in that Faith of Jesus Christ, which they had so readily received. For Barnabas was a very pious Person, who was endowed with many eminent Gifts of the Holy Ghost, and of great Zeal for Propagating the Gospel;

and, by his means, many more Converts were made after his coming thither. II. After this, Barnabas took a Journey to Tarsus, to have some Conference with St. Paul. Where having met him, he persuaded him to come to Antioch, to carry on the Conversion in that City. At which Place they continued a Twelve-month, preaching in the Publick Assemblies, converting many Persons to the Faith, and confirmed others; so that making so considerable a Body of Men, as to be remarkably distinguished, they were first in that Place called Christians. III. Now one of the Persons who came from Jerusalem, of the Assembly there, being endowed with the Spirit of Prophecy, did predict, That there should be a great Famine over most part of the then known World; which accordingly came to pass, as he had foretold, under the Reign of the Emperor Claudius. Wherefore the Christians, judging that their Brethren in Palestine would be more particularly affected by it, they resolved to buy up Corn in Egypt, and sent it by Barnabas and Saul; that they might deliver it to the Pastors of the several Congregations, to be distributed among those that wanted it, according to their Discretion.

PARAPHRASE on the GOSPEL. S. JOHN XV. 12.

I. Whereas it is customary with all celebrated Doctors, to have one particular Precept, to be a Symbol to their Followers, to distinguish them from the Scholars of other Masters; tho' I have made it my business to furnish your Minds with a great number of very excellent Precepts, yet there is one above all the rest, which I must particularly enjoin you, which I call my peculiar Command, and which you must evidently distinguish your selves by, from all other Sects of Religion, and that is, *To love one another*; and this, not with the common Degrees of Friendship, but with such a Sincerity and Heartiness, and Ardour of Affection, as I have discovered in my Love to you. For certainly, if any Love in the World was hearty and real, mine to you is such, which I design to seal with my Blood; and 'tis impossible to afford a greater Assurance of the Sincerity of one's Affection to his Friend. But then you must not think, to partake of the Benefits of this high Degree of my Friendship, which I have shewn you, unless you continue obedient to those Commands, which I have enjoined you. II. Indeed, when you first became my Followers, you put your selves under me, as my Servants and Scholars; but I have rather entertain'd you as

Saint JOHN Baptist's Day.

but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my Name, he may give it you.

(k) Saint * JOHN Baptist.

The COLLECT.

Almighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour || by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake, through Jesus Christ our Lord. Amen.

|| Py preaching of Pennance. O. C. P.

For the EPISTLE. ISA. XL. 1.

I. Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lords hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make strait in the desert a high way for our God. **II.** Every valley shall be exalted,

Friends and Intimates: I did not make you keep a distance from me, but admitted you into the closest Familiarities and Confidences, entrusting you with the Secrets of Heaven, which were communicated to me by God the Father. And this I have done for your sakes; not by Constraint, and by importunate Application from you, but out of my meer Good-will I have prevented your Desires therein, and put you into the Way to Happiness, so that, by God's ordinary Grace, you cannot miscarry; whereby you are enabled to bring forth very great Fruits in the Gospel, which shall be beneficial to your selves, and many others, in future Ages: And besides, you shall have such an Interest, on my Account, in God the Father, that he shall answer your Prayers in whatsoever you shall desire, that may be serviceable to those great Ends which you shall pursue.

with a Leathern-Girdle, *Matth. iii. 4.* He seemed to be an Imitator of the Prophet *Elijah*, who lived a Life of a not much unlike Nature; whereupon the Prophetical Predictions of him give him the same Name, *Mal. iv. 5.* He had a Divine Commission, by the Holy Spirit of God, to administer the Right of Baptism to those who repented them of their Sins, *Luke iii. 2.* and our Saviour was pleased to confirm the Truth of his Mission, by partaking of that holy Ceremony at his Hands, *Matth. iii. 13.* the Baptist at the same time acknowledging him to be the *Messias*, *Luke iii. 16.* He was imprisoned by *Herod*, for preaching against his Incestuous Marriage with *Herodias* his Brother's Wife; and afterwards, by the Arts of that disobliged Woman, was beheaded, *Matth. xiv. 6.*

This Festival was anciently observed in the Church; for *Maximus Taurinensis*, who lived about the Year of Christ 400, mentions it.

VARIOUS READINGS.

* Proper Lessons at Mattens.

The First Lesson, *Mal. 3*, unto the end.

The Second Lesson, *Mat. 3*, unto the end.

Introit.

Hear my Prayer, O Lord, &c. *Psalm. 43.*

Glory be to the Father, &c.

As it was in the beginning, &c.

Even-Song,

Malach. 3, unto the end. *1 B. Edw. VI.*

NOTE.

(k) *Saint John Baptist.* The Church has celebrated the Nativity of this Saint, as she has done the Martyrdom or Day of Death of other Saints. For *St. John the Baptist*, tho' he laid down his Life for the Truth of his Preaching; yet he was not a Christian Martyr, as our Saviour's Apostles were, who suffered in Testimony of the Gospel of Jesus Christ. However, his Memory is celebrated by the Christian Church, because he was the Fore-runner of our Blessed Lord, and, by Preaching the Doctrine of Repentance, paved the Way for the Publishing the Gospel. His Birth was foretold by an Angel, and brought to pass after an uncommon manner, his Mother being past the usual Time of Child-bearing when she conceived him, *Luke i. 13.* His Office, of being the Harbinger or Fore-runner of Christ, was predicted by the Prophets: *Malachy* calls him, *The Messenger to prepare the way of the Lord*, *Mal. iii. 1.* And *Isaiah* calls him, *The voice of one crying in the wilderness, Prepare ye the way of the Lord*, *Isa. iv. 3.* He lived an austere and ascetical Life; and till the Time of his Preaching, took to a Retirement in the Wilderness, feeding upon Locusts, a sort of Grasshoppers in that Country, and Wild Honey which the Bees had made within the Hollows of Trees. His Apparel was suitable to this Hermetical Life, being only a rough Garment of Camels Hair, tied to him

PARAPHRASE on the COLLECT for St. John Baptist.

O All-powerful God, by whose All-wise Providence *John Baptist* was miraculously born of an aged Father and Mother, the Ministry of an holy Angel, and other wonderful Accidents attending it, *Luke i. 13.* and who was likewise sent to prepare the Way to the Gospel of our blessed Saviour, by preaching the Doctrine of Repentance; Give us Grace that we may copy after those excellent Rules, which his holy Doctrine and strict Life has reached out to us, that we may heartily repent of all our Sins, as he, by the constant Subject of his Preaching, exhorted us; that we, like him, may not be afraid to declare the Truth for the sake of any Terrors, but boldly rebuke Sin even in the most honourable Personages; and if thou art pleased to call us to it, may boldly lay down our Lives for Righteousness-sake. And this we pray, for the sake of Jesus Christ our Lord. Amen.

PARAPHRASE on the EPISTLE. Isa. XL. 1.

I. There is a particular Command given out by Almighty God, to those who are endowed with a Prophetical Spirit, That they should declare a very comfortable Message to the Children of *Israel* my peculiar People, after all the former Denunciation of Sufferings; and make known unto the Inhabitants of *Jerusalem* some very kind Intentions of God, That after very great Sufferings for the Sins of her People, God shall no longer punish her, she having suffered as much as God shall think fit to lay upon her, for the Punishment of her Offences. There shall, in God's goodtime, be heard the preaching of a certain Person, who is to be the Fore-runner of the *Messias*, who shall make his Abode in the Wilderness; and the Substance of his Message shall be, To exhort Men to prepare themselves for the Reception of the *Messias*, by repenting of their Sins, which they have for a long time indulged themselves in, and to quell and smooth those exorbitant and crooked Habits which they had contracted, the better to practise those gentle and peaceable Rules, which God, under that New Dispensation, shall give them. **II.** For then, as Pioneers are wont to level the Passages through which a Trium-

Saint JOHN Baptist's Day.

exalted, and every mountain and hill shall be made low, and the crooked shall be made strait, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth, but the word of our God shall stand for ever.

III. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The GOSPEL. S. LUKE I. 57.

I. **E**Lizabeths full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her, and they rejoyced with her. II. And it came to pass, that on the eighth day they came to circumcise the child, and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake and praised God. III. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-country of Judea. And all they that had heard them, laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. IV. And his

a Triumphant Prince is to make his Entry; so this Fore-runner of the Messias shall dispose the Minds of Men, by the Doctrine of Repentance, and leaving off their more flagitious Sins, which have made their whole Course of Life irregular, for their receiving the more excellent and strict Precepts of Life which the Messias shall lay down. And then Almighty God shall reveal himself more clearly by his *Logos*, and in a more glorious manner than ever he was wont to do by his *Schechinah*; and this not only to the Jewish Nation, but to all the Heathen World likewise. And tho' this may seem a very strange Truth to those, who think God has no Mercies in store, but only to the Jews; yet God Almighty has declared it to be so, and he will make his Words good. This Voice bade it be proclaimed aloud. And it was asked, what it was which was thus to be proclaimed aloud? Answer was made; That Human Nature was, in it self, a frail and mortal thing, and as perishable as the very Grass of the Field, which is withered by the Sun, and the Winds: But the Divine *Logos* which should be revealed, would be of Everlasting Continuance, and would improve these our frail Natures into an Immortal State of Happiness. III. O you Inhabitants of *Sion*, to whom this glorious Message shall be first delivered, do you get your selves up to the highest part of the Hill you dwell upon, (as Proclamations are usually made upon an Eminence,) and make known to all the World this wonderful Revelation which they have such a Share in: And do you, who are Inhabitants of the Lower-part of *Jerusalem*, speak out the same, with the strong Voice of a Cryer: Don't speak faintly, as Men who are not well pleased with what is revealed, but with a hearty Courage and Satisfaction in what you proclaim, and make known to all the Inhabitants of the Land of *Judea*, That God is revealed to all the World. He shall discover his Omnipotent Power, by planting a New Religion, in opposition to all the Force and Malice of Men, bringing about his great Purposes, with as much Assiduity and Diligence, as a Labourer works, when his Pay is ready as soon as he has done. And he shall protect and govern his New Church, with the like Care and Tenderness, as a Shepherd doth his Flock.

PARAPHRASE on the GOSPEL. S. Luke I. 57.

I. Nine Months being elapsed, from the Time that the Angel had promised that a Son should be born to *Elizabeth*, she fell

in Labour, and was delivered of a Son, she being then returned to her own House. This being very joyful News to the whole Family, soon reached the Ears of her Relations at a distance, who presently came to congratulate her upon this Occasion, and to be present at the Solemnization of the Circumcision. II. Which being performed, according to the Jewish Law, upon the Eighth Day, the Relations concluded, That his Name should be *Zacharias*, that being his Father's Name, he having as yet no Son who bore it. This was opposed by his Mother *Elizabeth*, who had learn'd from her Husband, who had communicated his Vision to her, That the Child's Name was to be *John*. But the Relations insisted, That it was by no means proper, to give the Child this Name; because they could not find that any of that Family had been called so. They concluded, to put an end to this Dispute, that Signs should be made to his Father *Zacharias*, who still continued under his Indisposition of Deafness and Dumbness, to declare what Name he should think fit to be given to the Child. *Zacharias*, upon this Motion made to him, presently made signs, that a Pencil and Pocket-Book should be brought to him: Which being done as he desired, he wrote therein the Name of *John*. Which was a very great Degree of Surprise to all the Company, to find both Father and Mother agreeing upon a strange Name, unknown to that Family. *Zacharias* had no sooner written the Name, but presently his Voice and Hearing were restored to him, breaking forth in Praises to God; not only for the Recovery of his Voice, and the Birth of a Son, in his Old Age, but for the very great Services which it was revealed to him, that God had designed him to. III. This filled the Hearts of all the Persons there present with a religious Reverence; the wonderfulness of which Occurrence they reported all over the Hill-Country of *Judea*. And indeed, so strong was the Impression which it made upon them, that, for a considerable time after, they could not but make various Conjectures in their Minds, concerning the future Fortune of this Infant, whose Birth was attended by such wonderful Accidents. IV. But his Father *Zacharias*, being under the Impulse of the Holy Ghost, uttered this Prophetical Hymn, upon this Occasion; "Blessed and praised be the Great God of all the World; but who is particularly the God of the People of *Israel*;" "by reason of the rest of the World lapsing into Idolatry;" *psal.*

Saint PETER'S Day.

his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he swore to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear in holiness and righteousness before him all the days of our life. V. And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God, whereby the Day-spring from on high hath visited us; to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace. VI. And the child grew, and waxed strong in spirit; and was in the deserts till the day of his shewing unto Israel.

(1) Saint * PETER'S Day.

The

Psal. lxxii. 18. & cvi. 48. who hath visited, (i. e. in the Hebrew or Hellenistical Phrase, kindly come to the Relief of his People, *Exod.* iii. 16, and redeemed them from the Slavery of Sin: And hath raised up such a Horn, (i. e. Royal Power, *Dan.* vii. 24. *Zach.* i. 18.) as will bring Salvation to us; and this out of the Family of holy David, from whence 'tis expected that the Messiah should come. Which Coming of the Messiah, was predicted by a Succession of Prophecies from the Beginning of the World; when 'twas foretold, That the Woman's Seed should break the Serpent's head, *Gen.* iii. 15. The End of whose Coming is, That we should be saved from our most grievous Enemies, the World, the Flesh, and the Devil: That the merciful Promises made to our Fore-fathers the Patriarchs might be fulfilled, to whom God declared what Kindnesses he would do to their Posterity, *Gen.* xii. 3. & xxxv. 11. *Exod.* xx. 6. And that he might perform the Oath, *Gen.* xxii. 16. by which he confirmed the Covenant which he made with Abraham, that he would grant us the following Blessings. That under the Dispensation of the Messiah, being delivered from our great Enemy the Devil, might serve God with greater Assurance and Satisfaction, and more without Fear, than under the Mosaic Ordinances. Not so much by Legal Observances, as by Piety and Justice, and the like Parts of a more Spiritual Worship. V. And thou, O my little Child here present, shall be that Prophet predicted, *Isa.* xl. 3. who is to be the Fore-runner of the Messiah, and who is to prepare the Way of the Lord. And to give Notice to the World, particularly to the Jews, That Salvation was now coming to them, and that they might shortly expect a full Remission of their Sins. Which Remission of Sins, and other Benefits of the Messiah, were granted, by the tender Bowels of Compassion in the Divine Nature, which could not see us perish, without a Redeemer, and has therefore sent that Day-spring, the Messiah, to shine upon us: And, like the Sun-shine after a long Winter-Night, to give a comfortable Light to those who have spent so many Hours in Darkness, and have had nothing else to direct them, but the dusky Umbrages of the Mosaic Law, by the clear Light of the Gospel, guiding their Feet with Certainty in the Way to Everlasting Happiness. VI. And as John grew in Stature, he had the Spirit of God continually more and more manifesting itself to him; he living in the Desert, or Hill-Country of Judaea, till he entered upon his Prophetick Office.

Between this Holiday and St. James's Day, in the first Book of *Edw.* VI. follow'd St. Mary Magdalen's Day; whose Introit was, Praise the Lord, O my soul, &c. *Psal.* 146. Glory be, &c. As it was, &c. The Collect: Merciful Father, give us grace, that we never presume to sin, through the example of any creature: but if it shall chance us at any time to offend thy divine Majesty, that then we may truly repent and lament the same, after the example of Mary Magdalen, and by lively faith obtain remission of our sins, through the only merits of thy Son our Saviour Christ. The Epistle: Whosoever findeth an honest faithful woman, &c. *Prov.* 31. The Gospel: And one of the Pharisees desired Jesus, &c. *Luke* 7. v. 36, unto the end.

NOTE.

(1) Saint Peter.] This eminent Apostle was born at Bethsaida a Town of Galilee, *Joh.* i. 44. being by Profession a Fisherman, *Matth.* iv. 18. He was Brother to St. Andrew, and his elder Brother most probably; because in the Catalogue of the Apostles, he is mention'd before him, *Matth.* x. 2. The Papists indeed are very loth to allow this, because they would have him to be entituled to this Precedence, by his pretended Supremacy; and therefore they rely most upon the Authority of Epiphanius, who says, he was younger than St. Andrew: *Epiph. Hæres.* 51. But the Protestants bring the better Authorities of St. Jerom and St. Chrysostom, and many others, who assert, that he was the elder Brother. He had in his Character some eminent Qualifications, which gave him a Distinction above the generality of the Apostles, tho' not what the Papists pretend, a Supremacy over them. He was the first of the Apostles who publicly professed his Belief of the Divinity of our Blessed Lord, *Matth.* xvi. 16. Which frank Declaration of his made our Saviour promise him, That his Preaching, and Confession, should be a principal Foundation of the Church which he designed to build. He, together with James and John, had a particular Intimacy with our Blessed Lord, as appears by his being with them so frequently in private, *Matth.* xvii. 1. *Mark.* ix. 2. *Matth.* xxvi. 37. He had a mighty Zeal for his Master, which prompted him to draw his Sword in his Defence, and to cut off Malchus's Ear, *John* xviii. 26. But withal, it must be said, That these good Qualities were eclipsed, by the Cowardise which he shewed, in Denying his Master, *Matth.* xxvi. 70. and by his Dissimulation which he used, in complying with the Jews, in the Observation of their Ceremonies, *Gal.* ii. 4.

After our Saviour's Ascension, he did singular Service in the Propagation of the Gospel: He, by one Sermon, converted Three thousand Souls, *Acts.* ii. 41. He was sent by the Apostolical College, together with John, to confirm the New Converts that Philip had gained to the Faith in Samaria; which Office they discharged with great Faithfulness, *Acts.* xviii. 17. Though, by the way, this Mission is not very consistent with the Supremacy of this Apostle, which in latter Ages, has been pretended: For such a Papal Authority, as some Persons would vest St. Peter with, could hardly have brooked to have been sent on an Errand, and that too with a Collegue entrusted with equal Powers with himself. He was imprisoned by Herod, about the Year of Christ 44; and was, in a miraculous manner, delivered from thence, by the Ministry of an Angel, *Acts.* xii. 7.

After

VARIOUS READINGS.

* At Mattens.

The Second Lesson, *Acts* 3, unto the end.

Introit.

Blessed be the Lord my strength, &c. *Psal.* 144.
Glory be to the Father, &c.
As it was in the beginning, &c.

Even-Song.

The Second Lesson, *Acts* 3. 1 B. Ed. VI.

Saint PETER's Day.

The COLLECT.

† **O** Almighty God, who by thy Son Jesus Christ didst give to thy Apostle saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all bishops and pastors, diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

† Almighty God, which by thy Son Jesus Christ has given to, &c. O. C. P.

For the EPISTLE. Acts XII. 1.

I. **A**Bout that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread) **II.** And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the People. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thy self, and bind on thy sandals: and so he did. **III.** And

After this, when the Apostles divided themselves a-funder to preach the Gospel, (if we may credit the latter Greek Writers,) he constituted a Christian Church at *Cæsarea Palestina*, otherwise call'd *Turris Stratonis*; from thence he came to *Sidon*, and placed another Bishop there: He next converted many of the inhabitants of *Berytus*, another Town of *Phenicia*, and settled a Bishop likewise in that Country: He then extended the Gospel to *Biblos*, another City of *Phenicia*; after that to *Tripolis*, next to *Antandros* a Town of *Phrygia*; proceeding to the Island *Aradus*, to *Balanea* and *Panta*, he carried on his preaching to *Laodicea*, where converting many, and curing the Sick, he settled a Bishoprick: *Metaph. Surius*. But, besides St. Peter's preaching in these neighbouring Towns of *Judea*, St. Jerom says, he converted many to the Faith in *Pontus*, *Gallaria*, *Cappadocia*, *Bithynia*, and at last settled a Bishoprick, where he himself some time presided, in *Antioch*: *Hier. Script. Eccl.* Some time after this, he came to *Rome*; as *Eusebius*, *Irenæus*, St. Cyprian, *Lactantius*, and other Authors, relate. But that he came hither in the second Year of *Claudius*, A. D. 45, as *Eusebius* in his *Chronicon* sets it, can hardly be evinced. When he and St. Paul had for a considerable time preached here, their Ministry in the Gospel was much hindered by the Magical Arts of *Simon* the Magician. But this Sorcerer, having long beguiled the People by his Diabolical Tricks, he once gave out, That they should see him fly in a Fiery Chariot: Which, by the Devil's Assistance, he essaying to do, and being lift up to a considerable height in the Air; by Virtue of the Prayers which these Saints put up to God, that the Devil's Power, being over-ruled by the Divine Providence, might fail him, he fell down to the Ground, and broke his Hip; becoming thereby a Scorn to all his former Admirers; and the Pain and Vexation he underwent, shortly afterwards occasion'd his Death: *Arnob. adv. Gent. lib. 2. Cyril. Catech. 6. Euseb. Hist. lib. 2. cap. 14. Epiph. Her. 21.* This was the cause, as some later Writers affirm, of St. Peter's being thrown into Prison at *Rome*, and likewise of his Martyrdom; *Nero* taking to himself, the Affront which was done to the Magicians, which sort of People he was particularly fond of. St. Peter being first scourged, was led out to be crucified upon the Hill call'd *Janiculus*, desiring to be fastned to the Cross with his Head downwards; alledging, That he thought himself unworthy, to die exactly after the same manner with his Lord: *Hier. Script. Eccl. Euseb. Hist. lib. 3. August. de Sanct.* The more modern Greek Writers describe his Personage thus: "His Body was indifferently spare, upright, and somewhat tall; "his Face pale, and in a manner white; the Hair of his Head "and Beard curled, tho' not bushy; his Eyes were black, "and something Bloodshot; his Eye-brows were thin; his "Nose longer than ordinary, being big at the end, and a little "bending downwards: *Niceph. lib. 2. cap. 37.* That Peter was a Marry'd Man, is mention'd in Scripture, his Wife's Mother being spoken of there, *Mark viii. 14.* And that

his Wife suffered Martyrdom, the ancient Writers do affirm; for *Clemens* of *Alexandria* writes thus of her. " 'Tis reported, That "St. Peter, when he saw his Wife drawn to Execution, rejoiced at her being called to so great an Honour, and that she "was now going to her own Home: That he exhorted her and "comforted her, calling her by her proper Name, and bidding "her remember her Saviour; and telling her, That now she was "going to be marry'd in Heaven: *Clem. Alex. Strom. lib. 7.*

PARAPHRASE on the COLLECT for St. Peter's Day.

O All-Powerful God, who by thy Son Jesus Christ didst convey to thy Apostle St. Peter, many excellent and miraculous Gifts, for the Propagating the Gospel; and didst give a Command, personally directed to him, but designed for the use of all Ministers of the Gospel, to feed thy Sheep, *John xxi. 16.* We beseech thee, that thy good Providence would so direct, that all Bishops and inferior Pastors may diligently preach thy Holy Word; and the People may, with a like care, practise what they shall deliver; and that they both, at the Resurrection, may receive a Crown of Glory, *1 Pet. V. 4.* Which we pray, for the sake of Jesus Christ our Lord. *Amen.*

PARAPHRASE on the EPISTLE. Acts XII. 1.

I. It was now about the 43d Year of Christ, when Herod, observing the great Encrease of the Christians, notwithstanding the Malice of the Jews against them, that Herod Agrippa, Grandson to Herod the Great, joined his Power with that of the Jewish Sanhedrim, in Persecution of the Christians. And having beheaded James the Brother of John, and Son of Zebedee, which he found many of the Jews well approved of, he proceeded to gratify their Malice with further Cruelty, and accordingly took St. Peter into Custody; it being then the *Azuma*, or Solemnity of the Unleavened Bread, which preceded the Passover, or *Paschal-Sabbath*. **II.** He placed about him, in the Jail, sixteen Soldiers, for Centinels, to guard him in their Turns, that no Attempt might be made for his Rescue; designing, after the *Paschal-Solemnity* was ended, to make a Complement to the Jews, by putting him to Death at their Request, which he knew they were ready enough to petition for. During this time of Saint Peter's Confinement, the Christians were not wanting to put up their continual and earnest Prayers to Almighty God, for his Deliverance. It was now the Night before the Day, that Herod designed to expose him before the People, to have his Death petition'd for by them, when an heavenly Angel appeared to him, the Resplendency of whose Light shone into the Prison before he made his Appearance, and, appearing in a Bodily Shape, he gently laid his Hand upon him, bidding him with speed to get up. And with that, the heavy Chains, with which his Hands were loaded, fell off: The Angel further commanding him to put

Saint JAMES the Apostle.

III. And he saith unto him, Cast thy garment about thee, and follow me. And he went and followed him, and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him. IV. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The GOSPEL. S. MATTH. XVI. 13.

I. **W**HEN Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say, that I, the Son of man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. II. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. III. And I say also unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

(m) Saint * JAMES the Apostle.

put on his Garments, and his Shoes; which he did, according as he was directed. III. Now, says the Angel, Put on thy Cloak, or Upper Garment, and come after me: which he did; Peter all the time imagining, that the Action was not real, but that he was asleep, and dreamt of what he was doing. The Prison being in the Suburbs of the City, he passed, under the Direction of the Angel, through two Watches, which were set to guard the City, and then came to the great Iron-Gate, which gives admittance into the Town; this, without his knocking, or any one's opening it, flew open of its own accord, to let him in; through which the Angel and he passing, the Angel conducted him through one Street; and when they came to a second, the Angel left him. IV. Peter having now recover'd himself from the Consternation which he was before in, he began to reflect, upon the extraordinary Deliverance which God had wrought on his behalf, and to conclude, that this Angel was sent, by the special Appointment of God, to deliver him from the Cruelty of Herod, and the Jews, who designed his Death the next Day.

PARAPHRASE on the GOSPEL. S. Matth. XVI. 13.

I. Our Saviour being near the City of *Cesarea*, not far from the Banks of *Jordan*, a City which was built, or greatly enlarged, by *Philip* the Tetrach, and therefore bearing his Name, to distinguish it from the other *Cesarea*, Acts xxi. 8. he asked his Disciples, What opinion the generality of Persons, whom they conversed with, had concerning him: Do they take me to be a plain ordinary Person, a bare Son of Man, I having, in humility, taken to my self that Title; or some other Great Person, of a Superior Character? They answer'd him; That some took him to be *John the Baptist*, again risen from the Dead; That others said he was *Elias*, who was come upon the Earth again; And others, That he was the Prophet *Jeremy* revived, or some one or other of the ancient Prophets, they could not tell which. II. Well! (says our Saviour) you have told me the Opinions of other Persons, concerning me; but, I pray, what are the Sentiments which you entertain of me? Peter took upon him to answer for the rest of his Fellows, and said; I, for my part, do own, and I believe I speak the Opinion of the rest of my Brethren, That thou art the Messiah, the Son of the only True and Living God. To this our Saviour replied; That this was not only a true, but a noble and most pious Confession, which was not suggested to him by human Reasoning, but was owing to the Grace of God, which had illuminated his Mind with the Knowledge of so Divine Truth, and with the Courage to confess it. III. And since thou hast made such a generous Confession con-

cerning me, I will declare something very remarkable concerning thee: Thy Name is *Peter*, or *Rock*, and it is not without some reason that thou art call'd so; for thou shalt be a *Rock*, or Foundation-stone, upon which I design to build my Church, thou being the Occasion of the first great Conversion of Profelytes to Christianity. III. And the Church which shall be laid upon this Foundation, shall be so strong, that all the Powers of Hell, which may assault it, shall not be able to overthrow it. And besides this, I will give thee the Keys of Heaven; i. e. Power of Binding Men by Excommunications, and Loosing them by Absolutions; as I shall do also hereafter to all thy Brethren, the Apostles and their Successors, *John* xx. 23.

VARIOUS READINGS.

* Introit.

O praise the Lord of heaven, &c. Psal. 148.

Glory be to the Father, &c.

As it was in the beginning, &c. 1 B. Ed. VI.

NOTE.

(m) *Saint James.*] *St. James* the Great, or the Elder, was one of the Sons of *Zebedee*, and Brother to *St. John*. His Mother's Name was *Mary*, otherwise call'd *Salome*, a Kinswoman of the Blessed Virgin. This was she that came to our Saviour, with a Petition in behalf of her two Sons *James* and *John*, that one might sit on his Right Hand, and the other on his Left, in the Kingdom of Heaven, *Matth.* xx. 21. That this Importunity did not proceed, so much from the Fondness of the Mother, as from the Ambition of her two Sons, whilst they kept their uncorrected Nature, not yet sufficiently cultivated by the Gospel Doctrine, is plain; because our Saviour directs himself to them, as well knowing it was they, that had put her upon this unreasonable Petition: *Ye know not what you ask: Are ye able to drink of the Cup that I drink of? &c.* Another Instance of the ungoverned Passions of these two Disciples, and which the Evangelical Goodness and Wisdom, taught by our Lord, had not sufficiently restrained, was, their calling for Fire from Heaven, to fall upon the *Samaritans*, because of their inhospitable Treatment of our Blessed Lord, as *Elijah* had done before on the like Occasion. For which indiscreet and furious Zeal, our Blessed Lord gently rebukes them, telling them, That they knew not what manner of Spirit they were of; i. e. "This cruel Imprecation, did, most certainly, shew, that they were not led by that

Saint JAMES the Apostle.

The COLLECT.

GRant, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we forsaking all worldly and carnal affections, may be evermore ready to follow † thy holy commandments, through Jesus Christ our Lord. Amen.

† Thy commandments. O. C. P.

For the EPISTLE. ACTS XI. 27.

IN those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. II. Now about that time, Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

The GOSPEL. S. MATTH. XX. 20.

IThen came to him the mother of Zebedees children, with her sons worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. II. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of

"that gentle Spirit which he had taught them; for he came among them, not to teach them, by a cruel and bigotted Zeal, to take away Mens Lives; but his chief Message into the World, was, to save them, Luke ix. 55. The Spaniards have a Notion, That, after our Saviour's Ascension, he came to preach in their Country; upon which account, he is acknowledged the Tutelar Saint of Spain. But that is a Story raised without any ground, no ancient Author making mention thereof; and it does not appear, that this Apostle ever stirred out of Judea during his Life, he undergoing Martyrdom there very early; for he was kill'd by Herod, in the second Year of Claudius, about eight Years after Christ's Ascension. He was the first of the Apostles that suffered Martyrdom, being brought to that Tryal by the wicked Vain-glory of Herod Agrippa, who being newly advanced to his Kingdom, was willing to do some popular Act, to please the Generality of the Jewish People, who being managed by the Priests, had conceived a great Hatred against the Christians; which he taking notice of, thought he could not do them a more obliging Favour, than to slay, before their Faces, one of the chief Teachers of this New Sect. This was the occasion of the Martyrdom of this blessed Saint. Eusebius relates this particular Circumstance at his Martyrdom, out of Clemens of Alexandria. Clemens, in his foresaid Book, asserts a very memorable Story of St. James, which he tells as a Tradition handed down from his Ancestors, viz. "That the Person who had given Information against St. James, and had been Witness against him at his Trial, when he saw him so readily laying down his Life for Christ, he likewise confessed himself a Christian; and so they both together were led to Execution. St. James, for some little time revolving in his Mind the Strangeness of this Accident, accosts him with this Evangelical Salutation, Peace be to you; and he kissed him, and so they were both beheaded together: Euseb. Eccl. Hist. l. 2. c. 8.

PARAPHRASE on the COLLECT for St. James the Apostle.

O Merciful God, we beseech thee to grant to us thy humble Servants, that as St. James left his Ship and his Father, to follow our blessed Saviour, Matth. iv. 21. when he was called to the Apostleship; so we, forsaking all our carnal and corrupt Affections, may with a like readiness follow the Rule which thy Holy Gospel has prescribed. And this we beg, for the sake of Jesus Christ our Lord. Amen.

PARAPHRASE on the EPISTLE. Acts XI. 27.

I. At that time, An. Ch. 43. several Christians, who had the Gift of Prophecy, were sent on an Embassy from the Christians of Jerusalem, to those at Antioch. And one of their number, whose Name was Agabus, being joined with them in their Religious Assembly, declared to them, by the Instinct of the Holy Ghost, That there should be a great Scarcity of Corn throughout all the World: Which accordingly fell out, as was predicted by him, in the Reign of the Emperor Claudius. But the Christians of Antioch being forewarned of this, during the Time of Plenty, made a Common Purse, and bought up considerable Quantities of Corn in Egypt, which was the great Granary for that Part of the World, to send it into Judea, for the Relief of their poor Brethren there, who were like to suffer most by the Dearth. Which having done, they conveyed it thither, desiring Barnabas and Saul to go along with it, to see it well distributed. II. Not long after, Agrippa, who was descended from Herod the Great, and bore his Name, raised a Persecution against the Christians, causing St. James, who was call'd the Great, or the Elder, to be beheaded: Which he finding to be an acceptable Action to the Jews, he cast about how he might take up Peter, to put him likewise to Death.

PARAPHRASE on the GOSPEL. S. Matth. XX. 20.

Whilst our Saviour was on the Way to Jerusalem, and discoursing to his Disciples, of his Death, and Rising again; Salome, who was in Company, taking this, most probably, to be his Temporal Kingdom, which most of the Jews Heads at that time were full of, in humble manner prostrated her self before him, telling him, That she had a Request to make to him. Our Saviour bid her say what it was. She replied, That she understood he was shortly to enter upon his Kingdom; and being one of his constant Attendants, and nighly Related to him in Blood, she begg'd, That her two Sons, James and John, might be his two Great Ministers of State, or Principal Favourites, in his New Kingdom, and have the two chief Places of Honour next his own Person. II. Our Saviour, knowing that the Young-Men were prompted by Ambition, to put their Mother upon making this unreasonable Request, he returned his Answer, directed particularly to them, in this manner: You have put your Mother upon asking something for you, which, if it were granted,

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Saint BARTHOLOMEW the Apostle.

of my cup, and be baptized with the baptism that I am baptized with : but to sit on my right hand, and on my left is not mine to give, but it shall be given to them for whom it is prepared of my Father. III. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them. But it shall not be so among you : but whosoever will be great among you, let him be your minister ; and whosoever will be chief among you, let him be your servant : Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

(n) Saint * BARTHOLOMEW the Apostle.

The COLLECT.

† O Almighty and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy word ; Grant, we beseech thee, unto thy Church to love that word which he believed,

granted, I know not whether it will be so acceptable to you, or no : For the Glory of my Kingdom, consists in courageous Sufferings, and bearing Afflictions patiently. Now, first consider with your selves, whether you have Constancy and Courage to drink of such a Bitter-Cup as I am going to drink of ; or, whether you can bear the being plunged into such an Ocean of Pain and Sorrow, as I am shortly to be. They replied, That they hoped they were. Well ! (says our Saviour,) Be it as you desire, so far : You shall undergo Persecution, and Martyrdom, as I have done ; but as for the Chief Places of Honour in my Kingdom, they are not to be disposed of out of Favour or Inclination, as you may imagine from my Relation, or particular Friendship shewn to you ; they are reserved by Almighty God, as the Rewards of the Vertue and Piety of some eminently holy Persons, whose Goodness has distinguished them from the rest of the World ; which indeed every one ought to strive for, but this only, (i. e. qualifying themselves with those extraordinary Perfections) will entitle them to it. III. The ten other Disciples, who observing James and John to be some time in private apart from them with our Saviour, had learn'd the Nature of Salome's Petition in behalf of her Sons ; and therefore began to censure their Ambition, and to grudge at their Interest and Favour with Christ, every one desiring that Precedency themselves, which they found fault with others for affecting. Our Saviour knowing this, bid them come up to him, he having nothing to say of any private Concern : And then he spoke to them after this manner. I perceive, that you are wonderfully transported with the Charms of Power and Dignity ; and you have very remarkable Instances, how well these look, among the gentile Princes round about you, (or, perhaps you have experienc'd something of it at Home,) how the Governor of every little Province lords it over the Lives and Liberties of his Subjects, without any Sense of Justice or Mercy ; and the Emperors make as great Slaves of these Petty Kings, as they do of those under their Government. But this is a sort of Polity, which I do not design shall be used in my Kingdom. Those who are to be the Greatest among you, must be those that are the most Humble ; for the Christian Prelacy is to be a State of Servitude, an Office of Burden rather than Honour, in which the highest Church-Officers are obliged to give as much Attendance upon those they are set over, as Servants do upon their Masters.

VARIOUS READINGS.

* Introit.

Not unto us, O Lord, not unto us, &c. Psal. 115.

Glory be to the Father, &c.

As it was in the beginning, &c. I B. Ed. VI.

† O Almighty and everlasting God, which hast given grace to thy Apostle Bartholomew, truly to believe and to preach thy word, grant we beseech thee vnto thy Church, both to love that he beleueed, and to preach that he taught, through Christ our Lord. O. C. P.

NOTE.

(n) Saint Bartholomew.] St. Bartholomew is reckon'd in the Catalogue of the Apostles, which is given by St. Matthew,

St. Mark, and St. Luke ; Matth. x. 3. Mark iii. 14. Luke vi. 14. Acts i. 13. But his Name not being mention'd by St. John, but several things being recorded by him, of another Disciple who is call'd Nathanael, of whom there is a perfect silence in the other Evangelists, it has made some Persons think, that Nathanael and Bartholomew is the same Person. This Opinion, as far as I can find, was unknown to the ancient Writers of the Church ; the first Author that is to be met with, who espoused this Notion, is *Rupertus de Vita Sancti*. who wrote about the Year 1130, and is followed therein by *Tostatus Com. in Mat. x. 3.* and by many learned Men after them. They give several Reasons, not altogether improbable, why the same Person is to be understood by these two Names : Because the Evangelists, who wrote the Catalogues, join Philip and Bartholomew together, as John does Philip and Nathanael : Because the Vocation of all the Apostles being recorded, there is no Calling of Bartholomew mention'd, unless that of Nathanael be it : Because the other three Evangelists make mention of Bartholomew, and not of Nathanael ; and S. John makes mention of Nathanael, and not of Bartholomew ; which is hardly to be accounted for, unless they were the same Person : Because St. John makes mention of Nathanael as one of the Apostles, Matth. xxi. 2. and his Character is not agreeable to any of the Apostles, unless it be Bartholomew : Because Bartholomew is not a proper Name, but is as much as the Son of Tolmai, in the same manner as Peter, whose Name was Simon, is call'd Barjona. There is not much to be said against the Cogency of these Reasons, but that this Opinion is but late in the Church, the ancient Fathers being of another Opinion. Now, if Bartholomew be but a Patronymical Name, then this Saint appears to be the Son of Tolmai, or of a Family which bore that Name among the Jews ; for Josephus, in his *Antiquities*, mentions one *Tholomaeus* : *Antiq. lib. 20. cap. 1.*

He is recorded, by the Ancients, to have preach'd the Gospel in the Greater Armenia, and to have converted the *Lycanians* to Christianity : *Chrys. in 12 Apost.* Others say, he preached to the *Albanians*, a People upon the *Caspian-Sea* : *Hier. de Script. Eccl.* Origen and Socrates write, that he preach'd likewise in India : *Orig. in Gen. lib. 3. Socr. lib. 1. cap. 15.* But that he preach'd the Gospel in the Indies, is a Truth which is most evidently confirmed by the Testimony of *Pantenus*, the famous Christian Philosopher, who was Master of the Christian University at *Alexandria*, about the Year 180 ; but resolving to take upon him the Office of a Missionary, went and preached the Gospel in India ; and, after some time, returning Home safe to *Alexandria*, he made this Report concerning his Mission ; That he found, in the Hands of some of the Indians, St. Matthew's Gospel in Hebrew, which was brought among them by St. Bartholomew, and that the Original Book was kept among them to that day : *Euseb. Hist. Eccl. lib. 5. c. 10.*

Some more modern Authors relate, That he was crucified, like St. Peter, with his Head downwards ; others, That he was flead alive ; which last Account is the most probable, Crucifixion being a Roman Punishment : And, since it is not recorded, that he ever return'd from among the barbarous Indians, Excoriation is a Death, which was most likely to be inflicted by the rude Cruelty of those Savages.

PARAPHRASE on the COLLECT for St. Bartholomew the Apostle.

O All-powerful and Eternal God, who didst afford such Grace to the Apostle Bartholomew, as to be a faithful Believer of thy Word,

Saint MATTHEW the Apostle.

believed, and both to preach and receive the same, through Jesus Christ our Lord. *Amen.*

For the EPISTLE. ACTS V. 12.

I. BY the hands of the Apostles were many signs and wonders wrought among the people, (and they were all with one accord in Solomons porch. And of the rest durst no man joyn himself to them: but the people magnified them. II. And believers were the more added to the Lord, multitudes both of men and women) Inſomuch that they brought forth the ſick into the ſtreets, and laid them on beds and couches, that at the leaſt the ſhadow of Peter paſſing by might overſhadow ſome of them. There came alſo a multitude out of the cities round about unto Jeruſalem, bringing ſick folks, and them which were vexed with unclean ſpirits, and they were healed every one.

The GOSPEL. S. LUKE XXII. 24.

I. AND there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt. II. And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them; and they that exerciſe authority upon them, are called benefactors. But ye ſhall not be ſo: but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve. For whether is greater he that ſitteth at meat, or he that ſerveth? is not he that ſitteth at meat? but I am among you as he that ſerveth. III. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and ſit on thrones judging the twelve tribes of Iſrael.

(o) Saint * MATTHEW the Apostle.

Word, revealed to the World by our Bleſſed Lord, and afterwards to be a painful Preacher of the ſame; Grant, we beſeech thee, thy Grace to us, and to all the Members of the Church, that we may with entire Affections love that Divine Doctrine, which he was one of the firſt Believers of: That our Clergy may faithfully preach the ſame, and our People readily receive it. And this we beg, for the ſake of Jeſus Chriſt our Lord. *Amen.*

PARAPHRASE on the EPISTLE. ACTS V. 12.

I. The Apoſtles ſtill continuing at Jeruſalem, did a great number of Miracles in the Preſence of the People; the Place, where they performed theſe extraordinary Works, being that Porch of the Temple which is called Solomon's, where they every Day met all together. Nor did any of the other Chriſtians, out of regard to their high Character, preſume to mix or conſort with them: And the People having received ſo many beneficial Miracles from their Hands, could not but highly extol them. II. This being a divine Teſtimony of the Truth of their preaching, occaſion'd a great number of People of both Sexes to take upon them the Profeſſion of Chriſtianity; and many more had ſuch a Perſwaſion of the Miracles done by the Apoſtles, that they brought out Sick Perſons, who were not able to go of themſelves, and laid them upon Beds in the Streets; that when, by reaſon of the Crowd, they could not get cloſe enough to Peter, to be touched by his Hand, they might be cured by the Shadow of his Body, as he paſſed by. The Fame of theſe miraculous Cures, reaching the Country-Towns about Jeruſalem, occaſioned them to bring their Diſtemp'rd People to the City, ſome Sick, and other Demoniacks and Epilepticks; and they were all Cured, according to their Deſire.

PARAPHRASE on the GOSPEL. S. LUKE XXII. 24.

I. At our Saviour's Laſt Supper, the Diſciples falling into Diſcourſe concerning his Kingdom; there aroſe a Contention among them, about a Precedency therein; ſome laying a Claim to it, from their Age; and others, from their Relation, or particular Intimacy with our Saviour. II. But our Saviour rebuked their Ambition, in this manner: You know that the Gentile Princes bear an unlimited Sway over their Subjects, whom they make Slaves and Vaffals under them; and they are ſo

Good-natur'd, as to ſtyle them Benefactors, for ſo doing. But I tell you plainly, I will have none of this in my Chriſtian Kingdom: For he that is a Ruler in my Polity, muſt be a Servant to thoſe whom he is ſet over. I leave it to your Judgment, to determine, which is the Perſon of the chiefeſt Honour, he that ſitteth at a Table, or he that waiteth. I preſume you will readily answer, He that ſitteth at the Table. Now I have been all along, as one that attendeth and waiteth upon you: Imitate therefore my Example, who have not exacted thoſe Reſpects and Services from you, which I might have expected; but have been readier in my Attendance upon you, than you have been in yours upon me. III. Ye have followed me as Diſciples, and been hitherto conſtant to me, in the Afflictions and Perſecutions that have befallen me. And as a Reward for your Fidelity, I will beſtow upon you a Kingdom, as God my Father has beſtowed upon me: And at the End of the World, you ſhall be preferred, in Honour and Glory, before other of my Followers; and you ſhall enjoy the Dignity of being Coaſſeſſors with me, in Judging the World.

VARIOUS READINGS.

* Introit.

O praife the Lord, all ye heathen, &c. Pſal. 117.

Glory be to the Father, &c.

As it was in the beginning, &c. 1 B. Ed. VI.

NOTE.

(o) Saint Matthew.] St. Matthew, was the laſt called of the Apoſtles. He had another Name, which he was likewiſe called by, and that was Levi; for St. Mark and St. Luke mention him under that Name, when they relate his Calling. He was a Publican by Profeſſion, whereby he lived in very handſom Circumſtances; as appears by his making a conſiderable Entertainment at his Houſe for our Saviour, to which he invited a great many more of his own Profeſſion. Some have thought he was one of the Publicani, of which there was a ſort of Order or Brotherhood in Rome, who were the Farmers of the Publick Revenues, whom Cicero calls, *The Flower of the Roman Knights, the*

Saint MATTHEW the Apostle.

The COLLECT.

O Almighty God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the holy Ghost, one God, world without end. *Amen.*

The EPISTLE. 2 COR. IV. 1.

I. Therefore seeing we have this ministry, as we have received mercy we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending our selves to every mans conscience in the sight of God. **II.** But if our Gospel be hid, it is hid to them that are lost: In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not our selves, but Christ Jesus the Lord; and our selves your ser-

Ornament of the City, and the Support of the Commonwealth: Or pro Plan. These were Places of vast Profit, which Gentlemen of the fairest Fortunes in the Roman State procured to themselves; many of them so great, that they would not have exchanged them for Herod's Tetrarchate; much less would have gone, to have pick'd up the Tolls of a few Fishermen, in the Sea of Tiberias. But the word *Publican* is extended likewise to signify the Deputies, and Servants of the Master *Publicanus*, who was the Provincial-Redemptor, and farmed the Revenue of a whole Province, or some considerable part of it, from the Roman State. It remains therefore, that Matthew was a Custom-Officer, placed by the *Publicanus*, or his Deputy, to take up the Duties laid upon the Fishing-Trade in the Lake of Tiberias; or however, to receive those which were due in the Neighbourhood of Capernaum, which was the Place of his Settlement. For this Town seems to be a very commodious Place for this Purpose; not only as situated upon the Lake, but because all Vessels, which came up or down the Jordan, must pass by it. And the *Portitorium*, or Duty for Waftage of Persons or Goods over the Lake, was probably paid here. The *Telonium*, or Receipt of Custom, was the Custom-house of the Place, probably a great Table and Bench under Cover, but open to the Sea-side, so that the Clerk or Customer sitting thereat, might have a clear View of Ships and Lading: And upon this reason it was, that our Saviour passing by, could see St. Matthew sitting thereat. The wonderful Efficacy of the Holy Spirit of God was visible, in this Man's Conversion; for our Saviour said no more but, *Follow me; and he arose and followed him*, Matth. ix. 10. Indeed, our Saviour, doing so many Miracles in the Country about Capernaum, might make some respectful Impressions upon him, with regard to his Character; but that he should become his Disciple, only by Beckoning to him, shews an Omnipotent Power of a Divine Grace infused into the Heart of this Saint, to engage him to leave a Wealthy Employ, for the Want, and Penury, and Dangers of the Apostleship. The Feast, which he made to entertain our Saviour just after his Call, at which several Publicans, or Custom-Gatherers, were present, gave great Disgust to the Pharisees; who thought, with the rest of the Jews, that all Publicans were wicked Men, and not fit for an ordinary Jew, much less for a holy Prophet, to converse with. The usual Name, which they were wont to give to the Publicans, was *Parisim*, pitiful Rogues, a Name appropriated to rascally Fellows, who used to pluck up Hedges, and pull down Walls, in the Night-time. Our Saviour therefore thought fit, to chuse one of his Followers, out of an Order of them, whom they had the worst opinion of; to shew, that the Grace of the Gospel was not extended only to good Men, but that all Men, however flagitious, might be saved, upon their Repentance. Not that the Employ of the Publicans was unlawful; for the Publicans did with more honesty gather the legal Taxes, than the Jews did deny them, or revile the Collectors of them; but our Saviour chose to make one, whom they thought of a vile Character, one of his Disciples; to demonstrate to them the Prevalency of his Doctrine, tho' they, by their Perverseness, made the worst use of it.

This Apostle wrote the Gospel which bears his Name, about eight Years after Christ's Ascension; *Euseb. in Chron.* just before the Apostles dispersed themselves, to go to preach the Gospel in Foreign Parts. He undertook this Work, at the Entreaty of the Converted Jews in Palestine; who were desirous to have some Memoirs of our Saviour's Life left with them, that

they might have recourse to, in the Apostles absence. St. Matthew, complying with this their Desire, wrote this excellent Gospel, which we now have in our hands. He wrote his Gospel in the Vulgar Hebrew, or Syriack, as all Antiquities do agree: *Euseb. Hist. Eccl. lib. 6. Iren. lib. 3. cap. 1. Epiph. Har. 29. & 57. S. Cyr. Catech. 15.* It should seem, that all the Apostles took a Copy of it with them, when they went to travel; *Euseb. lib. 5. cap. 10.* And *Athanasius* says, That the Greek Translation we have thereof, was made by *Jacobus Minor* Bishop of Jerusalem, and our Lord's Brother: *Athan. in Synops.*

He was a Man of extraordinary Abstinence, his only Food being Pulse, Berries, and Coleworts, without any Flesh: *Clem. Alex. Ped. lib. 2. cap. 1.* By which great Abstemiousness, when he had brought his Stomach into disorder, he was perswaded by St. Paul to drink a little Wine, which he had totally abstained from before: *Chrys. upon 1 Tim. V. 23.*

The Province allotted for his preaching the Gospel, as ancient Writers relate, was *Ethiopia*: *Orig. in Gen. lib. 3. Socrat. lib. 1. cap. 15.* from whence we do not read that he ever returned, but probably suffered Martyrdom there.

PARAPHRASE on the COLLECT for St. Matthew the Apostle.

O All-powerful God, who by the Mouth of thy Blessed Son, when he was upon Earth, didst call St. Matthew from his Employ in gathering the Customs, by which he had a plentiful Income, unto the Apostleship, which exposed him to great Wants and Distresses; Grant that we may learn, from his Example, to abandon all covetous Desires, and excessive or unlawful Love of the Riches and Pleasures of this World, and to part with every thing which is unlawful or prejudicial to our Souls, the better to follow our Blessed Lord, now he is gone to Heaven, where he liveth and reigneth with thee and the Holy Ghost, in Unity of Essence, to all Eternity. *Amen.*

PARAPHRASE on the EPISTLE. 2 Cor. IV. 1.

I. Since God Almighty has been pleased to employ me in the Work of the Gospel-Ministry, according to the Measure of his Grace which he has afforded me, I go on with Courage in my Work, without shrinking at any Danger which I am to encounter with, in the discharge of it. I have no cunning underhand Designs in view; but preach the Gospel, in its true native Simplicity, without any artificial Disguises; and making it bend to the Jewish Ceremonies, to gain Popularity among the Jews by it, or to avoid Danger; I do not affect the Applause and Esteem of the Multitude, (as some do;) my Aim is, to recommend my self to the Consciences of some few good Men, who are acquainted with my Sincerity; but chiefly, to the All-seeing Eye of God, who knows my Heart. **II.** But some of you may say, that I do not clearly make out those Gospel-Truths which I preach. But I answer, They are clear enough to all, but to those unhappy Men whose Eyes the Devil has blinded by the Vanities of this World, and by leading them into inveterate Habits of Vice; for such Men are averse to the Christian Faith, for fear Christianity (that glorious Dispensation which Christ, the Image of the glorious God, reveal'd) should afford them Light to see the Depravedness of their Condition, and make them uneasy under it. I do not preach up my self, but my Master Jesus Christ; and I declare likewise, that I will be your Servant too for his sake, and for promoting his Religion

Saint MICHAEL and all Angels.

servants for Jesus sake. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

The GOSPEL. S. MATTH. IX. 9.

I. **A**ND as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. II. And it came to pass, as Jesus sat at meat in the house, behold, many Publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with Publicans and sinners? III. But when Jesus heard that, he said unto them, They that be whole need not a Physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

(P) Saint **MICHAEL and all Angels.

The COLLECT.

O Everlasting God who hast ordained and constituted the services of * Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee service in heaven; so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord, Amen.

For the EPISTLE. R. & V. XII. 7.

I. **T**here was war in heaven: Michael and his Angels fought against the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent,

Religion among you. For the Great God, who in the Creation of the World made the Light to shine, there being nothing but a dark Chaos before, has by a like Divine Power made the Light of the Gospel to shine among you, and brought you to the view of that Divine Glory which Jesus Christ has revealed in his Person, and by whose Authority we preach it.

PARAPHRASE on the GOSPEL. S. Matth. IX. 9.

I. Our Saviour passing through a part of the City Capernaum, which lay by the Water-side of the Lake Genesareth, saw a certain Custom-Officer or Publican in the execution of his Employ, whom he only bid to leave his Business, and follow him as his Disciple; and without any more ado, he abandoned his Employment, and followed our Saviour as his constant Attendant. Nor long after this, he made an Entertainment for our Saviour, to which he invited several of his Acquaintance, of the same Profession which he himself had been of, who sat down without Distinction with our Saviour and his Disciples at the same Table; Which being observ'd by some of the Pharisees, who were likewise there, they, in a sort of Abhorrence of the Act, as an Affront offer'd to the Jewish Customs, ask'd his Disciples, how their Master, who pretended to a peculiar Degree of Sanctity, could vouchsafe to sit at Meat, with such prophane Persons as the Publicans were generally reputed to be? This our Saviour observing, directed his Discourse to the Pharisees, and told them, That it was to little purpose for a Physician to visit Persons in Health; but that it was very proper for him to give his Attendance on those, who laboured under a dangerous Distemper, that he might thereby have an opportunity of working their Cure. And what, I pray, (says he) do you take the meaning of that Passage in Hosea to be, I desired Mercy and not Sacrifice, but only that God esteems any good and charitable Action, especially such as tends to the Salvation of Men's Souls, before the Outward Ceremonial Parts of the Mosaic Law; which you, to the neglect of the more substantial Parts of the Moral Law, lay so great a stress upon? For it is no part of my Mission; whereunto I am appointed by God, to preach Repentance, (which is one of the main Branches of the Evangelical Doctrine) to righteous Persons who do not want it, but only to such careless Persons who live in a constant Neglect of their Duty, which it is my Business to awaken them to.

VARIOUS READINGS.

Introit.

Praise the Lord, ye servants, &c. Psal. 113.

Glory be to the Father, &c.

As it was in the beginning, &c.

† Everlasting God. O. C. P.

† all Angels. O. C. P.

NOTE.

(P) Saint Michael. This Festival is celebrated by the Church, in thankfulness to God, for the Benefits we receive by the Ministry of the holy Angels. And, because St. Michael is recorded in Scripture, as an Angel of great Power and Dignity, and as presiding and watching over the Church of God, with a particular Vigilance and Application, Dan. 10. 13. and triumphing over the Devil, Rev. 12. 7. Jude 9. it therefore bears his Name.

PARAPHRASE on the COLLECT for St. Michael.

O eternal God, who hast constituted the several Ranks of Beings in a wonderful Subordination to each other, and which do, in their respective Turns, pay thee the Service which thou hast commanded from each of them; We beseech thee of thy Mercy to grant, that as thy holy Angels are always ready before thy Throne in Heaven to execute thy Commands, so thou wouldst be pleased to give them a Charge to defend and protect us thy poor Servants here upon Earth. Amen.

PARAPHRASE on the EPISTLE. Rev. XII. 7.

I. Then there was represented to me in my Vision, as it were, a great Battle fought in the Heavens, between the Archangel Michael, who commanded all the good Angels, who fought on his side; and the Devil called the Dragon, who was chief of the wicked Spirits. The Diabolical Squadrons, tho' they seem'd to fight with all the Fury which their desperate Condition excited them to, yet they were not able to make the least Impression upon the Angelical Troops; but on the contrary, were not

Saint MICHAEL and all Angels.

serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. II. And I heard a loud voice saying in Heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. III. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

The GOSPEL. S. MAT. XVIII. 1.

I. **A**T the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. II. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my Name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world, because of offences: for it must needs be that offences come; but wo to that man by whom the offence cometh. III. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. IV. Take heed

not able to sustain the Force of their Arms; and in a little time were perfectly beaten out of the Celestial Field. After this I saw the Devil, the wicked Tempter and Enemy of all Mankind, after his Defeat, turned out of Heaven, and tumbled down upon the Earth, together with all the other wicked Spirits of his Party. II. Upon this I heard the Heavens ring with Shouts and Acclamations, and the Voice, as it were, of an Herald, proclaiming, That from this time forward, the Kingdom of God, the Divine Institution of Jesus Christ, is established: For the Devil their malicious Enemy, who by Calumnies and Misrepresentations, and by exciting the worldly Powers against the Christians, had much opposed the Growth thereof, and raised most terrible Persecutions against it, was now become a vanquished and a prostrate Enemy, being perfectly conquered by the Power and Efficacy of the Blood of Christ, and by the courageous preaching of the Apostles and other Propagators of this holy Religion; who have not been wanting, when they were call'd to it, to seal the Truth of their Doctrine by their Blood. III. Therefore, O all ye Spirits in Heaven, and all ye good Men who are not yet arrived thither, but whose Conversation is there, *Phil. 3. 20. Ephes. 2. 6.* do you rejoice and triumph upon this happy Occasion. But wo to those earthly and sensual Persons, who have not received the Gospel of Christ; for the Malice of the Devil being confined to do Mischief among them only, and that for a shorter time too than he expected, he will redouble his Fury.

PARAPHRASE on the GOSPEL. S. MAT. XVIII. 1.

I. Our Saviour's Disciples having Expectations of being promoted to great temporal Honour in his Kingdom, proposed a Question to him, Who was the Person that was to be his chief Favourite, and to be promoted to the principal Degree of Dignity in the Kingdom of Heaven which he preached? Our Saviour, to put a Stop to the Ambition which he discovered in them, and to make a firmer Impression of what he said to them upon their Memories, chose to make use of this Emblematical way of instructing them. He took a little Boy belonging to some one in the Company, and placed him so as to be viewed by all his Disciples, and then he addressed himself to them in this manner: Except there be made a total Change in your Natures, and all the evil Habits which you have formerly contracted be eradicated in you, and every evil Tendency rectify'd, of which I

find by this Question of yours, Ambition to be one, and your whole Temper be changed into a gentle and Innocent Frame, such as that of this Child, who has no crafty, ambitious, or self-interested Designs in view, you will not be qualified to partake of this Kingdom of Heaven which I am preaching up. II. Now I tell you plainly, in answer to your Question, that That Person of you that has the greatest Degree of Humility and Innocency, and in those Qualifications is most like to this Child here before you, That Person, I say, shall have the principal Share of Happiness and Honour allotted him in my Kingdom. I know very well, that such an humble Frame of Mind will not only be undervalued by the wicked World for a Poorness of Spirit, but it will expose Men to frequent Insults and Oppressions. But this I promise, and will make my Words good, That I will afford my Assistance for the Encouragement of this good Temper, and will greatly reward those who shall be kind to the meek and humble Professors of my Religion, as if their Kindness was shewn personally to me: And whosoever shall oppress and injure them, or shall take an advantage from their mild and gentle Disposition, to affront and wrong them, I will take care, that these wicked Men shall have such a terrible Punishment inflicted upon them for their Insolence and Cruelty, that it were a more eligible Condition for them, to have a great Stone tied about their Necks, and be thrown into the Sea. Indeed, such is the great Degeneracy of Human Nature, that it cannot but be expected that Good Men should suffer by the Bad, and sometimes be made to apostatize from the true Faith, by the Subtlety or Cruelty of their Adversaries: But then those ill Men must expect a very terrible Reckoning, for their Beguiling and Ill-using such Christians. III. But to prevent these ill Effects as much as may be on your parts, if any Bosom-Sin, if any Friend or Relation, who is as dear and tender to you as a Limb of your Body, or your very Eye, prompt you to disobey God's Laws; keep at the furthest distance from such a Vice, use no Familiarity with such a Person, tho' the Parting with either of them, be with as much Reluctancy as the plucking out your Eye, or chopping off your Foot; for this is the only Remedy you can use to preserve your selves from a Poison, which else will grow upon you like a Gangrene. For 'tis better going to Heaven with denying one self such a Satisfaction, than to go to Hell after having indulged our selves with the Enjoyment of it. IV. Therefore I would advise all Persons, as they value their eternal Happiness or Misery, that they

Saint LUKE the Evangelist.

heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

(1) Saint ** LUKE the Evangelist.

The COLLECT.

† Almighty God, who calledst * Luke the Physician, whose praise is in the Gospel, to be an Evangelist and Physician of the soul; †† May it please thee, that by the wholsom medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord. Amen.

The EPISTLE. 2 TIM. IV. 5.

I. Watch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and

they do not do any thing to the detriment of any one of my poor innocent Flock; for as contemptible as they may appear in the Eye of this World, they have a very great Interest in Heaven; for I will assure you, that they have Guardian-Angels, who are continually watching for their Benefit, and will represent their Cause to God whenever they are injur'd, and will not fail of receiving Commission from him to revenge their Quarrel, in whatever Particular they are wronged.

VARIOUS READINGS.

** Introit.

By the Waters of Babylon, &c. Psal. 137.
Glory be to the Father, &c.
As it was in the beginning, &c.

1 B. Edw. VI.

† Almighty God, who hast called Luke the Physician, whose praise is in the Gospel, to be a Physician of the soul, it may please thee by the wholesome Medicines of his doctrine, to heal all the diseases of our souls, through thy Sonne Jesus, &c. O. C. P.

* S. Luke. S. L.

†† Grant, we beseech thee. S. L.

NOTE.

(1) Saint Luke the Evangelist.] That famous Evangelist, whose Memory we celebrate this Day, was born at Antioch, where there flourished Schools of the liberal Sciences. Hier. Pref. in Matt. Evan. In these St. Luke had his Education, and, having passed through his Preliminary Studies, he applied himself to the Study and Practice of Physick. It is thought, that for some Years he practised Physick at Rome, being a Servant in the Household of one of the Family of the Lucilii, and, upon his Liberry obtained, he took the Name of Lucas, a Diminutive of Lucilius. That this was the beloved Physician mentioned by St. Paul, Col. 4. 14. and the Brother whose praise is in the Gospel, 2 Cor. 8. 18. the most ancient Writers of Christianity do allow; for this is acknowledged by Ignatius, in his Epistle to the Ephesians, who lived in or next to the Apostolical Times. Some have thought him to be one of the Seventy Disciples, Greg. M. Pref. in Job. But this is asserted without ground; for all Antiquity make St. Luke the Disciple of the Apostles, and not of Christ, Iren. lib. 3. cap. 20. Tertul. contra Marc. lib. 4. c. 2. The time when St. Luke joined himself to St. Paul, was soon after the Contention happened between him and Barnabas at Antioch, in the Year of Christ 51, Iren. lib. 3. cap. 14. For taking only Silas with him in his Journey to Troas, Acts 16. 8. it is very probable, that Luke was taken into company when he came to that place; for in the whole Relation, before this time, of St. Paul's Acts, the Author of the Acts of the Apostles (which was undoubtedly St. Luke) says, Paul Spoke, Paul departed, Paul went, &c. but almost ever after his being at Troas, to the End of the Book, he speaks of St. Paul's Actions, as if he himself had mingled with them. We loosing from Troas; we were abiding certain days; we went out; we sat down. He wrote his Gospel, about seven Years after his Conjunction with St.

Paul, whom he never left till his Death. He is recorded to have wrote this excellent Work, in Achaea and Bœotia, whilst St. Paul staid there, which was in the Year of Christ 58. Hier. Pref. Metaph. He is said to have wrote his Gospel, to hinder the Faithful from being poisoned by the Heretical Relations of the Cerinthians, a very early Race of Hereticks, sprung up in the Church, Epiph. Her. 51. He wrote his Book of The Acts of the Apostles about three Years after, in the fifth Year of Nero, and of Christ 61. There has been a general Tradition concerning this Saint, That he was not only a Physician, but an eminent Painter in his time; That he painted the Virgin Mary, Niceph. lib. 4. cap. 2. St. Peter and Paul. id. lib. 2. c. 23. and (if we may credit Metaphrastes) our Saviour himself, Metaph. in 18 Octob. How St. Luke disposed of himself after St. Paul's Martyrdom at Rome, is not so very certain: Epiphanius says he preached in Dalmatia, in Gaul, Italy, and Macedonia, Epiph. Her. 51. Others affirm, that when he left Rome, he returned into the East, and that from thence he went to preach in Africa, and that he converted the Thebans to the Faith, Oecum. in Lucam. That he at last suffer'd Martyrdom, the best Authors of Antiquity allow, Nazianz. 1 Orat. in Jul. Gaudent. Traff. de ded. Basil. The later Greek Writers relate his Death with more Particularities, saying, That he was crucified or nailed to the Branches of an Olive-Tree, there not being upon the place dry Wood sufficient, to make a Cross for him to suffer on, Niceph. lib. 2. cap. 43.

PARAPHRASE on the COLLECT for St. Luke the Evangelist.

O all-powerful God, who wast pleased to call Luke, that beloved Physician, mentioned Col. 4. 14. and whose Praise is said to be in the Gospel, 2 Cor. 8. 18. to be, by writing his Evangelical History, a Spiritual Physician to recover Men's Souls; We desire of thee to grant, that by the salutiferous Truths and Doctrines contained in his sacred Book, our Sins, those Diseases of our Souls, Isa. 5. 6. may be healed, and our Lives thorowly reformed. And this we ask for the sake of the Merits of Christ Jesus our Lord. Amen.

PARAPHRASE on the EPISTLE. 2 Tim. IV. 5.

I. I advise you to be very watchful in keeping out all ill Opinions and Practices, from coming into the Church which you have the Care of: You must bear with Patience all the Misfortunes which may befall you upon account of the Gospel: Discharge the Duty of an Evangelist, or Coadjutor of the Apostles, in making Converts to Christianity, with that Prudence and Diligence, as becomes the Dignity of that high Office: And perform every part of the Office of the Ministry which you are entrusted with, circumspectly and exactly; that you may be qualified to take up my Charge in the Church, when God shall think fit to call me to him. For I look upon myself to be a Victim ready sprinkled, and just upon the point of being offered up a Sacrifice; and my Soul is just upon its Departure from this Body of Clay. Like a good Athletick, I have fought my Prize courageously, I have run my Course through, being now not far from the Goal; not making any Deviations from the Bounds which were set me, by maintain-

Saint LUKE the Evangelist.

and not to me only, but unto all them also that love his appearing. II. Doe thy diligence to come shortly unto me: For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. III. The cloak that I left at Troas with Carpus when thou comest bring with thee, and the books, but especially the parchments. Alexander the copper-smith did me much evil: the Lord reward him according to his Works. Of whom be thou ware also, for he hath greatly withstood our words.

The GOSPEL. S. LUKE X. 1.

I. **T**HE Lord appointed other seventy also, and sent them two and two before his face in every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest. II. Go your wayes, behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

ing Heterodox Opinions, but kept my self within the just Limits which the Christian Faith has prescribed me. And now having performed my part, I may with a pious Confidence expect that immortal Crown, which God has promised me, to encourage me to the observance of his righteous Laws, and which shall be awarded by my blessed Lord, when he comes to judgment at the Great Day: A Crown which he has not promised to me alone, but to all other pious Christians, who carefully discharge their Duty, and look for their Reward, when he shall come to Judgment. II. I desire you would lose no Opportunity of coming to me with all possible Speed: for my late Assistant Demas hath left me, preferring his own Affairs before those of the Gospel and me, and has taken a Journey to Thessalonica: Crescens is gone to Galatia, and Titus to Dalmatia. I have no Assistant now but Luke. Therefore, when you come to me, I desire you would persuade Mark the Kinsman of Barnabas, Acts 12. 25. to come along with you; for he will be a very useful Assistant to me in propagating the Gospel. As for Tychicus, I have ordered him to go to Ephesus, to supply your place there in your Absence. III. I in haste left my Cloak at Troas, when I came from thence, which I desire you, when you come hither, to bring along with you; as also my Books I left there; but be sure not to forget the Writings. Alexander the Brazier was a very malicious Informer against me in my Accusation; and God Almighty will punish him according to his Deserts for it. Therefore when you come hence, I would advise you to avoid him as a Man of a dangerous Conversation, for he is an inveterate Enemy to the Doctrine of the Gospel which we preach.

PARAPHRASE on the GOSPEL. S. Luke X. 1.

I. Our Saviour being on his Journey to Jerusalem, in the third Year of his Preaching, but taking a large Circuit thro' several Towns by the way; finding that his twelve Disciples were not a sufficient Number to propagate the Gospel to the Extent which he intended, pitched upon seventy other pious Persons of his Followers, whom he sent by Couples, to go before him into the several Towns thro' which he resolved to pass, to predispose them for the Doctrine which he designed to preach to them. But before they set out upon their Mission

he gave them Instructions to this purpose. I perceive (*says he*) that there is a very great Harvest ensuing upon my sowing of the Word, or preaching the Gospel formerly in this Nation; but there are not sufficient Labourers for the bringing so great a Work forward to perfection; the Persons who are disposed to be Believers, being more numerous in proportion than the Preachers: Therefore I would advise you to be very instant in your Prayers to Almighty God, who is the Owner of this Crop, and to whose Blessing the great Produce is owing, that he would be pleased to provide more Labourers in this his Evangelical Field, who by their preaching may give their Assistance in this mighty Harvest, which requires so many Hands. II. You are the Persons whom I have singled out to be Assistants to me in this great Work; and therefore with God's Blessing upon you, immediately make an Entrance upon your Mission. You will have occasion to make use of all the Courage which either Nature or Grace can afford you; for you are to struggle with a crafty and cruel Generation of Men; with whom to contest, I foretel you, is as dangerous as it is for Lambs to converse among Wolves: for they will be watching all Opportunities of doing you Spight and Mischief. But I would not have you spend any time in making Provision for your Journey, of the common things which you may judge necessary; for God shall provide all these things for you by his special Providence: Nay, I would not have you so much as to pay a Complement, or respect to any Person whom you may meet in the Way, lest it retard your Journey, which requires so much Expedition. When you enter into any Family, put up your Petitions to Almighty God, that he would bestow his most especial Blessing upon it; and, if there be any pious and well-disposed Person therein, God Almighty shall readily hear those Prayers which you shall make to him; or otherwise you shall receive the Benefit of your own Prayer your selves. But if you be friendly entertained in that House, be not too delicate in shewing a Dislike to any the coarsest Food which is set before you, nor make any sign as if you were willing to be treated with a nicer Diet; for as it would be a Fault to give the Family any unnecessary trouble, in providing for you out of their common Way of Living; so you, by preaching the Gospel to them, have a just Claim to be entertained with their usual Provision.

Saint SIMON and Saint JUDE Apostles.

(r) Saint ** SIMON and Saint JUDE Apostles.

The COLLECT.

O Almighty God, who hast built † thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of Spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. Amen.

The EPISTLE. S. JUDE i.

I Jude the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. II. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the onely Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew

VARIOUS READINGS.

** Introit.

O praise God in his holiness, &c.

Glory be to the Father, &c.

As it was in the beginning, &c.

I B. Ed. VI.

† thy Congregation. O. C. P.

NOTE.

(r) Saint Simon and Saint Jude.] There are two Saints commemorated by the Church this Day: The first is Simon, surnam'd The Canaanite, Matth. 10. 4. and Zelotes, Luke 6. 15. Acts 1. 13. which two Names are the same; for the Hebrew word Canaan signifies a Zealot. There was a Sect of Men call'd Zealots, about the time of Christ, in Judea, who out of a pretended Zeal for God's Honour, would commit the most grievous Outrages; they would chuse and ordain High-Priests out of the basest of the People, and murder Men of the principal Dignity, Joseph. Bell. Jud. lib. 4. c. 11, 12. It is probable, that Simon, before his Conversion and Call, might be of this Sect; or however some Fire and Fierceness in his Temper, gave occasion for his being call'd the Zealot. He was one of the twelve Apostles, and kin to our Blessed Lord; either his Half-Brother, being one of Joseph's Sons by another Wife, as all the Greek Fathers contend; or Cousin by his Mother's side. Most certain, this is that Simon which is meant Matth. 13. 55. Are not his Brethren, James, and Joseph, and Simon, and Judas? There is a Tradition, that 'twas at his Marriage in Cana of Galilee, that our Saviour was present, Niceph. lib. 8. cap. 30. After our Saviour's Ascension, he is recorded to have preached the Gospel in Mesopotamia, Hier. in Ep. ad Gal. cap. 4. & cont. Helo. That he preached likewise in Egypt and Africa, is related by others, Isidor. de vit. & obit. Sancti. And (if we may credit Nicephorus, a later Writer) that he extended his Mission as far as Britain, Niceph. lib. 2. cap. 40. He suffered Martyrdom in Persia.

Jude the other Apostle, whose Memory is this Day observed, was one of the twelve Apostles, Brother to James, Jude 1. and therefore bore the same Relation with him to our Saviour. He was that Judas mentioned in the Verse before-cited, Are not his Brethren, James, and Joseph, and Simon, and Judas? He had two Surnames, one was Thaddæus, which does not seem to be more than a Diminutive or small Alteration of Judas, and is derived from the same Root in Hebrew, as Judas is. Labbæus is derived from a Word in Hebrew which signifies Heart, and is as much as

Corculum or Little-Heart. He preached the Gospel with his Brother in Mesopotamia, Arabia, and Idumæa, &c. Niceph. Hist. lib. 2. cap. 4. and suffered Martyrdom at Berythus.

PARAPHRASE on the COLLECT for St. Simon and Jude.

O Almighty God, who hast built thy Church upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-stone, Eph. 2. 20. Grant that by the Efficacy of the Doctrine which they preached, we may be joyned in the Unity of Spirit, Eph. 4. 3. and in the Profession of the same Catholick Doctrine; that we may be made the Temple of the living God, 2 Cor. 6. 16. and that we may present our Bodies a living Sacrifice holy and acceptable to him, Rom. 12. 1. This we pray for the sake of Jesus Christ our Lord. Amen.

PARAPHRASE on the EPISTLE. St. Jude 1.

I. Jude, a Servant of Jesus Christ in the Apostleship, and the Brother of James, to you the Christian Brethren whom God has sanctified, preserved from Destruction, and called to the Profession of the Christian Faith; wishes, That you may abound with a large Share of the Divine Bounty, and, That Peace and Love may increase among you.

My Beloved Christians,

Since my Office obliges me sometimes to write to you concerning the Affairs of our common Christianity, I think it necessary at this time to inculcate one Duty with particular Earnestness; and that is, That you zealously defend the Orthodox Faith, which was delivered by our blessed Saviour, when he was upon Earth, to the Apostles. II. For at this time there is a particular necessity for your so doing, several false Teachers having insinuated themselves into the Church by indirect Methods, God Almighty as a Punishment for their Sins, suffering them to fall into this Wickedness; Men of ill Principles and as bad Manners, who turn the Doctrine of the Gospel into a System of Lasciviousness; who make Demons to be Governors of the World in stead of God Almighty, and making our Blessed Saviour to be only an airy Phantasm when he was upon Earth, and to have suffered only in appearance. Now, because you should take care how you copy from the Actions of such Men, I will lay before you some particular Instances of God's Vengeance on such Persons, which being in Scripture, you know before-hand; but however I will repeat them to you to refresh your Memories. You know, that the Jews were God's Favourite- People, he delivering them from their Egyptian Slavery by unheard-of Miracles: and yet when they lapsed into Disobedience and Infidelity, he destroy'd many of them several

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ways

Saint SIMON and Saint JUDE Apostles.

knew this, how that the Lord having saved the People out of the land of Egypt, afterward destroyed them that believed not. III. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example; suffering the Vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

The GOSPEL. S. JOHN XV. 17.

I. **T**Hese things I command you, that ye love one another. If the world hate you, ye know that it hated me, before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. II. Remember the word that I said unto you, The servant is not greater than the Lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my names sake, because they know not him that sent me. III. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated both me and my Father. But this cometh to pass that the word might be fulfilled that is written in their law, They hated me without a cause. IV. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

ways, as by Serpents and Plagues. III. There were Angels of some of the highest Orders, to whom God vouchsafed the Honour of being Attendants about his Throne; and yet when they warped from their original Goodness turning Rebels to their Creator, and making a Defection from his Government; God, as Punishment for their Wickedness, confined them to the Darker Regions of the World, by an inevitable Law, until the time of the General Judgment. In like manner Sodom and Gomorra, with the neighbouring Towns, Adama and Zeboim, were once flourishing Places, but by abandoning themselves to Whoredom and unnatural Lusts, were made a dreadful Example of by God, by being burnt with Fire from Heaven, which was not to be extinguished. IV. These Men I speak of, are such impure Persons, that their very Sleep is polluted; that Government, which all good Men revere as God's Authority, they despise; reviling those Persons in the highest Stations, whom they ought to speak of with the greatest Respect.

PARAPHRASE on the GOSPEL. S. Joh. XV. 17.

I. You must always remember this peculiar Command of mine, which I take all Occasions to inculcate, *To love one Another*. Nor must you be discourag'd, if the wicked People of this World calumniate and persecute you, and do all ill Offices and Mischief to you; for this is but just the same Treatment which I have found from them, and you must not think it hard to share your Master's Fortune. Nay, the ill Treatment which the World gives you, ought rather to afford you matter of Comfort and Joy, that you are not Children of this World, who have generally a great Share of Prosperity in it, and not subject to those Misfortunes that God's pious Servants for the most part are; but are Children of God, whom he has selected above all the rest of the World, to crown them with an extraordinary share of Happiness in Heaven, after your Sufferings in this Life. II. You may remember what I have formerly remarked to you, That the Servant must

not think to fare better than his Master, and that you must expect to go thro' a Course of Sufferings, as I have done before you; Since the wicked Men of this World have persecuted me, and given me so much ill Treatment; I forewarn you, that they will do the same to you: And if they obstinately held out against the Force of my preaching, you must not expect that they will be over-forward in hearkening to you. These Sufferings you must expect to undergo for the sake of my Gospel, which you are to promulgate to the World. But these Misfortunes the Hardness of Men's Hearts necessitates you to bear, they being under so incurable an Aversion, by reason of the Meanness of my Condition, to believe, that God has sent me into the World for these Great Ends. III. Indeed, if I had not declared to the World upon what Errand I came, and had not confirmed the Powers by which I act, by unexceptionable Credentials, Unbelievers might have some Excuse for their Incredulity; but now they have no manner of Pretence for their Unbelief. He that now holds out against the Evidence of the Gospel-Truth, maliciously opposes himself to Almighty God my Father, who has so evidently declared himself in favour of the Doctrine which I have taught. So that That Passage of the Psalmist, *They hated me without a Cause*, Psal. 35. 19. is literally verified in me: Men have maliciously opposed and persecuted me, whereas they ought in all reason to have respected and loved me. IV. But when the Holy Ghost, that Paraclete or Comforter whom I have formerly spoken to you of; that Holy Spirit whom I shall send from the Father, and by an ineffable way of Procession goeth out from him; This Holy Spirit, I say, shall afford new and unexceptionable Testimony concerning the Truth of my Mission; and by the Gift of Tongues, and other miraculous Powers, which he shall vest you with, you shall be appointed proper Witnesses and Preachers of what you have heard me teach; I having for this end, all the time of my preaching the Gospel, associated with you.

ALL SAINTS Day.

(1) ALL ** SAINTS Day.

The COLLECT.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical Body of thy Son Christ our Lord; Grant us grace so to follow † thy blessed Saints in all vertuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. *Amen.*

For the EPISTLE. REVEL. VII. 2.

I. **A**ND I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. **II.** And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Nephthalim were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Issachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

III. After this I beheld, and lo, a great multitude which no man could number, of all nations, and kinreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and

PARAPHRASE on the COLLECT for All Saints Day.

O Almighty God, who hast knit together all Christ's Mystical Body the Church, (who according to the Faith are God's Elect, Tit. 1. 1.) by Bands and Joins with Christ the Head, Col. 2. 19. Grant us thy Grace, that we following the Examples of thy blessed Saints, in the Exercise of all Christian Vertues in this World, may attain to the unspeakable Joys of the other, which Eye hath not seen, nor Ear hath heard, and which God hath prepared for them that love him, 1 Cor. 2. 9. *Amen.*

PARAPHRASE on the EPISTLE. Revel. VII. 2.

I. I then saw another Angel flying from the Eastern Part of Heaven, bearing the Seal of God as the Ensign of his high Authority; and he called out with a strong Voice unto the other four Angels, who had a Commission to destroy the Earth, that they should forbear to execute their Commission, till such time as he had set God's Seal in the Foreheads of his elect Servants, that they may be known to belong to God; as Servants were wont to be mark'd by the Name of their Master. **II.** And then I learnt the Number of those who were thus sealed, they being of all the Tribes of Israel forty and four thousand; twelve thousand of Judah, twelve thousand of Reuben, and so the same Number of all the rest. **III.** After this I saw a prodigious number of Persons, which no one could reckon, of all Nations and Countries who stood before the Throne of God and Christ, paying their Adoration, and shouting *Hosannas* to God the Father, and our blessed

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Saviour.

VARIOUS READINGS.

** Proper Lessons at Mattens.

The First Lesson, *Sapi. 3.* unto, *Blessed rather is the, &c.*

The Second Lesson, *Heb. 11.* unto, *If ye endure.*

Introit.

Osing unto the Lord a new song, &c. *Psal. 118.*

Glory be to the Father, &c.

As it was in the beginning, &c.

1 B. Edw. VI.

† thy holy Saints.

NOTE.

(1) *All Saints.* The Feast of *All Saints* is not of very great Antiquity in the Church. About the Year of our Lord 610, the Heathen *Pantheon*, or Temple dedicated to all the Gods, at the Desire of *Boniface IV.* Bishop of *Rome*, was taken from the Heathen by *Phocas* the Emperor, and dedicated to the Honour of *All Martyrs*. Hence came the Original of *All Saints*, which was then celebrated upon the first of *May*. Afterwards by an Order of *Gregory IV.* it was removed to the first of *November*, *A.D. 834.* as it has stood ever since. Our Reformers having laid aside the Celebration of a great many Martyrs-days, which had grown too numerous and cumbersome to the Church, thought fit to retain this Day, wherein, by a general Commemoration, our Church gives God Thanks for them all.

ALL SAINTS Day.

and unto the Lamb. IV. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

The GOSPEL. S. MATTH. V. 1.

I Jesus seeing the multitudes, went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. II. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. III. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. IV. Rejoyce and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

Saviour. IV. And I saw likewise Crouds of Angels standing about the Throne, and about the Elders, and the four Animals before described; who afterwards fell prostrate before the Throne, as a Posture of the profoundest Adoration, and with united Voices, ascribed unto their gracious God the most exalted Degrees of Happiness, Wisdom, and Glory; and to be thanked, praised, and magnified for ever and ever. Amen.

PARAPHRASE on the GOSPEL. S. Matth. V. 1.

I. Our Saviour having for some time preached the Gospel, and gain'd a considerable number of Followers, who came after him wherever he went; he being now in the higher part of the Country about Capernaum, came to a Hill-side there, that he might speak with more Advantage to the People, and sitting down with his Disciples about him, he began a most admirable Discourse, containing the chief Points of Christian Doctrine, which was to this purpose. Happiness is a Thing which all Men, tho' they take different Ways to attain it, are naturally inclined to pursue; and therefore I shall inform you what will make you truly happy or blessed. Indeed many Men think, that Greatness of Soul, as they call it, (that is, a proud, haughty, and domineering Temper, which despises all about them, and is continually aspiring to Honour and Preferment) is a great Ingredient of Happiness; But I tell you, that That Poverty of Spirit which they despise, an humble and lowly Deportment, and a Contentedness with the Condition God has placed Men in; will make them more truly happy, than this other haughty Disposition; for this Temper qualifies them for Heaven, where they shall have a Kingdom allotted them, more glorious than any Honour which their Ambition could court in this World.

II. Some Men think, that Happiness consists in a Life of Jollity and Pleasure, and a freedom from all cross Accidents and Misfortunes: But I tell you, That afflicted Piety, however it may want its Reward in this World, shall be amply recompensed by the Joys of the other.

Some think to pursue Happiness by a factious and turbulent Spirit; and to attain Honours and Riches by joining in the heady Enterprizes, and oftentimes wicked Designs of a Party: But I must let you know, that Modesty and Meekness, and a quiet way of Living, under the Direction of Governors, makes a Man much more happy, even in this World, as affording them much more inward Quiet and outward Security.

Importunate Desires, and eager Pursuits after the Good things of this World, will not lead Men to Happiness: They will much sooner arrive at it by an impatient Suit after God's Favour, by earnest Addresses in constant and devout Prayer for his Grace, by an unwearied Resolution to the utmost of our Power to perform his Will; and a longing to partake of the heavenly Happiness; for such good Persons, in Gods due time, shall have their Appetites gratified to the full; which is more than Men, who are craving for the Satisfaction of this World, can ever pretend to.

Tho' Misers think, that Happiness is to be attained by Grippingness and Hard-heartedness to the Poor, or any other unrighteous Methods, which will serve to raise a great Estate: Yet Charity and Liberality to the Poor will much more contribute to a Man's true Happiness; for his Verrue God Almighty shall reward, by shewing Mercy to them when they want it.

Tho' many think to find Happiness by the Gratification of their Lusts, and indulging themselves in brutish Pleasures: Yet some time or other they will find themselves miserably mistaken in their Hopes. Whereas Temperance, and Chastity, in Thoughts, Words, and Actions, qualify Men for the heavenly State, where they shall enjoy pure and unmixed Joys for ever.

III. Many Men seek their Happiness among Quarrels, and Disputes, and Controversies in Religion, as the Pharisees do: But it is rather to be attained in composing Differences, in reconciling Animosities, and putting an end to Disputes; For this entitles Men to be properly called the Children of God, who is stiled the God of Peace.

Some think Happiness is to be attained by unlawful Compliances with the Religion of the Government, whatever it be, as the Sadducees do: But I tell you, that Happiness is sooner to be attained by suffering for the sake of a good Conscience and the true Religion; for God shall reward such Pious Sufferers with a Kingdom in another World, in which the Martyrs Crown shall be of all others the most glorious. IV. And this will be the Case of many of you here present, who by embracing my Religion, shall be exposed to Persecutions and Calumnies: But you have reason to rejoice for your great Sufferings in this Cause, since God will amply reward you for them in another World. And you have had former Examples of this; for many of your great Predecessors the Prophets, who are now glorious Saints in Heaven, have been treated with the severest Persecution and Cruelty, in discharge of the great Duties which God enjoined them to go through.

Of the COLLECTS in the SACRAMENTARY of Gregory the Great, used in the LITURGY of the CHURCH of ENGLAND.

GREAT Clamours have been raised against our Common-Prayer-Book, and particularly the Collects, by the Adversaries thereof, upon account (as they give out) that it was taken out of the Mass-Book. But if this were true, as they pretend, it were no good Objection, as to the unexceptionable Parts of the Roman Service. For certainly, Popery, bad as it is, did, in the worst Times thereof, retain something of genuine Antiquity; and which ought not entirely to be abandoned, barely for the Roman Church's using it, even in its most corrupted State. For if this Reason held, we must lay aside the Creed, the Lord's Prayer, the Psalms, the Gospels, and the Apostolical Epistles; which no Man, in his sober Senses, will allow to be a just Reason for so doing. Nor is the Case of the Collects much different. For suppose, that most of the Collects are found in the Mass-Book; the Compilers of that Book might make some good Prayers, tho' they made a great many bad ones. But after all, the Compilers of that Book did not make those Collects, which we have received into our Liturgy. We have undoubted Authority, that they were composed several hundred Years before the present Mass book had a being. For, to set the rise of them at the latest Date, they are at least eleven hundred Years old; they being placed in the Office by S. Gregory the Great, when he was Bishop of Rome, about the Year of Christ 590. And for this, we have the undoubted Testimony of Walafridus Strabo, who lived in the beginning of the Ninth Century. Gregorius supradictus in dispositione Officiorum anni— And again, Gregorius junior statuit eam Missis & Orationibus esse solennem, & undequaq; colligens ejusdem diei augmentavit Officia. Wal. Strab. de reb. Eccl. cap. 20. Where it must be observ'd, that he does not say he made the Offices, but collected and augmented them. And a little after in the same Book, he writes, Idioq; credimus Conciliis Carthaginensi & Milevitano statutum, ut Preces & Orationes, nisi probata fuissent in Concilio, non dicerentur. Nam & ipse Gelasius Papa in Ordinatione LI, tam a se

quam ab aliis compositas Preces dicitur Ordinasse. Et Galliarum Ecclesie suis orationibus utebantur, quæ & adhuc a multis habentur. Et quia a tam incertis authoribus, multa videbantur incerta, curavit Beatus Gregorius rationabilla quæq; coadunare, & seclulis his quæ nimia & inconcinua videbantur, composuit Librum qui dicitur Sacramentorum, sicut ex titulo ejus manifestissime declaratur. The same is confirm'd by Radulphus Tungrensis, Alias quoq; Orationes nisi antiquas & Gregorianas difficillime admittunt, utpote quas in antiquioribus, in emendationibus, Sacramentariis maxime inveniunt. Rad. Tungr. Prop. 23. ex Micrologo. But to render this matter more unquestionable, Gregory himself speaks of this Performance, and his Alterations made in the Roman Liturgy, in his Epistle to John, Bishop of Syracuse: Wherein he tells him, That some Persons of his Acquaintance had taken Offence at these Alterations: Quod aliqui amici ejus, vel Græci, vel Latini, nescio, quasi sub zelo sanctæ Romanæ Ecclesiæ de meis dispositionibus murmurarent: That however, he had done no more than the Greeks had done in their Liturgies, altering some old Prayers and making some new ones: In quo Græcorum consuetudinem secuti sumus, qui aut veteres nostras reparavimus, aut novas & utiles constituimus. S. Greg. Reg. Epist. Ep. LXIV. So that it does from hence clearly appear, that many of these Collects were much older than S. Gregory's Time; he being but the Compiler, or Gatherer of them from the older Liturgies, and not the Composer.

Therefore I have thought it worth my Labour, to draw out of Gregory's Sacramentary, those Collects that are used in our Church, which are almost all the Collects for the several Sundays, and the principal Festivals of the Year: Those upon the Feasts of the Apostles, which are of later Institution; being taken from the Office of Sarum; which was drawn up by an ancient Bishop of our Church.

Christmas-Day.

CONcede nobis, omnipotens Deus, ut natus hodie salvator mundi, sicut divina nobis generationis est auctor, ita et immortalitatis sit ipse largitor, qui tecum vivit & regnat.

OMnipotens sempiterne Deus, qui hunc diem per incarnationem Verbi tui, & partum Beatæ Mariæ Virginis consecrasti, da populis tuis in hac celebritate consortium, ut qui tua gratia sunt redempti tua, sint adoptione securi, Per eundem Dominum nostrum. Greg. Sacr. viii. Cal. Jan. in die Nat. Dom.

St. Stephen's Day.

DA nobis, quæsumus, imitari quod colimus, ut discamus & inimicos diligere, qui ejus natalitia celebramus, qui novit etiam pro persecutoribus exorare Dom.

St. John's Day.

Ecclesiam tuam, Domine, Benignus illustra, ut Beati Johannis Evangelistæ illuminata doctrinis, ad dona perveniat sempiterna, Per, &c. Greg. Sacr. vi. Cal. Jan. Nat. S. Joh. Evang.

Innocent's Day.

DEus ejus hodierna die præconium innocentes Martyres, non loquendo sed moriendo confessi sunt, omnia in nobis vitiorum mala mortifica, quam ut fidem tuam, lingua nostra loquitur, etiam moribus vita fateatur, Per, &c. Greg. Sacr. v. Cal. Jan. Natal. Inn.

Epiphany.

DEus qui hodierna die Unigenitum tuum genitibus stella duce revelasti, concede propitius, ut qui jam Te ex fide cognovimus, usq; ad contemplandam speciem tuæ celsitudinis perducamur, Per eundem. Greg. Sacr. viii. Id. Jan. in Epiph. Dom.

First

Of the COLLECTS taken out of

First Sunday after Epiphany.

VOtiva quæsumus Domine, supplicantis populi cælesti pietate persequere, ut et quæ agenda sunt videant, & ad implenda quæ viderint convalescant, Per, &c. Greg. Sacr. Dom. 1 post Theoph.

Second Sunday after Epiphany.

OMnipotens sempiterne Deus, qui cælestia simul & terrena moderaris, supplicationes Populi tui clementer exaudi, & pacem tuam nostris concede temporibus, Per, &c. Gr. Sacr. Dom. 2 post Theoph.

Third Sunday after Epiphany.

OMnipotens sempiterne Deus, infirmitatem nostram propitius respice, atq; ad protegendum nos dexteram Majestatis Tuz extende, Per, &c. Greg. Sacr. Dom. 3 post Theoph.

Fourth Sunday after Epiphany.

DEus qui nos in tantis periculis constitutos pro humanâ scis fragilitate non posse subsistere, da nobis salutem mentis & corporis, ut ea quæ pro peccatis nostris patimur, te adjuvante vincamus, Per, &c. Greg. Sacr. Dom. 4 post Theoph.

Fifth Sunday after Epiphany.

Familiam tuam quæsumus, Domine, continuâ pietate custodi, ut quæ in solâ spe gratiæ cælestis innititur, tua semper protectione muniatur, Per Dominum, &c. Greg. Sacr. Dom. 5 post Theoph.

Septuagesima Sunday.

PReces Populi Tui, quæsumus Domine, clementer exaudi, ut qui justè pro peccatis nostris affligimur, pro Tui nominis gloria misericorditer liberemur, Per Dominum, &c. Greg. Sacr. in Septuag.

Sexagesima Sunday.

DEus qui conspicias, quia ex nulla nostra actione confidimus, concede propitius, ut contra adversa omnia Doctoris gentium protectione muniāmur, Per, &c. Greg. Sacr. in Dom. Sexag.

Quinquagesima Sunday.

PReces nostras, quæsumus, Domine clementer exaudi, atq; a Peccatorum vinculis absolutos ab omni nos adversitate custodi, Per, &c. Greg. Sacr. in Dom. in Quinquages.

Second Sunday in Lent.

DEus qui conspicias omni nos virtute destitui, interius exteriusq; custodi, ut & ab omnibus adversitatibus muniamur in corpore, & a pravis cogitationibus mundemur in mente, Per Dominum, &c. Greg. Sacr. Hebd. 2 in Quadrag. Fer. 1.

Third Sunday in Lent.

Quæsumus, omnipotens Deus, vota humilium respice, atq; ad defensionem nostram dexteram Tuz Majestatis extende, Per Dominum, &c. Greg. Sacr. Hebd. 3 in Quadrag. Fer. 1.

Fourth Sunday in Lent.

Concede quæsumus, omnipotens Deus, ut qui ex merito nostræ actionis affligimur, Tuz gratiæ consolatione respiremur, Per Dominum nostrum, &c. Greg. Sacr. Hebd. 3 in Quadr. Fer. 4.

Fifth Sunday in Lent.

Quæsumus, omnipotens Deus, familiam Tuam propitius respice, ut te largiente regatur in corpore, & te servante custodiat in mente, Per Dominum, &c. Greg. Sacr. Dom. de Pass. Dom.

Sunday next before Easter.

OMnipotens sempiterne Deus, qui humano generi ad imitandum humilitatis exemplum servatorem nostrum carnem sumere, & crucem subire fecisti: concede propitius, ut & patientiæ ipsius habere documenta, & Resurrectionis consortia mereamur, Per eundem, &c. Greg. Sacr. Dom. in Ram. Palmar.

Good Friday.

First Collect.

Reminiscere miserationum tuarum, Domine, & famulos tuos eterna protectione sanctifica, pro quibus Jesus Christus Filius Tuus per suum cruorem nobis instituit Pascale Mysterium. Greg. Sacr. Fer. 2 post Palm.

Second Collect.

Oremus, sempiterne Deus, cujus Spiritu totum Corpus Ecclesiæ sanctificatur & regitur, exaudi nos pro universis Ordinibus supplicantes, ut gratiæ tuæ munere ab omnibus Tibi gradibus fideliter serviat, Per eundem Dominum, &c. Greg. Sacr. Fer. 4 post Palm.

Third Collect.

Oremus & pro Hæreticis atq; Schismaticis, ut Deus & Dominus noster eruat eos ab erroribus universis, & ad sanctam matrem Ecclesiam Catholicam atq; Apostolicam revocare dignetur.

Oremus & pro perfidis Judæis, ut Deus & Dominus noster auferat velamen de cordibus eorum, ut & ipsi agnoscant Jesum Christum Dominum nostrum. Greg. Sacr. Fer. 4 post Palm.

Easter-Day.

DEus qui hodierna die per Unigenitum Tuum æternitatis nobis ostium, devictâ morte refrasti, vota nostra quæ præveniando aspiras, etiam adjuvando prosequere, Per eundem, &c. Greg. Sacr. in die S. Pasch.

Ascension-Day.

Concede, quæsumus, omnipotens Deus, ut qui hodierna die Unigenitum Tuum, Redemptorem nostrum, ad Cælos ascendisse credimus, ipsi quoque mente in cælestibus habitemus, Per eundem, &c.

Whitsunday.

GREGORY'S Sacramentary.

Whitsunday.

DEus qui hodiernâ die corda fidelium sancti Spiritus illustratione docuisti, da nobis in eodem Spiritu recta sapere, & de ejus semper consolatione gaudere, Per, &c. Greg. Sacr. Hebdomada 1 post Pentecosten.

First Sunday after Trinity.

DEus in te sperantium fortitudo, adesto propitius invocationibus nostris; & quia sine te nihil potest mortalis infirmitas, præsta auxilium gratiæ, ut in exequendis mandatis, & voluntate tibi & actione placeamus, Per, &c. Greg. Sacr. Hebdomada 2 post Pentecosten.

Second Sunday after Trinity.

SANCTI nominis tui, Domine, timorem pariter & amorem fac nos habere perpetuum, quia nunquam tua gubernatione destituis, quos soliditate tuæ dilectionis instituis, Per Dominum, &c. Greg. Sacr. Domini 3 post Pentecosten.

Third Sunday after Trinity.

DEprecationem nostram, quæsumus Domine, benignus exaudi, & quibus supplicandi præstas effectum, tribue defensionis auxilium, Per eundem, &c. Greg. Sacr. Hebdomada 4 post Pentecosten.

Fourth Sunday after Trinity.

PROTECTOR in te sperantium Deus, sine quo nihil est validum, nihil sanctum, multiplica super nos misericordiam tuam, ut Te rectore, Te duce, sic transeamus per bona temporalia, ut non amittamus æterna, Per Dominum nostrum, &c. Greg. Sacr. Domini 5 post Pentecosten.

Fifth Sunday after Trinity.

DA nobis, quæsumus Domine, ut & mundi cursus pacifico nobis tuo ordine dirigatur, & Ecclesia tua tranquilla devotione lætetur, Per Dominum, &c. Greg. Sacr. Hebdomada 6 post Pentecosten.

Sixth Sunday after Trinity.

DEus, qui diligentibus Te bona invisibilia præparasti, infunde cordibus nostris tui amoris affectum, ut Te in omnibus & super omnia diligentes, promissiones Tuas, quæ omne desiderium superant consequamur, Per, &c. Greg. Sacr. Domini 7 post Pentecosten.

Seventh Sunday after Trinity.

DEus virtutum, cujus est totum quod est optimum, infere pectoribus nostris amorem tui nominis; & præsta in nobis religionis augmentum, ut quæ sunt bona nutrias, ac pietatis studio, quæ sunt nutrita custodias, Per, &c. Greg. Sacr. Hebdomada 8 post Pentecosten.

Eighth Sunday after Trinity.

DEus cujus providentia in sui dispositione non fallitur, Te supplices oramus, ut noxia cuncta submoveas, & omnia nobis pro futura concedas, Per, &c. Greg. Sacr. Domini 9 post Pentecosten.

Ninth Sunday after Trinity.

LARGIRE nobis, Domine, quæsumus, semper spiritum cogitandi quæ recta sunt, propitius & agendi, ut qui sine te esse non possumus, secundum te vivere valeamus, Per, &c. Greg. Sacr. Domini 10 post Pentecosten.

Eleventh Sunday after Trinity.

DEus qui omnipotentiam tuam parcendo maxime & miserando manifestas, multiplica super nos misericordiam tuam, ut ad tua promissa currentes, coelestium bonorum facias esse consortes, Per Dominum nostrum, &c. Greg. Sacr. Hebdomada 12 post Pentecosten.

Twelfth Sunday after Trinity.

OMNIPOTENS Sempiternæ Deus, qui abundantia pietatis tuæ, & merita supplicum excedis & vota, effunde supra nos misericordiam tuam, ut dimittas quæ conscientia metuit, & adjicias quod oratio non præsumit, Per, &c. Greg. Sacr. Domini 13 post Pentecosten.

Thirteenth Sunday after Trinity.

OMNIPOTENS & misericors Deus, de cujus munere venit, ut Tibi a fidelibus tuis digne & laudabiliter serviatur; tribue quæsumus, ut ad promissiones tuas sine offensione curramus, Per, &c. Greg. Sacr. Hebdomada 14 post Pentecosten. Coll. super populum.

Fourteenth Sunday after Trinity.

OMNIPOTENS & sempiternæ Deus, da nobis fidei spei & charitatis augmentum; & ut mereamur assequi quod promittis, fac nos amare quod precipis, Per, &c. Greg. Sacr. Hebdomada 15 post Pentecosten.

Fifteenth Sunday after Trinity.

CUSTODI, Domine, Ecclesiam tuam propitiatione perpetuâ: & quia sine Te labitur humana mortalitas, tuis semper auxiliis & abstrahatur a noxiis, & ad salutaria dirigatur, Per, &c. Greg. Sacr. Hebdomada 16 post Pentecosten.

Sixteenth Sunday after Trinity.

ECCLESIAM tuam, Domine, misratio continua mundet & muniat; & quia sine te non potest salva consistere, tuo semper munere gubernetur, Per Dominum, &c. Greg. Sacr. Domini 17 post Pentecosten.

Eighteenth Sunday after Trinity.

DA, quæsumus, Domine, populo Tuo diabolica vitare contagia, & te solum, Dominum, puro corde sectari, Per, &c. Greg. Sacram. Domini 21 post Pentecosten.

Nineteenth Sunday after Trinity.

DIRIGAT corda nostra, Domine, quæsumus, tuæ miserationis operatio, quia Tibi sine Te placere non possumus, Per Dominum, &c. Greg. Sacr. Hebdomada 22 post Pentecosten.

Twentieth

Of the COLLECTS, &c.

Twentieth Sunday after Trinity.

Omnipotens & misericors Deus, universa nobis adversantia propitiatus exclude, ut mente & corpore pariter expediti, quæ tua sunt liberis mentibus exsequamur, Per Dominum, &c. Greg. Sac. Hebd. 23. post Pentecosten.

Twenty-first Sunday after Trinity.

Largire, quæsumus, Domine, fidelibus tuis indulgentiam & pacem, ut pariter ab omnibus mudentur offensis, & secunda tibi mente deserviant, Per, &c. Greg. Sac. Hebd. 24 post Pentec.

Twenty-second Sunday after Trinity.

Familiam tuam, quæsumus, Domine, continuâ pietate custodi, ut a cunctis adversitatibus Te protegente sit libera, & in bonis actibus Tuo nomini sit devota, Per eundem Dominum, &c. Greg. Sac. Hebd. 25 post Pentec. Coll. super populum.

Twenty-third Sunday after Trinity.

Deus refugium nostrum & virtus, adesto piis Ecclesiæ tuæ precibus, auctor ipse pietatis, & præsta, ut quod fideliter petimus, efficaciter consequamur, Per, &c. Greg. Sac. Hebd. 26. post Pentec.

Twenty-fourth Sunday after Trinity.

Absolve, quæsumus, Domine, tuorum delicta populorum, ut a peccatorum nostrorum nexibus, quæ pro nostra fragilitate contraximus, tua benignitate liberemur, Per, &c. Greg. Sacram. Hebd. 18 post Pentecosten.

Twenty-fifth Sunday after Trinity.

Excita, quæsumus, Domine, tuorum fidelium voluntates, ut divini operis fructum propensius exsequentes, pietatis tuæ remedia majora percipiant, Per Dominum, &c. Greg. Sacram. Hebd. 17 post Pentecosten.

THE

The Order for the Administration of the (a) Lord's Supper, or Holy Communion.

SO many as intend to be partakers of the Holy Communion (b) shall signifie their Names to the Curate, at least some time the day before.

*** And if any of those be an open and (c) notorious evil liver, or have done any wrong to his Neighbours by word or deed, so that the Congregation be thereby offended**

VARIOUS READINGS.

* This Rubrick in the Old Common-Prayer-Book was worded thus: And if any of those be an open and notorious evil-liver, so that the Congregation by him is offended, or have done any wrong to his Neighbours by word or deed, the Curate having knowledge thereof, shall call him and advertise him in any wise not to presume to come to the Lord's Table, until he have openly declar'd himself to have truly repented and amended his former naughty Life, that the Congregation may thereby be satisfied, which afore were offended; and that he have recompensed the Parties whom he hath done wrong unto, or, at the least, declare himself to be in full purpose so to do, as soon as he conveniently may.

NOTES.

(a) Lord's Supper or Holy-Communion.] Of the many Compellations given to this Sacrament in former Ages, our Church has very wisely thought fit to retain these two in her Publick Service, those which are most Ancient and Names of the Scriptural. For it was called besides, *Mysterion*, Lord's Supper. The Mystery; *Eucharistia*, The returning of Thanks for the Blessings of our Saviour's Merits; and for the same Reason likewise *Euklogia*; *Synaxis*, The Meeting together; The Lord's Table; *Agape*, &c.

As for the Name Lord's Supper (which Name the Papists cannot endure to have this Sacrament call'd by, because it destroys their Notion of a Propitiatory Sacrifice for the living and the dead, and their use of private Mass,) we find this Name given to it, as the proper one belonging to it in the Apostle's time, by St. Paul himself: When ye come together into one place this is not to eat THE LORD'S SUPPER, 1 Cor. xi. 20. And besides, this Name is frequently given it by ancient Writers: By the Author *De Cena Domini*, under St. Cyprian's Name; by St. Chrys. Hom. XXVII. in 1 Cor. who makes the *δείπνον κυρίου* the *ἀσπάζιον*, which all are to partake of: And so does Theodoret in 1 Cor. xi. St. Austin calls the *Acceptationem Eucharistie*, the *Dominicam Canam*. Vid. XVI. Exer. Casaub. in Bar.

So for the Name of the Communion, it is plain that this is another Scriptural Compellation of the same Holy-Sacrament: The Cup of Blessing which we bless, is it not the COMMUNION of the blood of Christ? Which Name is given to it, partly, because by this we testify our Communion with Christ our Head, *Damasce. Orthodox. fid. Lib. 4.* partly because it unites us together with all our Fellow-Christians; and partly, because all good Christians have a right to partake of it, *Pachym. in Areop. Cap. III. Chrys. Hom. XXVII. in 1 Cor.* Hence *κοινωνία* is the common Word to express the Participation of this Sacrament. St. Chrysostom speaks of the *ἀτάξιως κοινωνούντων*, of those that communicate unworthily. St. Basil says, *τὸ ἐσθῆν καὶ ἐβ-διδάσθαι κοινωνούμεν*, We partake of the Communion four times a Week, Ep. 239.

(b) Shall signifie their Names.] The reason of this Injunction of the Rubrick is, That the Minister of the Parish may have time to inform himself of the Parties who design to receive; so that, if there be any among them who are not duly qualified to partake of that Sacrament, he may persuade them to abstain for some time; or, in Case of their refusal, repel them. Now in several Cases Persons may be unqualified to partake of this Sacrament, either by the Prescript of God's Word or by the Canons of the Church. First, A Want, or a Contempt of the Rite of Confirmation unqualifies Persons to Receive; for the Rubrick of the Common-Prayer, which is confirmed by the Act of Uniformity, says, No one shall be admitted unto the Holy-Communion, until such time as he be Confirmed, or be ready and desirous to be Confirmed. And such the Ancient Church reckoned under the number of the *ἀμύητοι* and *ἀπίστοι*; and to such the Deacon, before the Eucharist began, was wont to cry out, *ἀπὸ τοῦ ἐκείνου, πείραξτε*, Be gone, Walk out. The like is enjoined by our Provincial Constitutions; *Nullus ad Sacramentum Corporis & Sanguinis Domini admittatur extra Articulum Mor-*

tis, nisi fuerit confirmatus, vel nisi à receptione Confirmationis rationaliter fuerit impeditus. Let no one be admitted to the Sacrament of the Body and Blood of our Lord, unless in the Article of Death, unless he be Confirmed, or unless he have a reasonable Impediment for his not receiving Confirmation, *Prov. Linw. cap. de sacr. Unc.* And the Gloss says, that the only reasonable Impediment is the want of a Bishop near the Place. Secondly, Persons Excommunicate, or who are doing Penance by Church-Censure, for any notorious Fault, are unqualified to Receive; for such Persons are shut out from the *κοινωνία* or Communion, and therefore are called by the Ancients *ἀκόινστοι* & Excommunicati. And to venture upon Receiving the Communion under such Censure was look'd upon, by Antiquity, as one of the greatest Faults which any Person could be guilty of. Hence in the Council of Africa it is decreed, That any *ἀκόινστος*, tho' of the Clergy if he did under his Censure *κοινωνίαν λαμβάνει*, be so bold to come to the Communion, Let him be adjudged to have pronounced the Sentence of Damnation upon himself, *Con. Afr. Can. XXIX.* And our own Provincial Constitutions enjoin, That he should not partake of the Sacrament at Easter, which every one is obliged to, *Qui ab ingressu Ecclesie arcetur*; by which is understood not only Excommunicates, but, as *Lindwood Glosses*, those who are under Penance or Church-Censure, *Prov. Const. Tit. de Pen. cap. Confess.* Thirdly, Persons under Frenzy, or those who are possessed by an Evil Spirit, are unqualified to Partake of the Holy Communion, *Vid. Linw. Prov. in the Place before-cited; Dionys. Areop. Cap. 3.* Now Persons who are under the foregoing Unqualifications, may lawfully be refused Admission to the Communion by the Minister: For the Ecclesiastical Law imposes great Penalties upon the Minister who shall give them the Communion in such Cases. Fourthly, A Person may be unqualified by notorious Wickedness, or Flagitiousness of Life. But of this more in the next Note.

(c) If any of those be a notorious evil liver.] In the Primitive Times, when Discipline was kept up *Scandalous* strict, all such Persons, as soon as known, were *Persons to be* put under Censure; but, if before Censure they *repelled.* offer'd themselves at the Communion, they were repelled. *Τὸς ἰούρις ἀποσχεμαίωμεντες, &c.* (says St. Chrysostom) I will sooner lay down my Life than I will deliver my Lord's Body unworthily, I will sooner pour out my own Blood, than deliver the tremendous Blood, to one who ought not to receive it, *Hom. 82. in Mat.* And we read in Church History, that St. Ambrose refused the Communion to no less a Person than the Emperor Theodosius himself, after his Commission of a great Crime; for there being a Sedition among the People of *Thessalonica*, he ordered his Guards to fall upon them, who, in that Heat, cut the Throats of many Thousands of poor People. Soon after the Emperor coming to St. Ambrose's Church at Milan, the Bishop met him before the Church's Door, Begging of him not to come to that Holy Exercise, with the Stain of his late Bloody Sin unrepented of. *Πόσις ἰοῖνυ ὀφθαλμοῖς, &c.* With what Eyes will you behold the Temple of him who is the common Lord of us all? With what Feet will you tread his Holy Place? How will you put out your Hands to receive the Blessed Elements, which are yet reeking with Innocent Blood? How will you take the Lord's Body into such Hands? How will you move the Precious Blood to that Mouth which gave out those bloody Orders? *Ἀμδὶ ἰοῖνυ, &c.* Depart therefore, and take heed that you do not encrease your first Crime by a second; submit yourself to the Bond which the Lord of the World has been pleased to bind you with: For this Tie is only Medicinal, and what will work your Cure. This Repulse the Holy Emperor acquiesced in, and in Tears repented him of the sad Effects of his hasty Anger, *Vid. Theod. Hist. Eccl. Lib. V.* And indeed such severe Discipline might not be amiss, whilst it was grounded only upon Piety and Zeal for God's Honour, as it was in those devout Times. But afterwards other, not so warrantable, Passions mixed in the minds of some of those, who Ministered in Holy Things; and some Persons were debarred the Communion, out of Pique and Repentment: Therefore there was an Imperial Injunction prohibiting all both Bishops and Presbyters, from shutting out any one from the Communion,

The COMMUNION.

ended; the Curate having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty Life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the Parties to whom he hath done wrong, or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

¶ The same Order shall the Curate use with those betwixt whom he perceiveth Malice and Hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the Parties so at Variance, be content to forgive from the bottom of his Heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other Party will not be persuaded to a godly unity, but remain still in his Frowardness and Malice: the Minister in that case ought to admit the Penitent Person to the Holy-Communion, and not him that is obstinate. † Provided that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen Days after at the farthest. And the Ordinary shall proceed against the offending Person according to the Canon.

¶ The Table at the Communion-time having a * fair (d) white Linen Cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North-side of the Table ‡ shall say the Lord's Prayer, with the Collect following, the People kneeling.

Our

tion, before just Cause be shewn, that the Holy Canons do give them Power so to do, Nov. 123. Can. 11. And the Canon-Law did not allow a Discretionary Power to the Priest, to thrust away every ill

Person from the Sacrament. *Etiam criminofus ingerans se Communioni non est repellendus, sed potius privatim inducendus, & admonendus ne Communionem recipiat.* A vicious Person offering himself to receive the Communion, is not to be repelled, but is to be carried privately aside, and to be exhorted not to receive the Communion: Extr. de Off. Ord. cap. si sacred. Indeed the latter Canonists did interpret this only of occult Crimes, and which were not generally known; (Linn. Prov. de sac. Unct.) allowing only Persons notoriously guilty, to be repelled: and of this Opinion were the Compilers of our Rubrick in Edward VI. his Times, by their wording the Rubrick, If any be an open and notorious evil-liver, &c. But, however, they limited this Discretionary Power of the Minister, obliging him, even in notorious Crimes, to admonish such Persons first to abstain, and only upon Obstinacy to repel. But, nevertheless, this formerly gave occasion to several Exceptions and Disputes; and therefore in the last Revision of the Common-Prayer, Repulsion was not left to the absolute Power of the Minister, but he was obliged to give notice thereof to the Diocesan, and to take his Advice therein. And still it remains so uncertain what is Notoriety, both in Presumption, Law, and Fact, that a Minister is not out of danger of transgressing his Rule, if, before Judicial Conviction of a Crime, he goes farther than Admonishing any Person to abstain.

It is a Question, what the Law requires as to those who are ipso facto Excommunicate. But the Resolution of this I leave to Superiors, who understand this Matter better than myself, to determine.

Of the Altar-Pall. (d) White Linen Cloth. ¶ That it was the Practice of the Primitive Church to have the Altar covered with a clean Linen-Cloth, we may learn from several Passages of Optatus: *Quis fidelium nescit in peragendis mysteriis ipsa ligna lintheamine cooperiri? What Christian is ignorant that the Wood of the Altar is covered with a Linen-Cloth?* Opt. in Don. Lib. 6. *Exterfistis cum Codicibus Pallas, nisi fallor his purificare properastis, Lavistis proculdubio pallas.* You cleansed the Palls or White-Cloths upon the Altars, this I suppose was to make them more Holy; and I doubt not but that you washed the Palls, ib. This was the Palla Altaris, called so to distinguish it from the Corporis Palla, or the Cloth thrown over the Consecrated Bread, Greg. Sac. in Ord. Diac. St. Jerom praises Nepotianus for keeping clean the Linen upon the Altar, in Ep. ad Nepo. Indeed in latter times some Superstition mix'd itself with this Matter. By the Roman Order the Altar was enjoin'd to lie uncover'd, during the latter part of the Passion-Week, in remembrance of our Saviour's being stripped of his Garment, and being forsaken of his Disciples, Amar. Fort. Eccl. Off. Lib. 5. Durand. Rat. Lib. 1. But this has been wisely laid aside by our Church, which has only ordered the decent White Covering upon it, during the time of Celebration.

VARIOUS READINGS.

† All this Clause added in the last Review.
But it must be observed that there was this Rubrick in the first Book of Edw. VI.

Upon the day and at the time appointed for the Administration of the Holy-Communion, the Priest that shall execute the Holy Ministry shall put upon him the Vesture appointed for that Ministration, that is to say, a White Alb with a Vestment or Cope. And where there be many Priests or Deacons, there so many shall be ready to help the Priest in his Ministration as shall be requisite; and shall have upon them likewise the Vestures appointed for their Ministry, that is to say, Albs with Tunicles. Then shall the Clerks sing in English for the Office or Introite (as they call it) a Psalm appointed for that Day.

* A Carpet and Fair Linen-Cloth with other decent Furniture, meet for the high Mysteries there to be Celebrated, shall stand at the uppermost part of the Chancel or Church, where the Presbyter standing at the North-side thereof shall say the Lord's Prayer, with the Collect following for due Preparation. S. L.

Then shall he say a Psalm appointed for the Service; which Psalm ended, the Priest shall say, or else the Clerk shall sing,

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Then the Priest standing at God's Board shall begin,

Glory be to God on high.

The Clerk.

And on Earth peace, Good-will towards Men,
We praise thee, we bless thee, &c.

Then the Priest shall turn himself to the People and say,

The Lord be with you.

The Answer.

And with thy Spirit.

The Priest.

Let us pray.

1 B. of Edw. VI.

‡ The Priest standing humbly before the middle of the Altar, shall say the Lord's Prayer, with this Collect. 1 B. Edw. VI.

The words, the People kneeling, added in the last Review for due Preparation. S. L.

VARI.

The COMMUNION.

O Ur Father which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

The Collect.

A Lmighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnifie thy Holy Name, through Christ our Lord. Amen.

¶ Then shall the Priest, * turning to the People, rehearse distinctly all the † TEN COMMANDMENTS; and the People still kneeling, shall after every Commandment ask God Mercy for their transgression thereof for the time past, and Grace to keep the same for the time to come, as followeth.

Minister.

I. GOD spake these words, and said, I am the Lord thy God: Thou shalt have none other Gods but me.

People.

Lord, have mercy upon us, and incline our hearts to keep this Law.

Minister.

II. Thou shalt not make to thy self any graven Image, nor the likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou shalt not bow down to them, nor worship them; for I the Lord thy God am a jealous God, and visit the sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shew Mercy unto thousands in them that love me, and keep my Commandments.

People.

Lord, have mercy upon us, and incline our hearts to keep this Law.

Minister.

III. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

People.

Lord, have mercy upon us, and incline our hearts to keep this Law.

IV. Re-

VARIOUS READINGS.

* The words, turning to the People, were not in the Old Common-Prayer, but were taken from the Scotch-Liturgy. This Rubrick in the Old Common-Prayer was worded thus: *Then shall the Minister rehearse distinctly all the Ten Commandments, and the People kneeling, shall, after every Commandment, ask God mercy, for their transgression of the same, after this sort.*

† The Ten Commandments with their Responds, were not in the first Book of Edward VI.

PARAPHRASE on the Ten Commandments.

I. These are the Precepts which God Almighty has commanded us, saying, *First*, Thou shalt have Me for thy God, paying Me all the Duties which are owing to me, as an eternal Creator, and an almighty Governour, Believing in me, Heb. xi. 6. Trusting in me, Prov. iii. 5. Hoping in me, 1 Tim. i. 1. Loving me, 1 John iv. 19. Obeying me, 1 John v. 3. Fearing me, Psal. cxi. 10. *Secondly*, Thou shalt worship no God together with me, or exclusively of me; avoiding *Poletheism*, Deut. vi. 14. *Idolatry*, Jer. v. 19. *Sorcery*, Deut. xviii. 10, 11. and *Idolizing of Riches*, Job xxxi. 24. Col. iii. 5.

People. O Lord, shew thy Mercy to us, in pardoning us for our former Transgression of this Commandment; and give us Grace better to observe it for the future.

II. Thou shalt not worship me after the Pagan-way of Images, Deut. iv. 12, 15. either of Celestial Bodies, as Sun, Moon, or Stars, Job xxxi. 26. or of the Inhabitants of the Earth, as of Men and Beasts, &c. Dan. iii. 5. or of the Fishes in the Water. No manner of Religious Worship shalt thou pay to them, either by bowing to them, or kneeling, or by shewing any other Token of Religious Regard; for I am very jealous of my honour in this respect, assuring you, that any that shall be guilty of this Fault, I shall not only punish him in his own Person, but in his Family likewise for several Generations. But, *secondly*, Thou shalt pay me my Worship in the way which I shall direct, Deut. xii. 31. by Praying to me, Luke xxi. 36. by Praising me, Deut. x. 21. Aſ. xvi. 25. by Hearing my Holy Word, Deut. iv. 10. Mat. iv. 18. by frequenting the publick Congregations assembled for my worship, Psal. xxii. 22. Heb. x. 25. *People.* O Lord, shew thy Mercy to us, &c.

III. *First*, Thou shalt not make use of my Name in an Oath, to attest a false matter, Lev. xix. 12. Numb. xxx. 2. nor upon any trivial occasion, Mat. v. 34. Jam. v. 12. nor speak of my Attributes, Psal. lxxviii. 19. Exod. v. 2. or my holy Word irreverently, 1 Tim. i. 13.

The C O M M U N I O N.

Minister.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of Work, thou, and thy Son, and thy Daughter, thy Man-servant, and thy Maid-servant, thy Cattle, and the stranger that is within thy Gates. For in six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

People.

Lord, have mercy upon us, and incline our hearts to keep this Law.

Minister.

V. Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.

People.

Lord, have mercy upon us, and incline our hearts to keep this Law.

Minister.

VI. Thou shalt do no Murder.

People.

Lord, have mercy upon us, and incline our hearts to keep this Law.

Minister.

nor shalt thou yet make a Vow, which is an inferior kind of Oath, rashly, Eccl. v. 2. insincerely, Psal. lxxviii. 36. nor without sufficient Authority, Num. xxx. v. nor upon any but a very weighty occasion, Gen. xxviii. 20. Num. xxx. 14. and when made, thou shalt carefully and readily perform it, Num. xxx. 2. Acts v. 4. But contrariwise thou shalt honour me, by swearing truly and reverently by my Name, Deut. vi. 13. and x. 12. especially if it be for a charitable Design, in deciding differences, Gen. xxviii. 28. Heb. vi. 16. If thou shalt, at any time, speak of me, it shall be with reverence, and an awful admiration of my Being, Rom. ix. 5. 2 Cor. xi. 31. and if thou Reason out of my Revealed Word, it must be not out of Wantonness but for Edification, Acts xvii. 11. Psal. cxix. 172. If thou shalt make a Vow upon any good and laudable account, Gen. xxviii. 20. thou shalt perform it conscientiously, Psal. cxviii. 2. Now for a Man to be faulty in any of these Particulars, is to commit a great Sin against God, for which I will most severely punish him.

People. O Lord, shew thy Mercy to us, &c.

IV. Take great care to observe religiously the Sabbath-day, one Day in the Week, which I have especially set aside for my Worship, in remembrance of my Creation of the Universe. That Day thou shalt keep holy, by thy own abstaining, and of all that belongs to thee, from Work and ordinary Calling; not to buy or sell, Neh. xiii. 15. or carry Burthens, Jer. xvii. 22. or make Journeys, Exod. xvi. 29. excepting Works of Necessity, as Provision of Food, and looking after Cattle, Mark. xii. 11. fighting for defence of your Country, 1 Mac. ii. 41. and Works of Charity, as healing the Sick, and assisting Women in their Travel, Mat. xii. 7, 12. Hos. vi. 6. Labour of Ministers in the Exercise of their Calling, Mat. xii. 5. and the travelling of People to the Places of Publick Worship, 2 Kings iv. 23. But the better part of the Sanctification of this Day, does consist in performing the Spiritual Exercises, which all devout Persons ought to spend their Time in upon that Day; joining in the Publick Devotion, and hearing the Word preached, Levit. xxiii. 2. 1 Cor. xvi. 2. and meditating upon it afterwards at home: In private Devotions with their Families, and in a more retir'd one by themselves in their own Closets; by reading the Holy Scriptures and other good Books, by visiting the Poor, and relieving the Needy; and by making up unhappy Differences among Neighbours.

People. O Lord, shew thy Mercy to us, &c.

V. Take care to perform thy Duties as well to thy Political Parent, the Prince, who governs thee; to thy Domestic Parent, thy Master, who feeds and cloaths thee; to thy Ecclesiastical Parent, who instructs thee; as to thy natural Father and Mother who beget thee. (1.) If thou art a Subject, thou must honour the Prince whom God has set over thee, 1 Pet. ii. 17. stand in awe of him, and obey him in all things, not forbid by God, and contrary to National Constitutions, and the Liberties of a Free People, Rom. xiii. 1. 1 Pet. ii. 13. Submit to his Correction and Punishment, 1 Pet. ii. 19, 20. and assist him with thy Person or thy Money in his just Wars, or Maintenance of the Royal Dignity, Mat. xxii. 17. Rom. xiii. 6, 7. And on the other side, I will require of him to govern thee, according to the Rules of Justice and Piety, 1 Tim.

ii. 2. that he shall seek thine and all his People's good, Rom. xiii. 4. (2.) If thou be'st a Servant, Reverence and Honour thy Master, 1 Tim. vi. 1. Fear to displease him, Mal. i. 6. Obey his Commands, Eph. vi. 5. be patient under his Corrections, 1 Pet. ii. 18. and be diligent in thy Business, Col. iii. 22, 23. studying, in all things, to please him, Tit. ii. 9. As on the other side, I will require for thy sake, of thy Master, that he should not behave himself peevishly and perversely towards thee, 1 Pet. ii. 18. Deut. xxiv. 14, 15. but that he be gentle and kind, as he shall expect to find Favour from me, Col. iv. 1. and provide for thee in thy old Age, if thou spend'st thy whole time in his Service, Prov. xvii. 22. (3.) If thou art a Lay-Person, thou must love thy Pastor, who has the Care over thee, 1 Thess. v. 13. thou must pay him just Reverence and Respect, Phil. ii. 29. 1 Tim. v. 17. Thou must submit thyself to his Direction in Spiritual Matters, Heb. xiii. 17. Thou must contribute to make him up a handsome and liberal Maintenance, 1 Tim. v. 17, 18. Gal. vi. 6. 7. 1 Cor. ix. 7, 8. And on the other side, I will require of him, that he shall look upon thee, and the rest of his Flock, as his Children, Gal. iv. 19. Phil. ii. 20. that by his Holy Life and Conversation, he shall set an example for thee to copy by, Tit. ii. 7. 1 Tim. iv. 12. That he shall be diligent in Preaching the Word in Season, and out of Season, 2 Tim. iv. 2. And lastly, That he shall be Meek, Peaceable, and Courteous, 2 Tim. ii. 22, 24. (4.) As thou art Son or Daughter, reverence and respect thy Parents, tho' they happen to be in a mean Condition, Mal. i. 6. Mat. xxi. 30. obey them in all lawful Things which they command thee, Eph. vi. 1. Col. iii. 20. Relieve them when in Want, Mat. xv. 4, 5. 1 Tim. v. 4. Submit thyself to their Instruction, Prov. i. 8. and when thou art young, to their Correction, Heb. 12. 7. And when thou art grown up, thou shalt take their Advice in any important Affair of Life, Gen. xxiv. 1. and xxvii. 46. Now to answer this, I expect on thy Parents side, That they should nourish and bring thee up in thy Childhood, 1 Tim. v. 10. provide Necessaries for thee in that State, Raiment, &c. Prov. xxxi. 15. 1 Tim. v. 8. instruct thee in Religion, Deut. vi. 6, 7. 2 Tim. iii. 15. shew thee a good Example, Job i. 5. Jos. xxiv. 15. keep thee in Obedience by a just Awe, avoiding Fondness and Rigour, 1 Tim. iii. 4. and laying up for thee, to put thee out into the World, according to thy Birth and Quality, 2 Cor. xii. 14. Now, if thou dost discharge these Duties, I will reward thee, not only with Temporal, but with Spiritual Blessings.

People. O Lord, shew thy Mercy to us, &c.

VI. Thou shalt not only avoid the barbarous Crime of Murder, upon the body of thy Neighbour, Gen. ix. 5, 6. Num. xxxv. 16. but the laying violent Hands upon thyself, as some discontented wicked Men have done, 1 Sam. xxxi. 4. Acts i. 18. as also the careless meddling with such Instruments of Death, as may destroy those that are near us, especially the striking with them in Rage, Num. xxxv. 16, 17, &c. Thou shalt avoid likewise the occasions of Murder, immoderate Anger, Mat. v. 21, 22. Hatred, 1 Joh. iii. 15. Malice and Bitterness of Speech, Eph. iv. 31. And, on the contrary, thou shalt practise the Vertues of Peaceableness, Rom. xii. 18. Meekness, Rom. xii. 17. and Charity, Rom. xii. 20. and

People. O Lord, shew thy Mercy to us, &c.

VII. Thou

The COMMUNION.

Minister.

VII. Thou shalt not commit Adultery.

People.

Lord, have mercy upon us, and incline our hearts to keep this Law.

Minister.

VIII. Thou shalt not steal.

People.

Lord, have mercy upon us, and incline our hearts to keep this Law.

Minister.

IX. Thou shalt not bear false witness against thy Neighbour.

People.

Lord, have mercy upon us, and incline our Hearts to keep this Law.

Minister.

X. Thou shalt not covet thy Neighbour's House. thou shalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

People.

Lord, have mercy upon us, and write all these thy Laws in our hearts, we beseech thee.

¶ Then shall follow one of these two Collects, for the Queen, the Priest standing as before, and saying,

Let

VII. Thou shalt not defile thyself with the foul Sin of Adultery, by unlawful Familiarity with the Husband or Wife of another, Lev. xx. 10. Heb. xiii. 4. Ezek. xxiii. 11. or, which is worse, to cover it under pretence of Marriage, which is called Polygamy, Lev. xviii. 18. Mal. ii. 15. 1 Cor. vii. 2. and which is still more Criminal, have unlawful Commixtures with those of the same blood, Lev. xviii. 6. 1 Cor. v. 1. or with those of the same Sex, Rom. i. 26, 27. Lev. xviii. 22. or with those of a different Kind, Lev. xviii. 23. and xx. 15. Thou shalt likewise avoid Fornication, or Uncleanness committed between single Persons, 1 Cor. vi. 9. and the Incitements thereunto, Drunkenness, 1 Pet. iv. 3. Prov. xxiii. 33. Wanton Behaviour, 2 Pet. ii. 7. 2 Cor. xii. 21. Attire, Prov. vii. 10. Zeph. i. 8. Idleness, Ezek. xvi. 49. But, contrary to all these foul Vices, thou must be chaste in thy Thoughts, Matt. xv. 19. Words, 1 Cor. v. 6. Col. iii. 8. and Behaviour, Tit. ii. 3.

People. O Lord, shew thy Mercy to us, &c.

VIII. Thou shalt not commit the outrageous Act of Robbery, or forcible taking away from thy Neighbour, Lev. xix. 11, 13. nor be guilty of private Stealing, Eph. iv. 28. nor of Extortion, or unjust Gain, Prov. xxviii. 8. Hab. ii. 9. 1 Cor. v. 11. nor of Fraud in Dealing, Prov. xx. 10. and xxix. 5. nor of Grievousness and Hardship towards the Poor, Prov. xxii. 16. Isai. iii. 15. But, on the other side, thou shalt be honest in thy Dealings, Prov. xvi. 11. If thou hast done any Wrong, thou shalt make Restitution for it, Ezek. xxxiii. 15. Exod. xxii. 1. thou shalt be merciful and charitable to the Poor, Lev. xix. 9. Prov. xix. 17. and thou shalt be diligent in thy Calling, 2 Thess. iii. 11, 12. Matt. xxv. 30. Prov. xviii. 9.

People. O Lord, shew thy Mercy to us, &c.

IX. Thou must take care, not to commit that horrid Villany, of giving a false Testimony in a judicial Matter, to the Prejudice of thy Neighbour, 1 Kings xxi. 13. or by glossing, with artificial Words or Circumstances, a true one, Matt. xxvi. 60, 61. or suborn wicked Men to give a false Testimony, 1 Kings xxi. 10. Thou shalt not slander thy Neighbour, by uttering a malicious Lye, in prejudice of his Reputation or Interest, James i. 26. Eph. iv. 25. nor report abroad his secret Faults, unless irreclaimable, Prov. x. 18. nor willingly hear or repeat ill Stories of thy Neighbour, Prov. xvii. 4. Exod. xxiii. 1. Gen. xxix. 19. 2 Sam. xvi. 3, 4. nor rashly censure his Actions, 1 Sam. i. 13. Acts ii. 13. Luke vii. 39. But, on the contrary, thou oughtest to vindicate him when he is wrong'd, John vii. 50, 51. and in every thing which will bear it, judge charitably of him, 1 Cor. xiii. 5.

People. O Lord, shew thy Mercy to us, &c.

X. Thou shalt not allow thyself in any unlawful hankering after thy Neighbour's Estate, Deut. v. 21. 1 Kings xxi. or Wife, 2 Sam. xi. or any other of his Goods and Possessions, Sam. xii. 3. or in any evil Fancies or Thoughts, which may incline thee to Evil, Prov. xxiv. 9. Zech. viii. 17. Deut. xv. 9. Isa. lv. 7. Acts viii. 22. But shalt be content with thy present State, Heb. xiii. 5. and be diligent in thy own Calling, 2 Thess. iii. 10. 1 Cor. vii. 20. and shalt mortify the Lusts of the Flesh, Gal. v. 24.

People. O Lord, shew thy Mercy to us, &c.

VARIOUS

THE COMMUNION.

Let us pray.

Almighty God, whose Kingdom is everlasting, and Power infinite, have Mercy upon the whole Church, and so rule the Heart of thy chosen Servant ANNE our Queen and Governour, that she (knowing whose Minister she is) may above all things seek thy Honour and Glory: And that we and all her Subjects (duly considering whose Authority she hath) may faithfully serve, honour, and humbly obey her, in thee, and for thee, according to thy blessed Word and Ordinance, through Jesus Christ our Lord, who with Thee and the Holy Ghost, liveth and reigneth ever one God, world without end. *Amen.*

Or.

Almighty and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom; We humbly beseech thee so to dispose and govern the heart of ANNE thy servant, our Queen and Governour, that in all her thoughts, words and works, she may ever seek thy honour and glory, and study to preserve thy people committed to her charge, in wealth, peace and godliness. Grant this, O merciful Father, for thy dear Sons sake, Jesus Christ our Lord. *Amen.*

† Then shall be said the Collect of the day. And immediately after the Collect, the (e) Priest shall read the Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the --- Chapter of --- beginning at the --- verse.

VARIOUS READINGS.

† Immediately after the Collects the Minister shall read the Epistle, saying thus, The Epistle written in the --- Chapter of --- [Scotch Liturgy, at the --- Verse: And when he hath done he shall say, Here endeth the Epistle.] And the Epistle ended, [S. L. the Gospel shall be read,] he shall say, The Gospel beginneth thus: The Gospel written in the --- Chapter of --- [S. L. at the --- Verse: And then the People all standing up shall say, Glory be to thee, O Lord. The Presbyter saying, The Holy Gospel is written. S. L. At the end of the Gospel the Presbyter shall say, So endeth the Holy Gospel. And the People shall answer, Thanks be to thee, O Lord.] And the Epistle and the Gospel being ended shall be said [S. L. or sung] this Creed, [S. L.] all still reverently standing up. 1 B. Edw. VI.

The Collects ended, the Priest, or he that is appointed shall read the Epistle, in a Place assigned for the purpose, saying, The Epistle of St. Paul written in the --- Chapter of --- to the ---. The Minister then shall read the Epistle. Immediately after the Epistle ended, the Priest, or one appointed to read the Gospel, shall say, The Holy Gospel written in the --- Chapter of ---. The Clerk shall answer, Glory be to thee, O Lord. The Priest or Deacon then shall read the Gospel: After the Gospel ended, the Priest shall begin, I believe in one God. The Clerks shall sing the rest. 1 B. Edw. VI.

PARAPHRASE on the Prayer for the Queen.

O all-powerful God, whose Kingdom is an everlasting Kingdom, Psal. cxlv. 13. and whose Power and Understanding is infinite, Psal. cxlvii. 5. we beseech thee, that thou would exert this thy Wisdom and Power, in defending and shewing Mercy to thy Church; and, as a means thereunto, to rule according to thy Heavenly Direction, the Heart of ANNE our Queen, whom thou hast, by thy especial Providence and Appointment, chosen to the Royal Dignity; that she, considering that she is thy Vicegerent by whom Kings reign, Prov. viii. 15. and thy Minister, Rom. xiii. 4. may endeavour to do all things as may tend to the Honour and Glory of her Almighty Master: And that we, and the rest of her Subjects, diligently and seriously bearing in mind, that thou the Great God hast vested her with that Authority which she enjoys, may out of a religious Principle, and not only for wrath sake, and being afraid of the Power, Rom. xiii. 3. pay her all due Service and Respect, and obey all her Commands with Readiness and Humility, when they shall be in the Lord, Eph. vi. 1. and not contrary to any superior Duty; and that we may do this for thy sake, who, in thy Holy Word, hast instructed us, Rom. xiii. 2. 1 Pet. xi. 13. to this Duty. And this we beg, for the sake of Jesus Christ our Lord, who for ever reigneth in the Glory of the ever-blessed Trinity. *Amen.*

NOTES.

(c) The Priest shall read the Epistle.] That a Portion out of one of the Epistles, written by the Holy Apostles, was read constantly when the Communion was celebrated in the Primitive Church, may be prov'd from many Passages out of ancient Writers, Justin Martyr says, That before the Sermon, and the Communion, were read the *ἁγία γράμμα* τῶν Ἀποστόλων, the Writings of the Apostles, Just. Mart. Ap. II. The Author of the Clementine Constitutions speaks of the Epistles of St. Paul being then read by the Reader, Clem. Const. Lib. II. cap. 57. Optatus alludes to this Practice, when he upbraids the Donatists for their Separation, on pretence of greater Purity, Quid, audetis Epistolas ad Corinthios scriptas legere, qui Corinthios communicare noluitis? How come you to be so bold to venture to read the Epistle to the Corinthians, who would not have communicated with the Corinthians? Optat. Lib. VI. 'Tis to this that St. Austin refers, Hoc de Apostolica Lectione percipimus; We learn this from the reading of the Epistle, Aug. Ser. 33. de ver. Dom. Which Custom is yet more plainly evident, from that Passage of Sulpitius Severus, when he gives an Account of St. Ambrose's Death, Ambrosius Mediolanensi, &c. Ambrose being Bishop, and he being, as his Custom was, himself to celebrate on the Lord's Day, the Reader came up to him with the Book, not being allow'd to read any thing but what he was order'd by the Bishop; it came to pass, that the Lesson out of the Old Testament being read, one standing before the Altar to lay before him the *Lectionem Sancti Pauli*, the Epistle which was to be read, the Holy Bishop fell down dead upon the Altar, Sulpitius Severus in Vit. Mar. Lib. III. Indeed these Readings out of the Epistles were larger Portions than the Epistles now read. But, however, these are about a thousand Years standing; for Walafidus Strabo found them in the Office when he wrote, which was about the Year 840; and they were so ancient then, that he could not assign the time of their Original. It has been an ancient Custom, for the Congregation to sit to repose themselves during the reading of the Epistle; but when the Epistle was read out of St. Paul, the Soldiers, in Honour of him, whom, by reason of his being pictured with a Sword, they adapted to be their Saint, stood up, Dur. de Offic. divin. Lib. IV. cap. 16. The Church of Rome permits the Reading of the Epistle to any Ecclesiastical Person, as low as a Subdeacon: but our Church, in this Rubrick, does not allow it to be read but only by a Priest.

Portion of Scripture for the Epistle.] These Words were added in the last Review, to satisfy some Persons who charged the Minister with telling a Lye, when he said the usual Words, Here endeth the Epistle, when the Portion of Scripture was taken out of the Acts or the Old Testament; tho' this was but an easy Synecdoche, or Figure of Speech, which is common to all Writings or Discourse, to denominate the Whole from the greater Part.

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verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall he (f) read the Gospel (the people all standing up) saying, The holy Gospel is written in the --- Chapter of --- beginning at the --- verse. And the Gospel ended, shall be sung or said the (g) Creed following, the People still standing, as before.

I. Believe in one God, the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible :

II. And in one Lord Jesus Christ, the only begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, very God of very God, Begotten, not made, being of one substance with the Father, By whom all things were made : Who for us men, and for our salvation, came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for

US

NOTES.

(f) *Then shall be read the Gospel.* The reading of the Gospel, as well as the Epistle, in the Communion-Service, was a practice in the Church, at the latest, in the sixth Century; for in the Council of *Valentia*, which was a Provincial Council, held in *Spain*, A.D. 1520. *Censuimus observandum, ut sacrosancta Evangelia, ante Munerum unctionem, in Missa Catechumenorum in ordine Lectionum, post Apostolum legantur.* We think it fit to be observed, that in that part of the Communion-Service which the Catechumens are to be present at, before the Offertory, the Gospels be read according to the Order prescribed, after the Epistle, Conc. Val. Can. I. But that this Custom obtain'd long before this Council is plain, because this Council, in the Preface thereof, says, they did only *antiquos Canones relegere, gather together ancient Canons.* Here we must note, That the former part of the Service was called *Missa Catechumenorum*; because the Catechumens were obliged to go out before the Consecration; when the Deacon made Proclamation, *Μή τις ἔσθ' ἡνυχαιῶν*: Let none of the Catechumens stay, Dion. Arcop. Hier. Eccl. cap. 3. *Ite, missa est*: Go, Catechumens, your part of the Service is over. Hence *Austin*, Sermon 238. *Ecce post Sermonem, fit Missa Catechumenis*: After Sermon the Catechumens are dismissed. Hence towards the latter end of the Third Century the Communion-Service came to be called *Missa* or *Mass*. That it was the ancient Custom for the Clergy, as well as the rest of the Congregation, to stand up when the Gospel was reading, the Writer of the *Clementine Constitutions* does witness, *Καὶ ὅταν ἀναγινωσκόμενον ἢ τὸ εὐαγγέλιον, πάντες οἱ πρεσβύτεροι, καὶ οἱ διάκονοι, καὶ πᾶς ὁ λαὸς συνελθὼν μὲν πολλὰς ἡσυχίας.* When the Gospel is read, let all the Presbyters and Deacons, and all the People, stand up with much silence, Const. Ap. Lib. II. cap. 56. Niceph. Lib. IX. cap. 18. *Isid. Pel. Lib. I. Ep. 136.* Soz. Lib. VII. cap. 19. That the Gospel was allow'd to be read by the Deacon, is plain from that of *St. Jerom*, in his Epistle to *Sabinianus*: *Evangelium Christi quasi Diaconus leſtitabas*: You did read the Gospel which does belong to you as a Deacon. And from that of *Gregory*, Lib. IV. Epist. 44. *Astante cuncto Clero, discernit Diaconus Leſtionis Evangelicæ Officium inter Misſarum solennia exſolvere.* All the Clergy standing about, he chooſes out the Deacons to read the Gospel, in the Solemnity of the Communion-Service. Which ancient Custom our Church has regard to, when in the Ordination of a Deacon the Bishop says to the Ordained Person; *Take thou Authority to read the Gospel in the Church of God.* Office of Ordering of Deacons.

(g) *The Creed following.* This is commonly called the *Nicene Creed*; and, for the most part, it was the Creed which was drawn up in that great Council. *Arius*, a Priest of *Alexandria*, about the Year 320, having broached some Heretical Notions, concerning the Divinity of our blessed Lord, was called to an Account for them by *Alexander*, Bishop of that Place; which *Arius* persisting in, the Bishop Excommunicated him and his Followers. But afterwards, several of the Eastern Bishops espousing his Cause, the chief of which was *Eusebius*, Bishop of *Nicomedia*, many others likewise joining themselves with that Party, and the Emperor *Constantine* having tried several Methods ineffectually, to allay the Heats of the Contending Parties, it was thought the best Expedient, to put an end to those unhappy Differences, to have a General Council called, of all the Eastern and Western Bishops, at *Nice*, a City of *Bithynia*; who accordingly met there, in the Year of Christ 325. *Arius* being cited thither, and explaining his Opinion in such a manner as the Council judged to be Heretical, he was Condemn'd by their Decree. And others of his Party, using several Equivocations in the Explications of their Faith, concerning the Godhead of the Son, the Council obliged all to agree, that the Son was *ὁμοούσιος*, i. e. of the same Essence or Substance with the Father. And then, to prevent Errors of the like Nature for the future, they drew up a Creed, or Confession of Faith, which had some Alterations afterward made therein, in the Council of *Con-*

stantinople, which was held 381, and this is the present Creed retained in our Communion-Service. There was one Expression which was since added to this Creed, and that is, *who proceedeth from the Father and the Son*; the *Constantinopolitan Creed* having no more than, *who proceedeth from the Father.* The Clause was interſerted (as some pretend) by a Council of the *Latin Bishops*, held under Pope *Damasus*, by the Authority of *Theodosius* the Emperor, at the same time with that at *Constantinople*; and that *Damasus*, Bishop of *Rome*, order'd it to be sung in the Communion-Service, *Rupertus de Div. Off. Sig. ad An. 688.* But *Bellarmin de Christo* cap. 21. fairly confesses, the Addition of the *Filioque* came not in, till above an hundred Years after. *Vossius* is of Opinion, that it was introduc'd by *Sergius III.* about the Year 900, but that is too late; for we find the Council of *Friuli*, which was held A.D. 791. apologizing for the Addition, and giving us a Creed with the *Filioque.* *Com. Forajul. in Pref.* 'Tis probable it came at first in by a private Hand, in the middle of the Fifth Century, after the *Proceſſion from the Son* was denied by some of the *Greek Writers*, as it was expressly by *Theodoret*; for he says of this Opinion, *ὅς ἐλάττωσεν τὸ πρὸς τὸν υἱὸν διδομένην ἀποδοχὴν, ὡς ἐλάττωσεν τὸν Θεὸν καὶ τὸν υἱὸν ἀποδοχὴν, ὡς ἐλάττωσεν τὸν υἱὸν ἀποδοχὴν, ὡς ἐλάττωσεν τὸν υἱὸν ἀποδοχὴν.* We abhor this Opinion as blasphemous and impious, *Theod. in Repr. XII. cap. Cyr.* However, this was the occasion of a Schism between the *Greek* and *Latin Churches.* But notwithstanding the *Latin Church* was so earnest in this Controversy, neither the *Nicene Creed*, nor the *Constantinopolitan*, either with or without this Addition, came to be used by the Church at *Rome*, till the Time of *Charles* the Great. But by the Council of *Toledo* it was decreed, to be repeated in the Churches of *Spain*, tho' it was used by the Eastern Churches, as appears by the Words of that Canon, much sooner: *Conſtituit Synodus, ut per omnes Ecclesias Hispaniæ & Galliciæ, secundum formam Orientalium Ecclesiarum, Concilii Constantinopolitani, h. e. centum quinquaginta Episcoporum, Symbolum Fidei recitetur.* The Synod decrees, That thro' all the Churches of *Spain* and *Gallicia*, according to the Usage of the Eastern Churches, the Creed composed by the 150 Bishops, assembled in the Council of *Constantinople*, be recited, Conc. III. Tolet. Can. 2.

PARAPHRASE on the Creed.

I. I sincerely believe, that there is One, and but One God, tho' differenced by Three Persons, the first whereof is the Almighty Father, the Creator of the whole World, not only of these gross Bodies, which are the Object of our sight, but of invisible Angels and Spirits.

II. I also stedfastly believe in the second Person of the Trinity, who is not the adopted, but the true, natural and only-begotten Son of God, who was begotten by his Eternal Father before all Time, God the Son of God, in as true a manner as one Man is the Son of another, tho' after a spiritual manner, and purely propagated as one Light is generated of another, without Diminution of Substance, generated from the Eternal Essence, and not made as Creatures are: being of the same Essence with the Eternal Father, who made the World; who, for the Deliverance of the Souls of us Men, which were forfeited, and made for ever subject to the eternal Wrath, left his Throne of Glory in Heaven, and came to take upon him our Nature here upon Earth, and, by the overshadowing of the Holy Ghost, was born of the Body of *Mary* a pure Virgin, and became a True Man, and suffered the Death of the Cross, under the Presidentship, and by the unjust Sentence of *Pontius Pilate*, then Governour of *Judæa*: He lay buried part of three days in the Grave, and on the third day arose from the Dead, as the Scriptures had foretold, and after that, in the presence of many credible Witnesses, ascended up into Heaven, where he now sits in the most exalted Station of that glorious place, making Intercession for us; who shall come again with Millions of Saints and Angels, to judge the then Living, and those which are already Dead.

III. I firmly

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us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

III. And I believe in the holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets. IV. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the Remission of sins. And I look for the resurrection of the dead, And the life of the world to come. Amen.

¶ * Then the Curate shall declare unto the people what Holy-days, or Fasting-days are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony published; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: Nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the Queen, or by the Ordinary of the place.

¶ (h) Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by Authority.

III. I firmly believe likewise in the third Person of the Trinity, God the Holy Ghost, the Spring and Conveyer of Grace and Spiritual Life to us, who is not generated, in like manner as the Son, of the Father; but, in the Scriptural Phrase, proceedeth both from Father and Son, whom, in our Praises and Prayers, and all our devout Addresses, we jointly honour with the Father and the Son; by whose Inspirations the holy Scriptures were indited.

IV. I believe there is one, and but one, Catholick or Universal Church, which is built upon the Foundation of the Apostles, and maintains the Doctrine which they taught. I acknowledge a Baptism, instituted by Christ for the Remission of Sin, to be administered in one Form of Words, and not to be repeated. I expect that all the Dead shall arise; and that good Men shall then inherit an everlasting State of Glory. Amen.

VARIOUS READINGS.

* These Rubricks in the Old-Common-Prayer stand thus: After the Creed, if there be no Sermon, shall follow one of the Homilies already set forth, or hereafter to be set forth, by common Authority.

After such Sermon, Homily, or Exhortation, the Curate shall declare unto the People, whether there be any Holy-days, or Fasting-days the Week following, and earnestly exhort them to remember the Poor, so that [S. L. for the Offertory] one or more of these Sentences following be read, or he thinketh most convenient by his Discretion [S. L. according to the length or shortness of time that the People are offering.]

NOTES

The Antiquity of Sermons or Homilies preached.

(h) Then shall follow the Sermon. It was the Custom of the Primitive Church, that at the close of the common Service, the Bishop or Priest should make an Exhortatory Discourse to the People. This plainly appears to be, at least, as early as the time of the writing the Apostolick Constitutions; among which we have this Passage; Μετὰ τὴν ἀνάγνωσιν, &c. After the reading of the Law and the Prophets, the Epistles of the Apostles, let the Ordained Bishop salute the Church, saying, The Grace of our Lord Jesus Christ, the Love of God the Father, and the Fellowship of the Holy Ghost be with you all. And then let all the People answer, And with thy Spirit. Then ἀεσδαλονατω τὸ λαὸν λόγους παρηγορητικούς, let him speak to the People words of Exhortation, or an Exhortatory Discourse, Const. Ap. Lib. 8. cap. 5. St. Ambrose speaks of this as the constant Custom in his Time, Post prælectiones atque Tractatum. After the Lessons and the Sermon, Amb. Epist. 33. ad Marcel. St. Austin says, That he heard St. Ambrose preach every Sunday, Verbum Dei rectè tractantem omni die Dominico, Conf. Lib. 3. And the same St. Austin speaks thus of his own Preaching, Ubi ventum est ad Sermonis mei locum dixi pauca pro tempore: When I came to the Place of the Service where I was to preach, I spoke a few things as the time would permit, De Civ. Dei Lib. 22. cap. 8. And indeed innumerable are the Sermons or Homilies which were spoken in the ancient Churches, and are preserved to our Times in the Works of St. Chrysostom, Basil, Nazianzen, Austin, &c. which

are generally practical Discourses, full of excellent Piety and Warmth; in which they very rarely intermix any thing of Controversial Divinity, but explain a Portion of Scripture in a familiar, tho' withal, a very affecting way, and well adapted for the Instruction of the common People. Indeed this Province generally was undertaken by the Bishops, who formerly voluntarily, and afterwards by Injunction, preached every Sunday, unless hindered by Sickness, Can. 19. Trul. Mogun. cap. 25. But however, in the Absence of the Bishop, this Duty was performed by Presbyters, and by their Permission, in their Presence, Possid. in vit. Aug. Indeed there was a contrary Custom in the Church of Alexandria, which would not allow a Presbyter to preach, Sox. Lib. 7. cap. 19. But however St. Jerom calls this, pessimam consuetudinem, a very bad Custom. Ep. ad Nepot. Besides, this Custom began only after Arius his Time, who, being but a Presbyter, preached, till for his Heresy he was silenced; and then, as a Brand upon his Memory, Presbyters were prohibited preaching in that Church. Nay, the Presbyters were in possession of this Right in common with the Bishops, at the time of the Composing the Apostolick Constitutions, which allow it to be the Office of a Priest, Διδάσκων, ἀναγίγνωσκων, βαπτίζων, εὐχαριστῶν, ἢ λαὸν ἢ δακονον ἐκπομπῆσαι τὸ ὄνομα τοῦ κυρίου ἡμετέστερου, ἢ μὲν καὶ τὰ λοιπὰ διενεργῶν. To preach, to administer the Sacrament of the Lord's-Supper, to Baptize, and to give the Blessing: the Office of a Deacon is to attend upon the Bishops and the Presbyters, but not to perform any of the rest, Const. Ap. Lib. 3. cap. 20. And a Canon of the Council of Vaison enjoins, that the Presbyter, in every Country-Village, should preach, Conc. Vaf. cap. 4.

Homilies.] These Homilies are two Books of Of Homilies plain Sermons, set out by Publick Authority, one to be read whereof is to be read upon Sundays or Holidays, when there is no Sermon. The first Volume of them was set out in the beginning of Edward the Sixth's Reign, and were of excellent use in the beginning of the Reformation, when a competent number of Protestant Ministers, of sufficient Abilities to preach in a publick Congregation, was not to be found. They are supposed to be composed by Archbishop Cranmer, Bishop Ridley, and Latimer. The second Volume was set out in Queen Elizabeth's Time, by Order of Convocation, A. D. 1563. That Homilies were formerly read in the Church, is plain from the forecited Council of Vaison, which was held in the Year A. D. 442. Si Presbyter aliquā infirmitate prohibente, per seipsum non potuerit predicare, sanctorum Patrum Homilia à Diaconis recitentur. If the Priest be so sick that he cannot preach by himself, let the Homilies composed by the Holy Fathers be read by the Deacons. But, however, in this Age it being so strange a thing for Deacons to do any thing in the Church, but only to assist the Priest in Officiating, and to read the Gospel, the Council is forced to guard this Sanction by a Reason: Si enim digni sunt Diaconi, quæ Christus in Evangelio locutus est legere; quare indigni judicentur sanctorum Patrum expositiones publice recitare? For if the Deacons are worthy to read the Words which Christ spoke, why should they be judged unworthy to read in publick the Expositions of the Holy Fathers? Conc. Vaf. cap. 4. And I take that Passage of Epiphanius, Lib. 3. of the Ἐρμηνεύσαι ἐν ταῖς ὁμιλίαις, The Interpreters of Homilies, to be Persons who translated the Latin Homilies into Greek, for the use of the Eastern Churches.

The

The COMMUNION.

¶ Then shall the Priest return to the Lord's Table, and begin the (i) Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.

I.

Sentences to persuade
to Charity to the Poor.

I. **L** Et your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven.

S. Matt. v. [* 16.]

II. ¶ Lay not up for your selves treasure upon the earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for your selves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal, S. Matt. vi. [19, 20.]

III. ¶ Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. S. Matt. vii. [12.]

IV. Not every one that faith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven. S. Matt. vii. [21.]

V. ¶ Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I restore four fold. S. Luke xix. [8.]

VI. Who

VARIOUS READINGS.

¶ Then shall follow for the Offertory one or more of these Sentences of Scripture, to be sung whilst the People do offer; or else one of them to be said by the Minister immediately after the Offering. 1 R. Ed. VI.

* Note, That the Verses of all the Chapters where all these Texts of Scripture are found, are not noted in the Sealed Books, but were officiously set down by the Printer in the first Edition of the Book, but expunged by the Delegates of the Convocation. But however, because they may be of some little use, I have let them stand within Crotchets.

† Omitted in the Scotch Liturgy.

‡ Omitted Sc. Lit.

§ Omitted Sc. Lit.

NOTES.

Of the Offer-
ings of the
Faithful.

(i) Offertory.] *Isidorus Hispalensis, Lib. 6. Etym.* gives this Derivation of the Word *Offertorium*, that it comes from the Latin *fertum*, which signifies a sort of Libation used in the Heathen Sacrifices. Hence that of *Persius* — *opimo vincere ferto*. And that of *Cato*, in his Book de re Rustica, *Jupiter, te hoc ferto admovendo bonas preces precor*. But, after all, this Derivation is but Fantastical; for *Offertorium* comes ab offerendo, as *Portitorium* à Portitando. It signifies that part of the Communion Service in which the Offerings are made. The Custom of making Oblations at the Communion is certainly Apostolical, as appears from 1 Cor. xvi. 2. On the first day of the week let every one lay by him in store as God hath prospered him. Which Custom continued down to the following Ages, as is plain from that of *Justin Martyr*: *Οι ευπορεύσες & οι βουλούμενοι καὶ προσάγειν ἐκαστος τὸ εἶναι αὐτοῦ βέλους διδωσι. καὶ τὸ συλλεγόμενον παρὰ τὸν πρεσβύτερον κατατίθεται, καὶ αὐτὸς ἐπιφέρει, ὁφθαλμοῖς καὶ ῥήματι καὶ τοῖς διὰ νόμον, ἢ διὰ ἀλλήν αὐτῶν λειτουργήσας, καὶ τοῖς ἐν νόμῳ καὶ τοῖς παρὰ νόμον καὶ διὰ νόμον. They who are in good Circumstances, and willing to contribute, according to every ones good pleasure, give what they think fit. And what is so collected is lodged with the Bishop or President, and with this he assists the Orphans and Widows, the Sick, or those who are under any other Misfortune, those who are in Prison, or Strangers upon the Road, Just. Apol. 2. To the same purpose *Tertullian*: *Modicam unusquisque stipem mensuam die, vel cum velit & si modo possit, apponit, &c.* Some moderate Portion or other of his Goods every one lays aside, either once a Month, or oftner, if he pleases, and be able. These are Pledges of his Piety, which we do not spend in eating and drinking, but in feeding the Poor and handsomely burying them, in maintaining fatherless Boys and Girls, aged and shipwrecked Persons, those who are condemned to the Mines, those who are in Prison, or under Banishment for Christ's sake, *Tertul. Apol. cap. 4.* For violation of this Pious Usage *St. Cyprian* chides very severely a Rich Widow of his Time: *Locuples & dives & Dominicam celebrare te credis, que Corbonam omnino non respicis, que in Dominicum sine Sacrificio venis, &c.* You are Rich and Wealthy, and do you think that you celebrate the Lord's-day as you ought to do, when you have no regard to the Corban, who come into the Church without a Sacrifice? *Cyp. Lib. de Op. & Eleemos.* So *St. Ambrose*, Ser. 34.*

Omnes Christiani omni Dominica debent offerre & communicare. All Christians ought to Offer and Communicate every Sunday. These being mentioned by the Writer of the Apostolical Constitutions, Lib. 2. cap. 26. are called *προσφοραί*; by the Synod of Gangra, *καρποφορία* *Εκκλησιαστική*, The Produce of the Church; by other Greek Writers, *τὰ δῶρα*, The Gifts; *τὰ ἁγία δῶρα*, The Holy Gifts; *τὰ προσέμενα δῶρα*, The Gifts laid down; *καρποφύλακα*, The Fruits, &c. Out of these Offerings, which were not always in Money, but in Bread, Wine, Corn, &c. were taken as much Bread and Wine as served for the celebrating the present Communion; as is plain from what *St. Cyprian* writes to the Rich Widow beforementioned; *An tu quod pauper obtulit sumis? Do you communicate of that which a Poor Person has offered?* But if any Persons were under Publick Infamy, by reason of any ill Actions by them committed, their Offerings were not to be received, *Conc. Ilerd. Can. 13. Conc. Carthag. iv. Can. 93.* These Offerings, in the Primitive Times, were so considerable, that they were divided into four Portions; one, which was before mention'd, was for the Relief of the Poor; the second the Bishop retain'd for his Maintenance; the third was for the Maintenance of the Church and its Ornaments; and the fourth for the Clergy, *Cyp. Ep. 34. Ep. 36. Vid. Selden of Tythes, and Father Paul of Beneficiary Matters.* The Office of the Offertory was used in *Walaffid Strabo's* Time, who lived in the middle of the Ninth Century; and was so long before his Time, that he cannot tell to whom to ascribe its Original; *De Eccl. Off. cap. 21.*

PARAPHRASE.

I. Let the Light of you Christians, shine forth so bright in the Eyes of all that behold you, by setting before them an excellent Example of Holiness, Charity, and other good Actions; that they may be so wonderfully pleased with the goodness of your Religion, as to be forced to ascribe its Original to God, and to glorifie him by their Conversion to the Faith.

II. You must not hoard up, as the Men of the World do, earthly Treasures, such as Money and rich Clothes, one of which is cankered by Rust, the other eaten up by Moths, and both of them liable to be stolen by Thieves; but lay up for yourselves heavenly Treasures, such as holy and charitable Actions are, which are not liable to any of these Misfortunes, and which will stand you in stead at the last day, when the other Treasures shall be perished and lost for ever.

III. Let all your Actions which you do, with relation to other Men, be done with as much Justice and Charity, as we could reasonably wish they should be done to ourselves. And this is the Sum of the whole second Table in the Mosaick Law, and of what is said concerning Social Duties, in all the Writings of the Prophets.

IV. Men shall not be admitted into eternal Glory, only for their believing in Christ, and calling upon him, Lord, Lord, in the Language of his Disciples; but unless they do likewise what God has commanded them, and sincerely obey his Laws, they shall never enter into that happy State.

V. *Zaccheus* being convinced of the Excellency of Christ's Doctrine, by the report he had of it, the first time he saw his Person, declared

The COMMUNION.

II.

*Sentences to persuade
to offer oblations for
the maintenance of
Ministers.*

VI. Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. ix. [7.]*

VII. If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *1 Cor. ix. [11.]*

VIII. Do ye not know that they who minister about holy things, live of the sacrifice? and they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. *1 Cor. ix. [13, 14.]*

III.

*Sentences relating
to both occasions.*

IX. He that soweth little, shall reap little: and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. *2 Cor. ix. [6, 7.]*

X. Let him that is taught in the word, minister unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. *Gal. vi. [6, 7.]*

XI. * While we have time let us do good unto all men, and specially unto them that are of the household of faith. *Gal. vi. [10.]*

XII. † Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. *1 Tim. vi. [6, 7.]*

XIII. Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. vi. [17, 18, 19.]*

XIV. God is not unrighteous, that he will forget your works and labour that proceedeth of love; which love ye have shewed for his Names sake, who have ministered unto the saints, and yet do minister. *Heb. vi. [10.]*

To

* Omitted Sc. Lit.

† Omitted Sc. Lit.

PARAPHRASE.

declared his resolved Obedience to his Laws in this manner; Lord, tho' other Persons think they have sufficiently fulfilled the Rule of Charity, by separating a fifth part of their Income for Alms, behold I am ready to give half of what I am possessed of to the Poor; and if I have defrauded any one, I do not stay to be convicted before a Judge, and be forced to a fourfold Restitution, according to Moses's Law, *Numb. v. 7.* but in Obedience to thy improved Law, I voluntarily offer it.

VI. What Soldier goes out to fight, who has not his Pay allotted him by those whom he ventures his Life for? What Labourer works and toils in a Vineyard, and is not allowed to pluck a few of the Grapes? What Shepherd looks after a Flock or Herd of Cattle, and is not permitted to taste of the Milk which they yield?

VII. If we, by our Labour in the Ministry, have sown among you the spiritual Riches of the Gospel, is it any great matter, if, for a Recompence of our Trouble, we reap from you such a small Proportion of your worldly things, as will just provide us Food and Raiment, and other Necessaries of Life?

VIII. Do not they who, under the Judaical Law, minister in the killing and offering the Sacrifices, gain a Livelihood out of them? Do not they who in that Service attend at the Altar, retain a Porcion of the Sacrifices for their own use? as we read *Deut. xviii. 1.* In like manner our blessed Lord has ordained, that those who are the Preachers of his Gospel, should gain a Maintenance by it, having declared that the Workman is worthy of his Meat, *Matt. x. 10.*

IX. As a sparing Sower of Corn shall have a little Crop; so a niggardly Charity shall have a less plentiful Reward. But however in your Contributions in the Church, I would have you give as before-hand you designed to do, not to give more than you were willing, and to grudge at it when it is done, being forced to

it by the Example of others, or the Solicitation of Superiors; for God approves of Cheerfulness in Charity, as of one of the best parts in it.

X. Let him that is instructed in the Gospel, contribute all Good things and Necessaries of Life, to him who instructeth him. Let no Man deceive himself by any vain Excuses, whereby he may pretend to be exempted from this Charge, saying, I have little enough for myself; why should I work to maintain another Man in Preaching and Praying? These Pretences may pass well enough with some Men; but God will not be mocked, he will keep steady to his Resolution of his Reward of Charity. And if a Man sows with a sparing Hand, he shall reap as little Increase.

XI. Whilst God affords us Life and Abilities to do good, let us endeavour to do kind and charitable Actions when it lies in our Power, to all Persons of whatsoever Religion and Persuasion; but especially to our Christian Brethren, who are God's Household, *Eph. ii. 19.*

XII. To live a Holy Life, is a good Estate to a Man, for the Contentedness of Mind which this brings along with it, does over-balance all the Satisfaction which wicked Men can enjoy, from their most flowing Income: But Covetousness in all Men, is a very ridiculous Folly, especially when they know, That they shall go as naked out of the World as they came into it, and that they do but heap and scrape up those Riches, of which they cannot carry one Farthing along with them when they die.

XIII. Give a strict Charge to them, who abound with the Riches of this World, That they be readily disposed to relieve any distressed Object; That they be glad of a good Occasion to exercise their Charity; by which they may raise to themselves a good Spiritual Fund for their Souls, which may greatly further them in their Attainment of everlasting Life.

XIV. God is a very just Master, and will not forget the Services of his faithful Servants; viz. Those loving and kind Offices which they have shewed to his poor Members, in relieving their Wants, and ministering to their Necessities.

XV. Do

The COMMUNION.

XV. To do good, and to distribute, forget not; for with such sacrifices God is pleased. *Heb. xiii. [16.]*

XVI. Whoso hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? *1 S. Job. iii. [17.]*

XVII. * Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. *Tob. iv. [7.]*

XVIII. † Be merciful after thy power. If thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thy self a good reward in the day of necessity. *Tob. iv. [8, 9.]*

XIX. ‡ He that hath pity upon the poor, lendeth unto the Lord: and look what he laieth out, it shall be paid him again. *Prov. xix. [17.]*

XX. † Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. †† *Psal. xli. [1.]*

¶ *Whilst these Sentences are in reading**, the Deacons, Churchwardens, or other fit persons appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent basin, to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.*

¶ *And when there is a Communion, the Priest shall (k) then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done the Priest shall say,*
Let

VARIOUS READINGS.

* Omitted Sc. Lit.

† Omitted Sc. Lit.

‡ Omitted Sc. Lit.

† Omitted Sc. Lit.

†† Note, That in the Scotch Liturgy these following Sentences were added.

And in process of time it came to pass, that Cain brought of the Fruit of the Ground an Offering unto the Lord: and Abel he also brought of the Firstlings of his Flock, and of the fat thereof: and the Lord had respect unto Abel and his Offering, but unto Cain and his Offering he had not respect. Gen. iv. 3.

Speak unto the Children of Israel, that they bring me an Offering: of every man that gives it willingly with his heart, ye shall take my Offering. Exod. xxv. 2.

Ye shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord your God, which he hath given you.

David blessed the Lord before all the Congregation, and said, Blessed be thou, O Lord God, for ever and ever. Thine, O Lord, is the Greatness, and the Glory, and the Victory, and the Majesty: for all that is in the Heaven and Earth is thine: Thine is the kingdom, O Lord, and thou art exalted as Head above all. Both Riches and Honours come of thee, and of thine own do we give unto thee.

I know also, my God, that thou triest the Heart, and hast pleasure in uprightness. As for me, in the uprightness of my Heart I have willingly offered all these things; and now have seen with Joy thy People, which are present here to offer willingly unto thee. 1 Cor. xxix. 10.

Give unto the Lord the honour due unto his Name: bring an offering, and come into his Courts. Psal. xcvi. 8.

** Then shall the Churchwardens, or some other by them appointed, gather the Devotion of the People, and put the same into the Poor Man's Box, and upon the Offering-Days appointed, every Man and Woman shall pay to the Curate the due and accustomed Offerings. After which done the Minister shall say. O. C. P.

Where there be Clerks, they shall sing one or many of the Sentences above written, according to the length or shortness of the time that the People be offering. 1 B. Edw. VI.

And in the mean while, whilst the Clerks do sing the Offertory, so many as are disposed shall offer into the Poor Man's Box, every Man according to his Ability and charitable Mind. And at the Offering-Days appointed, every Man and Woman shall pay to the Curate the due and accustomed Offerings. 1 B. Edw. VI.

While the Presbyter distinctly pronounceth some or all of these Sentences for the Offertory, the Deacon, or (if no Deacon) one of the Churchwardens, shall receive the Devotion of the People there present, in a Basin provided for that purpose. And when all have offered, he shall reverently bring the said Basin, with the Oblations therein, and deliver it to the Presbyter, who shall humbly present it before the Lord, and set it upon the Holy Table. And the Presbyter shall then offer up, and place the Bread and Wine prepared for the Sacrament, upon the Lord's-Table, that it may be ready for Service, and then he shall say,

Let us pray for the whole state of Christ's Church militant here in Earth. S. L.

PARAPHRASE.

XV. Do not forget to do good and friendly Offices, and to distribute your Charity to those Persons who want it: for God is pleased with that Offering, more than with the legal Sacrifices.

XVI. If a Man have plenty of the good things of this World, and has no Compassion to relieve his poor Christian Brother, whom he sees in want; how can such a Man be said to love God, that is so cruel to one of his Creatures?

XVII. When a poor Man in his distress, begs to be relieved by thee, do not deny him his Request, unless it be very unreasonable and above thy Abilities: And if thou dost so, God will not deny thee what thou shalt ask of him.

XVIII. Be charitable according to thy Ability, if thou hast a large Estate, make a plentiful Allowance out of it for the Poor: If thou hast but a small Income, give cheerfully a little matter out of That; and if ever thou fallest into Necessity thyself, thou wilt be amply recompensed for thy former Charity; the remembrance of thy Goodness, will stir up other Mens Benevolence to thee; and, besides, God Almighty will have his Blessings in store for thee, which he will shew down upon thee then.

XIX. Money bestowed in Charity is not lost, but only lent to God; and thou may'st rest satisfied, that he keeps an exact Account of what thou lay'st out upon that Head, and will pay it thee again, with Interest.

XX. That Man is in a very happy Condition, to whom God gives a Heart to be charitable, who provides the Sick and Poor with Necessaries; for, whenever he falls into Trouble, he may be sure of Deliverance from God's Hand.

NOTES.

(k) *The Priest shall then place upon the Table.*
The Rule our Church here lays down (if it were duly observ'd) keeps a just mein between a careless disregard shewn to the Elements, and a pompous and ceremonious offering up of them, as a true and proper Sacrifice. 'Tis certain that our Church orders them to be placed upon the Table by the Priest, and by the Connection which seems to be between this and the former Rubrick, it ought to be humbly presented and placed; for it is not to be thought, that the Alms for the Poor should be presented with greater Reverence than the Bread and Wine, which are brought thither for so divine a use. Therefore I cannot imagine, how so bold an Innovation has obtain'd, for the Bread and Wine to be plac'd on the Lord's-Table by Churchwardens, Clerks, Sextons, or any body, besides the Person whom the Church has oblig'd to do it. Without doubt, both the Greek and Latin Churches perform'd this Action with greater Decency and Solemnity; tho' perhaps they mix'd more of a sacrificial Nature therein than we are willing to allow. In the Latin Church, when the Deacon delivers the Paren, he offers it up with this Prayer; *Suscipe sancte Pater, omnipotens aterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero Tibi Deo*
Bbb 2 meo

The COMMUNION.

Let us || pray for the whole state of Christ's Church militant here in earth.

I. **A**lmighty and *everliving God, who by thy holy Apostle hath taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech thee most mercifully [*to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: and grant that all they that do confess thy holy Name, may agree in the truth of thy holy word, and live in unity and godly love. II. We beseech thee also to save and defend all Christian kings, princes and

If there be no alms or oblations, then shall the words [of accepting our alms and oblations] be left out unsaid.

governours, and especially thy servant ANNE our Queen, † that under her we may be godly and quietly governed: and grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister Justice, to the punishment of wickedness and vice, and to the maintenance of ‡ thy true Religion and Vertue. III. Give grace, O heavenly Father, to all † Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy

meo vivo & vesco, pro innumerabilibus peccatis & offensionibus & negligentis meis, & pro omnibus circumstantibus, sed & pro omnibus fidelibus Christianis vivis & defunctis: ut mihi & illis proficiat ad salutem & vitam eternam. Amen. And so when he offers up the Wine he says, Offerimus tibi, Domine, calicem salutarem, tuam deprecantes clementiam, ut in conspectu divine Majestatis tue, pro nostra & totius mundi salute cum odore suavitatis ascendat. Miss. Rom. in Ord. Miss. Whatever is to be blamed in the Matter of these Petitions, the solemn Presentation of the Elements, and the Address to Almighty God thereupon are not amiss. In the Greek Church there is a double Offertory, the first is when the Δόξα or Elements are solemnly presented or offered at a Side-Table near the Altar, which they call the Πεδύσις, and then this Prayer is said: O Θεός, O Θεός ἡμῶν, &c. O God, our God, who didst send Jesus Christ (our Lord and God, our Saviour, our Redeemer and Benefactor, who hath also blessed us and sanctified us) to be the heavenly Bread to nourish the whole World; blest this Πεδύσις [i. e. what is here set upon this Table] and receive it to thy heavenly Altar. With mercy and kindness look upon the Offerers thereof, and those for whom they offer, and keep us blameless in the celebration of thy Divine Mysteries, Because the all-honoured and magnificent Name of the Father, Son, and Holy Ghost, is glorified now and evermore. Amen. Chryl. Liturg. And so the Elements lay, till the first part of the Communion-Service was said, and at which the Catechumens were allowed to be present; but after they were gone, then came on the Ἀπόδοσις or removing them from the Side-Table to the Altar. And that Action was devoutly performed by this Prayer, Κύριε ὁ Θεός ὁ πασιτοῦρας, &c. O Lord almighty God, who alone art Holy, and receivest the Sacrifice of Praise from them who call upon thee with their whole heart, receive the Supplication of us Sinners, and offer it at thy Holy Altar: and render us fit to offer to thee Spiritual Gifts and Sacrifices for our Sins, and for the Ignorances of the People: and grant that we may find grace in thy sight, that our Sacrifice may be well-pleasing unto thee, that the good Spirit of thy Grace may dwell in us, and in the Gifts before us, and in all thy People. Chryl. Lit. Now tho' our Church has not ordered any particular Prayer for this Action of the Priest, he ought not to neglect the Action itself, which he is enjoined to do, nor suffer it to be done by any other. And since the Rubrick has not authorized the setting up a Side-Table, the Priest must be content either himself to go into the Vestry to fetch the Elements, or he must receive them at the hands of his Deacon or Clerk, and then place them upon the Table; for place there he must, and no one else, tho' it be not said where they are to be set, before they are so placed.

VARIOUS READINGS.

|| Note this Exhortation is wanting in the 1 Book of Edw. VI. Here in the 1 Book of Edw. VI. follow the Rubricks, viz. So many as shall be partakers, &c. And then shall the Minister take, &c. Together with the Versicles and proper Prefaces.

When the Clerks have done singing, then shall the Priest or Deacon turn him to the People and say, Let us pray for the whole state of Christ's Church, &c.

Then the Priest turning him to the Altar shall say or sing, plainly or distinctly, the Prayer following, Almighty and everliving God, &c. 1 B. Edw. VI.

* Everlasting. O. C. P.

† Ἰνα ἐν τῇ γαλήνῃ αὐτῶν, ἡμερὸν καὶ ἡσυχίαν βίον διαζήμεν, ἐν πάσῃ εὐδοκίᾳ καὶ συμφωνίᾳ. Chryl. Lit.

‡ God's true Religion. O. C. P.

† Bishops, Pastors, and Curates. O. C. P.

PARAPHRASE on the Prayer for the State of Christ's Church.

I. O all-powerful and everlasting God, who hast by thy holy Apostle St. Paul, exhorted us, that Supplications, Prayers, Intercessions and giving of Thanks, be made for all Men, 1 Tim. ii. 1. we therefore, in compliance with this divine Injunction, do in the first place offer up our Prayers, which we desire thee out of thy great Mercy to receive, in behalf of thy holy Catholick Church, which does consist of all the faithful Believers in Jesus Christ, whosoever dispersed over the different Nations of the World; most humbly beseeching thee to inspire them with the Spirit of Truth, John xiv. 17. which may defend them from all false Doctrine and Errors in matters of Faith: To give them Grace, that they may keep the Unity of the Spirit, in the Bond of Peace, Eph. iv. 3. and that they may not disturb the Quiet of the Church, by Schisms and unlawful Separations: And to grant that all those, who continue within the Bosom of the Church, do not interrupt its Tranquillity, either by Heresie or Schism: That they also may not be guilty of any mutual Unkindness to each other, but according to our Saviour's Commands, have Peace one with another, Matt. ix. 50. So that all Christian People every-where may embrace the same Confession of Faith, rightly examined according to thy holy Word, which is Truth, John xvii. 17. and is the only Rule thou hast left us to judge by: That all true Believers may be conjoined in an Uniformity of Worship and Communion with one another; and, That all Christians, of what Denomination soever, may live together in that godly Love which their holy Religion recommends.

II. Next we offer up our Prayers (as thou in thy word hast commanded us, 1 Tim. ii. 2.) for Kings and all that are in Authority; but especially for thy Servant Queen ANNE, under whose gracious Government we in this Nation live; that through her vigilante Care and Conduct, we may lead quiet and peaceable Lives, in all Godliness and Honesty, ib. Beseeching thee likewise to confer thy Grace upon all her Counsellors, whether they be her more publick Advisers in the two Houses of Parliament, or her more private ones at the Council-board; As also upon all her subordinate Magistrates the Judges and Justices of the Realm, that they may administer Justice truly and without mistake, and indifferently with an impartial Hand, and without respect of Persons; That by inflicting the Penalties denounced by the Laws against Vice and Wickedness, they may answer the end of that Office which God has raised them up unto, to be for the punishment of Evil-doers; and by the encouragement of Vertue, and the maintenance of the true Religion established among us, they may be for the Praise of them that do well, 1 Pet. ii. 14.

III. We beseech thee, likewise, to extend thy Grace to all the Pastors of thy Church, whether they be Bishops or inferior Ministers of the Gospel, that by the Piety of their Lives, and the Orthodoxy of their Doctrine, they may interpret the Word of God, according to the Truth in the Gospel, Gal. ii. 14. and in Conformity to the Holy Scriptures, those lively Oracles of God, Acts vii. 38. and

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heavenly grace; and especially to this Congregation here present, that with meek heart and due reverence they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life. IV. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. V. And † we also bless thy holy Name, for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christs sake, our only Mediator and Advocate. *Amen.*

¶ *When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holy-day immediately preceding) After the Sermon, or Homily ended, he shall read this Exhortation following:*

Dearly beloved, on ----- day next I purpose, through God's assistance to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the body and blood of Christ, to be by them received in remembrance of his meritorious cross and passion, whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our Spi-

and that they may administer the Holy Sacraments, not by mangling them, and defrauding the People of their Share thereof, or by mixing them with vain and superstitious Ceremonies; but *rightly and duly*, as thou in thy holy Institution thereof hast prescribed: And we enlarge our Prayers likewise for the Christian People whose Souls are committed to their Care, especially for this present Congregation here met together for thy Worship; that they may at all times hear thy holy Word, which shall be read or preached unto them in the Church, with due Reverence and Attention; that they may receive it like the *Seed falling on the good Ground*, Luke viii. 15. *with an honest and good Heart, and having heard the Word may keep it, not only for a while, and then in time of Temptation fall away, but that they may grow into a settled Habit of Goodness and Piety, and may persevere in Goodness and Piety to their lives end.*

IV. We extend our Petitions further in behalf of all our afflicted Brethren, beseeching thee, that out of thy gracious Disposition who art the *God of all Comforts*, 2 Cor. i. 3. thou wouldest extend thy *Consolation and Succour*, to all Persons who, in this *transitory Life*, which is a Scene of Changeableness and Misfortune, do labour under any trouble either of Body or Mind; who are oppressed with *Sorrow*; or pine under *Want*; or languish under *Sickness*, or lastly, who are afflicted by any other *Adversity*.

V. With these our Petitions we offer up our Thanksgivings to thee for the good Examples which thou hast been pleased to set before us, of so many brave Martyrs and Confessors, and other eminently pious Persons, whose Faith and Piety were remarkable whilst they staid in this World, but are now departed to a better; beseeching thee to give us Grace, that we, treading in the same Steps of Virtue and Holiness which they did, may hereafter, together with them, be made Partakers of those glorious Joys in thy heavenly Kingdom, which they are already possessed of. And this, O gracious Father, we thy poor Children do beg of thee to grant, for the sake of Jesus Christ, besides whom we do acknowledge no other Advocate or Mediator in Heaven. *Amen.*

V A R I O U S R E A D I N G S.

† *All this Clause was added in the last Review, to make the latter part of the Prayer agree with the former, which it did not after the Clause of King Edward's Book was expunged. In the first Book of Edw. VI. the Thanksgiving ran in these words: And here we do give unto thee most high praise, and hearty Thanks, for thy wonderful Grace and Vertue declared in all thy Saints, from the beginning of the World. And chiefly in the glorious and most blessed Virgin Mary, Mother of thy Son Jesus Christ our Lord and God, and in thy Holy Patriarchs, Prophets, Apostles, and Martyrs, whose Examples (O Lord) and steadfastness in thy Faith, and keeping thy holy Commandments, grant us to follow. We commend unto thy Mercy (O Lord) all other thy Servants, which are departed from us with the Sign of Faith, and now rest in the sleep of Peace: Grant unto them, we beseech thee, thy mercy and everlasting*

Peace, and that at the Day of the general Resurrection, we and all they which be of the mystical Body of thy Son, may all together be set on his right hand, and hear his most joyful Voice, Come ye blessed of my Father, and possess the Kingdom which is prepared for you from the beginning of the World. 1 B. Edw. VI.

In the Scotch Liturgy the Thanksgiving in the Offertory is expressed thus: And we also bless thy holy Name, for all these thy Servants, who having finished their Course in Faith, do now rest from their Labours. And we yield unto thee most high Praise and hearty Thanks, for the wonderful Grace and Vertue declared in all thy Saints, who have been the chosen Vessels of thy Grace, and the Lights of the World, in their several Generations; most humbly beseeching thee, that we may have Grace, to follow the example of their steadfastness in thy Faith, and obedience to thy holy Commandments; that at the Day of the general Resurrection, we, and all they that are of the mystical Body of thy Son, may be set on his right hand, and hear his most joyful Voice, Come ye blessed of my Father, inherit the Kingdom prepared for you from the beginning of the World, S. L.

These two exhortations in the old Common-Prayer-Book stood thus.

I. Exhortation.

Then shall follow this exhortation at certain times, when the Curate shall see the People negligent to come to the holy Communion:

We be come together at this time (dearly beloved brethren,) to feed at the Lord's Table, unto the which in God's behalf, I bid you all that be here present, and beseech you for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden of God himself. Ye know how grievous and unkind a thing it is, when a Man hath prepared a rich Feast, decked his Table with all kind of Provision; so that there lacketh nothing but the guests to sit down, and yet they which be called, without any Cause, most unthankfully refuse to come. Which of you in such a case would not be moved? who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest the withdrawing yourselves from this holy Supper, provoke God's Indignation against you. It is an easy matter for a Man to say, I will not Communicate, because I am otherwise letted by worldly business: but such excuses be not so easily accepted and allowed before God. If any Man say, I am a grievous Sinner, and therefore am afraid to come: Wherefore then do not you repent and amend? when God calleth you, be not you ashamed to say you will not come? when you should return to God, will you excuse yourself and say, that you be not ready? Consider earnestly with yourselves, how little such feigned Excuses will avail before God. They that refused the Feast in the Gospel, because they had bought a Farm, or would try their yokes of Oxen, or because they were married, were not so excused, but counted unworthy of the heavenly Feast. I, for my part, am here present, and, according to mine office, I bid you in the name of God, I call you in Christ's behalf, I exhort you as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did

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spiritual food and sustenance in that holy Sacrament. Which being so (1) divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy Mystery, and the great peril of the unworthy receiving thereof, and search and examine your own consciences, (and that not lightly and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly feast, in the marriage-garment, required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The

did vouchsafe to yield up his Soul by death upon the Cross for your health; even so it is your Duty to receive the Communion together, in the remembrance of his Death, as he himself commanded. Now if ye will in no ways thus do, consider with yourselves how great injury you do unto God, and how sore punishment hangeth over your Heads for the same. And whereas you offend God so sore in refusing this holy banquet: I admonish, exhort, and beseech you, that unto this unkindness ye will not add any more; which thing ye shall do, if ye stand by as gazers and lookers on them that do Communicate, and be not partakers of the same yourselves. For what thing can this be accounted else, than a further contempt and unkindness unto God? Truly it is a great unthankfulness to say nay, when ye be called: but the fault is much greater, when men stand by, and yet will neither eat nor drink this holy Communion with others. I pray you what can this be else but even to have the Mysteries of Christ in derision? It is said unto all, Take ye and eat, take and drink ye all of this, do this in remembrance of me. With what face then, or with what countenance shall ye hear these words? What will this be else, but a neglecting, a despising and mocking of the Testament of Christ? Wherefore rather than ye should do so, depart ye hence, and give place to them that be godly disposed. But when you depart, I beseech you, ponder with yourselves from whom you depart. Ye depart from the Lord's Table, ye depart from your Brethren, and from the Banquet of most heavenly Food. These things if ye earnestly consider, ye shall by God's Grace return to a better Mind. For the obtaining whereof we shall make our humble petitions, while we shall receive the holy Communion. O. C. P.

2 Exhortation.

¶ And sometime shall this be said also, at the discretion of the Curate.

Dearly beloved, forasmuch as our Duty is to render to Almighty God our heavenly Father, most hearty thanks for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our Spiritual Food and Sustenance, as it is declared unto us, as well by God's word, as by the holy Sacrament of his blessed Body and Blood, the which being so comfortable a thing to them which receive it worthily, and so dangerous to them that will presume to receive it unworthily: My duty is to exhort you to consider the Dignity of the Holy Mystery, and the great peril of the unworthy receiving thereof, and so to search and examine your own Consciences, as you should come holy and clean to a most godly and heavenly Feast, so that in no wise you come but in the marriage-garment required of God in holy Scripture; and so come and be received as worthy partakers of such a heavenly Table. The way and means thereto, is: First, to examine your Lives and Conversation, by the rule of God's Commandments and whereinsoever you shall perceive yourselves to have offended, either by will, word, or deed, there bewail your own sinful lives, and confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such, as be not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them, ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and likewise being ready to forgive others that have offended you, as you would have forgiveness of your offences at God's hand: For otherwise the receiving the holy Communion, doeth nothing else but increase your Damnation. And because it is requisite that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet Conscience; therefore if there be any of you, which by the means aforesaid, cannot quiet his own conscience, but requireth further comfort or counsel, then let him come to me, or some other discreet and learned Minister of God's Word, and open his grief, that he may receive such ghostly counsel, advice and comfort, as his conscience may be relieved, and that by the ministry of God's word he may receive comfort, and the benefit of Absolution, to the quieting of his conscience, and avoiding of all scruples and doubtfulness.

The former part of this Exhortation is thus worded in the First Book of Edw. VI.

And if upon the Sunday or Holiday the People be negligent to come to the Communion, then shall the Priest earnestly exhort his Parishio-

ners, to dispose themselves to the receiving the Holy Communion more diligently, saying these or the like words.

Dear Friends, and you especially upon whose Souls I have Cure and Charge, on next ——— I do intend by God's Grace to offer to all such as shall be godly disposed, the most comfortable Sacrament of the Body and Blood of Christ, to be taken of them in remembrance of his most fruitful and glorious Passion, by the which Passion we have obtained remission of our Sins, and be made Partakers of the Kingdom of Heaven; whereof we be well assured and ascertained, if we come to the said Sacrament, with hearty repentance for our offences, steadfast Faith in God's mercy, and earnest mind to obey God's will, and to offend no more: wherefore our Duty is to come to these holy Mysteries, with most hearty thanks to be given to Almighty God for his infinite mercy; and benefits given and bestowed upon us his unworthy Servants for whom he hath not only given his Body unto Death, and shed his Blood, but also doth vouchsafe, in a Sacrament or Mystery to give us his said Body and Blood to feed us spiritually. The which Sacrament being so divine and holy a thing, and so comfortable to them which receive it worthily, &c.

The Conclusion of this Exhortation in King Edward's 1 Book is this.

Requiring such as shall be satisfied with a general Confession, not to be offended with them that do use, to their farther satisfying, the Auricular and Secret Confession to the Priest; nor those also which think it needful or convenient, for the Quietness of their own Consciences, particularly to open their Sins to the Priest, to be offended with them that are satisfied with their humble Confession to God, and the general Confession to the Church; but in all things to follow the Rule of Charity, and every Man to be satisfied with his own Conscience, nor judging of other Mens Minds or Consciences, whereas he hath no Warrant of God's Word for the same.

NOTES.

(1) Divine and comfortable a thing.] It is not easy to recount the many Divine and Admirable Effects which the ancient Church did attribute to a devout and pious reception of this Holy Sacrament. St. Ignatius speaks thus concerning the Effects thereof; *Εφα ἀφ' ου καὶ οὐκ ἐστὶν ὁ θάνατος ἀθανάσιος, ἀντίδοτον τῆς ζωῆς, ἀλλὰ ζῆν ἐν Ἰησοῦ Χριστῷ διὰ παντός.* We breaking the one Bread, which is the Physick of Immortality, the Antidote against dying, and which makes men to live in Christ Jesus ever. Ign. Epist. ad Eph. The interpolated Ignatius calls it, *Καθαριστικὸν ἀλεξίκακον:* A Purgative that expels Evil. St. Irenaeus speaking of the excellent Effects of this blessed Sacrament, expresses himself thus: *Εὐχαριστία, ἐκ δὲ τοῦ παραγμάτων συνέκμησιν, ἐμμενῆς ἔστι τῆς ἐξουσίας τοῦ σώματος καὶ τῆς ψυχῆς μεταλαμπάδυνον τῆς εὐχαριστίας, μὴ μόνον φάσθαι, ἀλλὰ καὶ εἶναι αἰώνως ἀναστρέφοντες ἐν αὐτῇ.* As the Eucharist doth consist of two things, an earthly and an heavenly; so our Bodies partaking of it, are not any longer corruptible, but have thereby the hope of a Resurrection to eternity. Iren. adv. Hæc. Lib. IV. Tertullian says, *Caro corpore & sanguine Christi vescitur, ut & Anima de Deo saginetur.* The Flesh feeds upon the Body and Blood of Christ, that the Soul may thrive from God. Tert. de Res. Carnis. Apollinarius in the Catena calls it, the *ζωοποιὸν οὐρῶν τροφικόν*, &c. The quickning Spirit which nourishes to Life eternal. Vid. Greg. Nyss. in Orat. Catech. c. 38. Cyr. Alexd. Lib. IV. Com. in Joh. c. 14, 15. & Lib. X. c. 13. From all which it is plain, that these ancient Writers did not only hold, that much Christian Grace, and Spiritual Assistance, was conveyed by a due receiving this holy Sacrament; but that this was a sort of Seed sown in them, which, by a preternatural Virtue contain'd in it, would raise them up to eternal Life. Nay, it was a common opinion among them, that this was a sovereign Remedy for such distempers which had baffled the Power of Medicine. Upon which Account St. Chrysostom on Mat. xxiv. speaking of the Woman who was cured by touching the Hem of Christ's Garment, says, *If these who touched the Hem of his Garment were healed, how much more shall we who touch the Body of Christ?* And Gregory Nazianzen relates of his Sister Gorgonia, in his Funeral Oration upon her, how that by touching the Eucharist she was cured of a grievous Distemper.

(m) To

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The way and means thereto is: First, to (m) examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive your selves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess your sins to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours, then ye shall reconcile your selves unto them, being ready to make restitution and satisfaction according to the uttermost of your powers for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a (n) blasphemer of God, or hinderer or slanderer of his Word, an adulterer, or be in malice, or envie, or in any other grievous crime; Repent you of your sins, or else come not to the holy Table, lest after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's Mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other discreet and learned Minister of God's word, and open his grief, that by the ministry of God's holy word he may receive the (o) benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ Or in case he shall see the people negligent to come to the holy Communion, in stead of the former he shall use this Exhortation.

Dearly beloved brethren, on ----- I intend, by Gods grace, to celebrate the Lord's Supper: unto which in God's behalf I bid you all that are here present, and beseech you for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down, and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong

NOTES.

(m) To examine your Lives and Conversations.] A due preparation before the receiving the holy Sacrament was a thing which the ancient Fathers, both in their Writings and Homilies, frequently inculcated to the People. The Care of seeing this done well being left to the Minister, was called by the Greek Fathers, *μωμοσκοπία*, or the *Inspection*, by a Metaphor taken from the ancient Sacrifices, in which the Priest was to take a special Care, that what was offered might be without Blemish. Thus St. Chrysostom, *Διδὲν ἔχει παλαιὰ μωμοσκοπία τὸ σῶμα τὸ ἡμέτερον ἐν ᾧ οἱ πᾶσι παλαῖς ἀναφέροντες θυσιάαι ἐμελεῦντο πάντα μωμοσκοπῆν, καὶ ὅτε ἀπέτμυνον ἔτε κολλόβοκερρον, ὅτε χειρουργοῦντο ἢ λειχῶνα ἔχοντα ἐμπέριοντο ἀναφέρειν, πολλὰ μᾶλλον ἡμᾶς, καὶ ἐπεὶ βέλτε ἀλλὰ ἑαυτοὺς ἀναφέρουσιν, πλείονα ἀκρίβειαν ἀπαιτοῦντες ὅσον, καὶ πάνσοφον ἢ χαράς, &c.* Wherefore we ought to inspect ourselves all about us. For if under the old Law they were obliged nicely to look upon every Offering, and did not suffer them to bring a Sacrifice with a torn Ear, or without a Tail, or one that had a foul Ulcer, or that was Leprous; how much more should we that do not offer up inanimate Creatures, but ourselves, be diligent to be pure. Chrys. Hom. 20. Ep. ad Rom. And so elsewhere: *Διδὲν ἔχει καὶ ὁ ἱερεὺς ἐμφανῶς τότε καὶ ἀπὸς ἑαλόν, καὶ διὰ τὸ φωνῆς ταύτης μωμοσκοπῶν ἅπαντας, ὥστε μὴ προσελθεῖν ἢ να ἀπαίσκουν, &c.* For this reason the Priest cries out, calling the Saints, and with the same Voice, having inspected all the Assembly, exhorting none to come unprepared, &c.

(n) A blasphemer of God, &c.] Ecce qualem sententiam merebitur audire, qui ad Convivium Nuptiale, (i. e.) Altare Domini, aut Ebriofus, aut Adulter, aut odium in Corde retinens presumit accedere? What Doom shall he deserve who shall presume to come to the Nuptial Feast, (i. e.) the Altar of the Lord, either being a Drunkard, or an Adulterer, or retaining hatred in his Heart? 1 Aug. in Ann. Dec. Temp. Sermon. 1. And to the like purport St. Chrysostom speaks; *Διδὲν ἔχει καὶ αὐτὸς ἐπὶ τῷ ἱερὶ βῶδι λαμπρὰ τῷ φωνῇ, καὶ διαμαρτυροῦμαι, καὶ ἰκετεύω, καὶ μετὰ κληῖδός, καὶ μετὰ πονηρῶν συνεδότη, τῇ ἱερᾷ ταύτῃ προσέγειναι τραπέζῃ, &c.* For this reason I call upon you with a loud Voice, and beg of you, and beseech you, that you do not come with a Blemish upon you, and with an evil Conscience to this Holy Table; for this would not be the Communion, tho' you should a thousand times over touch Christ's Body, but it would be our Judgment and Condemnation, and an increase of our Punishment. *Μηδὲς τοῖνον ἀμαρτωλός, &c.* Let therefore no Sinner come, (but I must not say no Sinner, for then I should drive away myself from this Holy Table) but let no one who continues a Sinner come.

(o) Benefit of Absolution.] It is very plain from this Passage, that our Church does not condemn Private Confession and Absolution, tho' she does not universally require them (as the Church of Rome does) as being necessary for the Pardon of all Sins. She only recommends them as things very convenient to be put in practice, when Persons cannot quiet their own Consciences otherwise; but still leaves them at their Liberty whether they will make use of this means or no.

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wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye withdrawing your selves from this holy Supper, provoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise hindred with worldly busines. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: Wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? when ye should return to God, will ye excuse your selves, and say ye are not ready? Consider earnestly with your selves, how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I for my part shall be ready, and, according to mine office, I bid you in the name of God, I call you in Christ's behalf, I exhort you, as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his Soul by death upon the cross for your Salvation; so it is your duty to receive the Communion, in remembrance of the sacrifice of his death, as he himself hath commanded: Which if ye shall neglect to do, consider with your selves, how great injury you do unto God, and how fore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions to Almighty God our heavenly Father.

¶ At the time of the Celebration of the Communion, the Communicants being conveniently placed for the Receiving of the Holy Sacrament, the Priest shall say this Exhortation.

I. **D**early beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how St. Paul exhorteth all Persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. II. For as the Benefit is great, if with a true penitent Heart and lively Faith, we receive that holy Sacrament, (for then we spiritually eat the Flesh of Christ and drink his Blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us:) III. So is the danger great if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own Damnation, not considering the Lord's Body; we kindle God's Wrath against us; we provoke him to plague us with divers Dif-

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** After the Creed ended shall follow the Sermon or Homily, or some other Portion of the Homilies, as they shall be hereafter divided; wherein if the People be not exhorted to the worthy receiving of the Holy Sacrament of the Body and Blood of our Saviour Christ, then shall the Curate give this Exhortation, to those that be minded to receive the same. 1 B. Edw. VI*

PARAPHRASE.

I. Dearly beloved Christians, you that design to partake of the Lord's Supper, which is here to be administered, ought duly to have prepared yourselves (as I hope you have) thereunto, by a diligent Examination into the State of your Souls. Which Duty of Self-examination is earnestly exhorted to by St. Paul, who, 1 Cor. xi. 28. gives this Direction, *Let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.* Now there are two principal Motives which do recommend this Duty of Self-examination, which is so necessary a Preparation to the Holy Sacrament; the first is, The Benefit received by it; the second, The Danger which accrues by the Neglect of it.

II. We reap great Benefit by receiving this holy Sacrament, if we come well prepared to partake of it. For then, as our Saviour tells us, John vi. 56. *We, in a spiritual manner, eat his Flesh, and drink his Blood, Christ dwelleth in us, and we in him.* And then we shall have a title to that Blessing of our Saviour, obtained in his Petition, John xvii. *That they all may be one, as thou Father art in me, and I in thee, v. 21. I in them, and thou in me, &c. v. 23.* III. We incur a very great danger to our Souls, in coming unprepared and without examination of ourselves, to this Spiritual Feast. For by this Contempt, as the same Apostle tells us, *We are guilty of the Body and Blood of the Lord, 1 Cor. xi. 27.* we do in some measure partake of the Sin of the Jews, who Crucified our blessed Lord, when we irreverently approach and make bold with these holy Mysteries, which represent his Meritorious Death and Passion; for Christ takes such an undervaluing and slighting of his Sufferings, almost as heinous at our Hands, as he did the Spite and Malice of his most cruel Persecutors. Nay, the same Apostle farther tells us, *that We thereby eat and drink Damnation to our selves, not discerning the Lord's Body: That is, By such an irreverent Approach to this holy Table, and by not discerning, or considering the difference between this sacred Banquet and an ordinary Meal, we*

The Motives to Examination, or Preparation to the Sacrament, drawn, 1st, From the Benefit;

2ly, From Danger.

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Diseases, and sundry kinds of Death. IV. Judge therefore your selves, Brethren, that ye be not judged of the Lord; Repent you truly for your sins past; Have a lively and stedfast Faith in Christ our Saviour; Amend your Lives, and be in perfect Charity with all Men, so shall ye be meet partakers of those holy Mysteries. V. And above all things, ye must give most humble and hearty Thanks to God the Father, the Son, and the Holy Ghost, for the Redemption of the World by the Death and Passion of our Saviour Christ, both God and Man, who did humble himself even to the Death upon the Cross, for us miserable Sinners, who lay in darkness and the shadow of death, that he might make us the Children of God, and exalt us to everlasting Life. VI. And to the end that we should always remember the exceeding great Love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable Benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as Pledges of his Love, and for a continual remembrance of his Death, to our great and endless Comfort. VII. To him therefore with the Father, and the Holy Ghost, let us give (as we are most bounden) continual Thanks, submitting our selves wholly to his holy Will and Pleasure, and studying to serve him in true Holiness and Righteousness all the days of our Life. *Amen.*

¶ Then shall the Priest say to them that come to receive the holy Communion *,

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with Faith

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* In Cathedral Churches, or other Places, where there is daily Communion, it shall be sufficient to read this Exhortation abovementioned once in a Month; and in Parish-Churches, upon the Week Day it may be left unsaid. Then so many as shall be Partakers of the Holy Communion shall tarry still in the Choir, or in some convenient Place nigh the Choir; the Men on one side, and the Women on the other side: All other (that mind not to receive the Holy Communion) shall depart out of the Choir, except the Minister and Clerks. Then shall the Minister take so much Bread and Wine as shall suffice for the Persons appointed to receive the Holy Communion, laying the Bread upon the Corporas, or else in the Paten, or in some other comely thing prepared for that purpose; and putting the Wine into the Chalice, or else some fair convenient Cup prepared for that use, if the Chalices will not serve, putting thereto a little pure and clean Water, and setting both the Bread and Wine upon the Altar. Then shall the Priest say,

The Lord be with you.

Answer.

And with thy Spirit.

Priest.

Lift up your Hearts, &c. to the end of the Prefaces.

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† This Invitation. Sc. Lit.

Here the Priest shall turn him toward those that come to receive the Holy Communion, and shall say. 1 B. Edw. VI.

eat and drink our own Condemnation; by this so high a provocation of bringing very great Punishments upon ourselves. For St. Paul says, that, for this Fault committed by the Corinthians, many Temporal Calamities had befallen them; For this cause many are weak and sickly among you, and many sleep, 1 Cor. xi. 29. Nay, if we die upon the Commission of this Sin unrepented of, we cannot expect any thing less than our eternal Condemnation; for this Sin (as all other wilful sins are) is in its own nature damnable.

IV. Let me therefore, my Christian Brethren, give you this Admonition in the Apostle's words, *If we would judge ourselves, we should not be judged,* 1 Cor. xi. 31. that is, If we would diligently judge and examine our selves before we come to the Sacrament, *Act. xxvi. 18.* 3. Ye must amend your Lives, not only repent of your Sins, and resolve upon a better Course, but enter upon an actual Amendment, for tho' ye may not perhaps yet arrive to an habitual Course of Vertue, yet ye must enter upon some competent Degree of it. 4. Ye must be in perfect Charity with all Men; for our Saviour tells us, that when we bring our Gift to the Altar,

we must first be reconciled to our Brother, and then come and offer our Gift, Matt. v. 23, 24.

V. These Qualifications we must have, before we come to this Sacrament. But there is yet another most principal Qualification which is to be exercised, as at other times, so more especially in this most religious part of our Devotion; and that is a hearty Thankfulness for our Redemption by the Death and Passion of our blessed Lord, who for our sakes humbled himself, and became obedient unto Death, even the Death of the Cross, Phil. ii. 8. who lay for some time, in the dark and doleful Shadow of the Grave; that we by our Resurrection might be the Children of God, Luke xx. 36. and, that we believing on him, might have everlasting Life, Joh. vi. 47.

VI. and indeed it was one of the principal Ends of our Lord's instituting the Lord's Supper, that we should exercise this Act of Gratitude. For he instituted these holy Mysteries to be a Pledge or Token to put us in mind of the Benefits which by his Passion he has conferred upon us, commanding us to do this in remembrance of him, Luk. xxii. 19. which indeed signifie no more to him, than a bare keeping the remembrance of his Favours, but confer many Spiritual Graces upon us, which unless forfeited and cancelled by our subsequent Sins, will tend to our endless Comfort and Happiness in Heaven.

VII. Let us therefore continually pay our most humble Thanks (as 'tis our bounden Duty to do after so high Obligations received) to our blessed Lord, who with the Father and the Holy Ghost is one God; by conforming our Lives according to his holy Will, which in the Gospel is revealed to us; and by bending our own Minds and Resolutions to serve him, in living holy and godly Lives, not only for a short space of time after this holy Exercise, but by persevering therein constantly to our Death.

PARAPHRASE.

Ye that do truly and earnestly, out of an hearty Sense of the Anger of God, and the Sadness of your Condition, repent you of your Sins, and not Hypocritically, or to serve any unworthy Design, pretend to do it; who are in Charity with your Neighbours, and do from your Heart forgive every one who has offended you, who, for the future, resolve to lead a better Life, than you have done, keeping God's Commandments, 1 Cor. vii. 19. and walking in his way, Psal. cxix. 3. do you draw near with Faith in our blessed Saviour's Merits, and receive this holy Sacrament, which will bring the greatest Comfort to you, by Sealing the Pardon of your Sins, and bestowing the Graces of God's Holy Spirit upon you: Therefore to qualify you the better to partake of these Benefits, and to denote the Sincerity of your Repentance, make a publick Confession of your Sins to Almighty God, addressing yourselves to him, in the humblest of Postures, upon your knees.

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faith, and take this holy Sacrament to your comfort; and * make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by † one of the Ministers, ** both he and all the people kneeling humbly upon their knees, and saying,

I. **A**lmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, By thought, word, and deed, Against thy divine Majesty, Provoking most justly thy wrath and indignation against us. II. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burthen of them is intolerable. III. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past, And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. Amen.

¶ † Then shall the Priest (†† or the Bishop being present) stand up, and turning himself to the People, pronounce this Absolution.

Almighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say,

I. Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

Come unto me all that travel and are heavy laden, and I will refresh you, St. Matt. XI. 28.

So

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* Make, &c. before this Congregation gathered together in his holy name, O. C. P. And to his holy Church, 1 B. Edw. VI.

† By the Minister himself, or the Deacon, Sc. Lit.

** Taken from the Scotch Liturgy.

The Rubrick in the Old Common-Prayer ran thus:

Then shall this general Confession be made, in the Name of all those that are minded to receive the Holy Communion, either by one of them, or else by the Minister himself, all kneeling humbly upon their knees.

† Then shall the Minister stand up, and, turning himself to the People, say thus. O. C. P.

†† These words within the Parenthesis are omitted in the first Book of Edw. VI.

PARAPHRASE on the Confession.

I. O Almighty God, the Father of our Lord Jesus Christ, Rom. xv. 6. who madest the World, and all things therein, Act. xvii. 24. and who hereafter shall judge the World, Rom. iii. 6. We confess our Wickednesses, and are sorry for our Sins, Psal. xxxviii. 18. which by long Continuance and frequent Repetition, we have committed against thee, in a most heinous and aggravating manner. We have by our Thoughts, Words and Actions, provoked thy displeasure; tho' at the same time we knew thou wouldst bring us into Judgment, not only for every evil Deed, 2 Cor. v. 10. but for every idle Word, Mat. xii. 36. and for every secret Thought, Eccl. xii. 14.

II. We passionately wish and desire, that we had never been guilty of this Folly and Wickedness: we from the bottom of our Hearts are sorry for our transgressing thy Laws, and disobeying thy

Will; we cannot endure to think, how we have offended so good a God; and the Sense of so many Sins, lies an insupportable weight upon our Consciences.

III. But O thou, who art our merciful Father, and full of Bowels and Compassion to thy poor Children, have Mercy upon us; have Mercy upon us, Psal. lvii. 1. For thy dear Son's sake, forgive us all our former Transgressions, and give us Grace for the future to live a better Life, and with more conformity to thy good Pleasure; and that this happy Alteration may redound, to thy Honour and Glory. This we pray, for the sake of Jesus Christ. Amen.

PARAPHRASE on the Absolution.

The Almighty God, who is invested with all Power in Heaven and Earth, and our heavenly Father, who has the kindest Dispositions to us his Children: has also promised that he will pardon repenting Sinners that turn to him, Isa. lv. 7. Joh. iii. 16. this same good and gracious God hath ordered me his Minister, to declare and pronounce his Mercy to you, in pardoning and delivering you from all your Sins, if you truly repent of them, as I charitably presume you do: And I put up my Prayers for you to him, that he may confirm you in a constant Habit of Vertue and Piety, as long as you live in this World, and at last bring you to the everlasting Happiness of the other. Amen.

PARAPHRASE.

I. Attend, I pray you, to those comfortable Words which our Saviour speaks, in behalf of all sincere Penitents.

Come unto me all ye who labour under the intolerable Burden of your Sins, and I will give you Rest by acquitting you of your Guile.

II. God

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II. So God loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John iii. 16.*

III. Hear also what *St. Paul* saith.

This is a true saying, and worthy of all men to be received, that Jesus Christ came into the world to save sinners. *1 Tim. i. 15.*

IV. Hear also what *St. John* saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. *1 St. John ii. 1.*

¶ *After which the Priest shall proceed, saying,*

I. Lift * up your hearts.

Answer.

We lift them up unto the Lord.

Priest.

II. Let us give thanks unto our Lord God.

Answer.

It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee, O Lord, * Holy Father, Almighty, everlasting God.

* These words
[Holy Father]
must be omitted on
Trinity-Sunday.

¶ *Here shall follow the proper † Preface, according to the time, if there be any specially appointed: or else immediately shall follow,*

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, Heaven and earth are full of thy glory. Glory be to thee, O Lord most High. *Amen.*

¶ *Proper*

II. God has demonstrated what great Love he bears to all Mankind, in that he has sent his only Son into the World to make satisfaction for their Sins, to the end that all who believe in him, and obey his Commands, might not only avoid endless Destruction, but, through his Merits, might likewise obtain everlasting Happiness.

III. Next I would desire you, to observe what is delivered by *St. Paul.*

This is not only a true Saying, but a very choice one, and fit to be fixed in all Mens Hearts, That the great Design of our blessed Lord's coming into the World was, to offer the Terms of Salvation to sinful Men.

IV. I would have you also to take notice, of the Doctrine taught by *St. John*, one of our Saviour's principal Disciples.

If any Man fall into Sin, we need not utterly despair of Forgiveness, for we have an Advocate with God the Father, who will plead his Merits for a Pardon, and that is the Holy Jesus, who by his Blood has made an Atonement for our Sins.

NOTE.

* These Versicles are called by the Ancients *Sursum Corda*, from the two first words thereof. They are of very great Antiquity in the Church. *St. Cyprian*, in his Time, says, that the Priest prepared the Minds of the Faithful by saying, *Sursum Corda*, and the People made answer, *Habemus ad Dominum*, *Cypr. in Or. Dom.* The same Form is mention'd by *St. Cyril of Jerusalem, Cat. Myst. 5.* by *St. Chrys. Hom. de Encan.* by *St. Austin, de ver. Rel. cap. 3.*

PARAPHRASE on the Sursum Corda.

I. *Priest.* Raise up your Hearts depressed with Grief from the sense of your Sins, to enter upon our Duty of Praise and Thanksgiving.

Ans. In compliance with your desire, and as our duty requires it, we raise them up.

II. *Priest.* Let us pay our Thanks to our great God, for his Mercies towards us.

Ans. What you propose is very fitting, and our bounden Duty.

III. It is indeed, as you say, very fitting, and our bounden Duty, upon every occasion, and in every place, as well privately as publickly to pay our Thanks unto thee, O Holy Father, our almighty Creator, who art God from all Eternity.

NOTE.

† This Hymn is called the *Trisagium*, from the word *Holy* thrice repeated in it. It is a Form which was used in all the ancient Liturgies; 'tis mention'd in the *Apostolical Constitutions, Lib. 8. cap. 16.* and by *St. Cyril* in his Catechism, *Myst. 5.* not to descend to later Authorities.

PARAPHRASE on the Trisagium.

Therefore let us join ourselves with the Angels and Archangels, and with all the Ranks of blessed Spirits in Heaven, the multitude of the heavenly Host, *Luke iii. 13.* repeating with them their Divine Hymn, which they sing alternately in Parts, *Isai. vi. 3.* Holy, holy, holy, Lord of Hosts, the whole Earth is full of his Glory; and part of that which they sung at the Birth of our Saviour, *Glory to God in the highest, Luke ii. 14.*

C c c 2

* These

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Proper * Prefaces.

¶ Upon Christmas day, and seven days after.

BEcause thou didst give Jesus Christ thine only Son to be born || as at this time for us, who by the operation of the holy Ghost was made very man of the substance of the .∴ Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

¶ Upon Easter day, and seven days after.

BUt chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

¶ Upon Ascension day, and seven days after.

THrough thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his † Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

¶ Upon Whitsunday, and six days after.

THrough Jesus Christ our Lord; according to whose most true promise the holy Ghost came down † as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the Gospel unto all nations, whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ Upon the feast of Trinity only.

WHo art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ After

* Note, These Prefaces are very ancient, tho' there were some of them as they stood in the Latin Service, of a later Date. For as there are Ten in that Service, whereof the last concerning the Virgin Mary was added by Pope Urban 1095; so it follows that the rest must be of a more considerable Antiquity. Our Church has only retain'd Seven, and chose upon the principal Festivals of the Year, which relate only to the Persons of the ever-blessed Trinity, and not to any Saint.

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¶ As this day. O. C. P. As at this time, on this day. S. L.
∴ The blessed Virgin. S. L.
† Disciples. 1 B. Edw. VI.
† Upon this Day. O. C. P.
† ¶ Upon the Feast of Trinity. without only. 1 B. Edw. VI.
And at the end of the Doxology, Hosannah in the highest. Blessed is he that cometh in the Name of the Lord. Glory be to thee, O Lord in the highest.

PARAPHRASE on Christmas-day Preface.

Because out of thy love to Mankind, thou didst send thy only Son, as at this time, to be incarnate through the overshadowing of the Holy Ghost, and to be made out of the Substance of the Virgin Mary his holy Mother, very Man like us in all things, Sin only excepted, to the end that he might cleanse us from Sin, by his Example and Sufferings.

PARAPHRASE on Easter-day Preface.

But in a peculiar manner we are obliged, to render thee our most hearty Thanks, for the Benefits of Christ's glorious Resurrection; for he is our Passover which is sacrificed for us, 1 Cor. v. 7. the true Lamb of God which taketh away the Sins of the World, John i. 29.

who by his Death hath abolished Death, 2 Tim. i. 10. and through Death hath destroyed him that hath the power of Death, Heb. ii. 9. and who by his Resurrection from the Dead, has begotten us unto a lively hope of everlasting Life, 1 Pet. ii. 3.

PARAPHRASE on Ascension-day Preface.

Through thy most dearly beloved Son our Lord Jesus Christ, who after his most miraculous and glorious Resurrection, appeared several times to his Apostles, and afterwards, when they were come together, Acts i. 6. he, in their sight, ascended up into Heaven, v. 10. to the end that he might go and prepare a place for us, that where he is, there we might be also, John xiv. 3.

PARAPHRASE on Whitsunday Preface.

Through our Lord Jesus Christ, who has made good his Promise in sending the Comforter, John xv. 26. when at the Feast of the Pentecost, the Holy Ghost came down upon the Apostles with a sound from Heaven, as of a rushing and mighty Wind, Acts ii. 2. and there appeared unto them cloven Tongues like as of Fire, v. 3. to the end that they might be guided by him into all Truth, John xviii. 37. giving them the Gift of divers Languages, or the Spirit gave them utterance, Acts ii. 4. and boldness to preach the Word, Acts iv. 29. to all Nations, as our Saviour commanded them, Matt. xxviii. 19. by which we who are descended of Gentile-Ancestors, have reaped the Advantage of being called out of the darkness of Paganism, into the marvelous Light of the Gospel, 1 Pet. ii. 9. and that we might know thee the only true God, and Jesus Christ whom thou hast sent, John xvii. 3.

PARAPHRASE on Trinity-sunday Preface.

Who art one God, one true Jehovah or Lord; not only, as some falsely imagine, one Person, but three Persons or Subsistences in one Unity of Essence. For we believe the Glory of the Father, to be so communicated to the Son and the Holy Ghost, as that there is no difference of Dignity, or any kind of Inequality between them.

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¶ *After each of which Prefaces, shall immediately be sung or said,*
Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord, most High. *Amen.*

¶ * *Then shall the Priest kneeling down at the Lords Table say, in the name of all them that shall receive the Communion, this prayer following.*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy; Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ † *When the Priest, (p) standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and*

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* *Then shall the Minister, kneeling down at God's Board, say in the Name of all them that shall receive the Communion, this Prayer following. O. C. P.*

Then shall the Minister, turning himself to God's Board, kneel down and, &c. 1 B. Edw. VI.

say this Collect of humble access to the Holy Communion, as followeth. Sc. Lit.

† *Then the Minister standing up shall say as followeth. O. C. P.*

Then the Presbyter standing up, shall say the Prayer of Consecration, as followeth, but then, during the time of Consecration, he shall stand at such a part of the Holy Table, where he may with the more ease and decency use both his hands. Sc. Lit.

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We do not presume to take upon us the great Honour of being admitted to thy Table, trusting in any Righteousness or Merit which we can pretend to, but only in the many and great Instances of thy mercy shewn to thy poor Creatures. Alas! we are so far from setting any Value, or Worth upon ourselves, as to think our selves Guests sufficiently qualified to come to our Lord's Table, that with the Syrophœnician Woman, we do not think our selves worthy, to gather up the Crumbs under our Master's Table, Mat. xv. 27. But thou art the same God, who in thy holy Word hast declared, that *To the Lord our God belong Mercies*, Dan. ix. 9. Grant us therefore, out of this thy Commiseration and Goodness, That we may receive such Benefit, by the Spiritual eating and drinking of his Body and Blood, That our Bodies may be purified from all fleshly Sins by the one, and our Souls washed from all Stains of Guilt by the other, and, That we may for ever be joined with him in a Spiritual Union. *Amen.*

NOTES.

(p) *Standing before the Table.* 'Tis quæried by some, Whether the Priest is to say the Consecration-Prayer standing before the Table, by this Rubrick; or, Whether after having prepared the Elements so standing, he is to return to the usual place of saying the Communion-Service with us, viz. to the North-side of the Table? I answer, That according to the Rules of Grammar, the Participle *standing*, must refer to the Verb *ordered*, and not to *say*: so that the Priest must *order* standing before, &c. and not *say* standing.

But this will be yet clearer, if we consider, first, What the former Rubricks were, before the making of this; and, secondly, The Reason which is given in this Rubrick.

1. To consider what the former Rubricks were before the making of this.

In the *Missale Romanum*, from whence a considerable part of the Communion-Service is taken, the Priest is obliged, almost during the whole Service, to turn his Face towards the Altar, standing in the midst thereof. At his first entrance within the Rails

he is obliged by the Popish Rubrick, *facere debitam reverentiam*, with his Face towards it, and so to continue till he comes to the *Dominus vobiscum*, &c. which Versicles are to be said by the Priest, *Versus in Populum*, and no more. Afterwards when the Prefaces are read, he is to lay both hands upon the Altar, with his Back to the People, *Præfatio incipitur ambabus manibus positus hinc inde super altare*.

And when the Commemorations are made, he is *extendere manus & elevare ad cælum oculos*, & *statim demittens profundè inclinatus ante altare*, which still implies the same posture, viz. his Face towards the Altar.

When he says the Benediction Prayer, he is to *tendere manus expansas super oblata*, which must be with his Face towards the Altar.

And in this Posture he is to *tendere ambabus manibus hostiam inter indices & pollices*, when he pronounces the Consecration words; and so likewise to adore it after Consecration. And in this posture he was to lift it up above his Forehead to be seen by the People.

So that from hence it is plain, that the greatest part of the Romish Service was performed with the Priests face turned to the Altar.

Now our Reformers conceiv'd a dislike of this Practice, upon several Accounts; for if the People had understood the Language of the Mass, they could not have heard the Voice of the Priest in this Posture, being directed quite from them.

2. Now let us consider what they Substituted *Way of standing enjoined afterwards.* instead of this Posture of celebrating the Communion, in the first Book of Edw. VI.

At the beginning of the Communion-Service, *Almighty God to whom all hearts are open, &c.* is to be said by the Priest *humbly standing before the middle of the Altar*, without any Posture mentioned either to the Altar or towards the People.

The general Confession was to be repeated with the Minister's Face towards the Table, because the Rubrick before the Absolution which immediately follows, says, *Then shall the Minister stand up, and turning himself towards the People.* When he is to say the Prayer next to the Consecration, *We do not presume, &c.* he is *turning himself to God's Board, to kneel down.*

And how the Consecration-Prayer was recited, is evident from the Rubrick which follows after it: *These words before rehearsed (viz. the Consecration-Prayer) are to be said, turning still to the Altar, without any elevation, or shewing the Sacrament to the People.*

So that upon the whole, besides composing many new Prayers, and the expunging several others out of the *Missale*, and the laying aside many Ceremonies therein, these things in particular were exploded: 1. Reverence towards the Altar, there being no Rubrick for it in King Edward's first Book. 2. Elevation of the Sacrament. 3. Ostension.

After this Book was established, the first thing moved for, to be altered therein, was to have Altars changed into Tables. Bishop Hooper first motion'd this in a Sermon at Court, saying, that as long as Altars remained, ignorant People, and Priests, would dream of Sacrifice. Thus an Order of Council was issued out for changing Altars into Tables, Anno Edw. VI. 4. 1550. And after that 1551, there was a Review of the Common-Prayer, in which the Rubricks were altered, and the Priest, instead of performing the Communion-

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And taking the Cup into his hands, he shall say the (q) Prayer of Consecration, as followeth.

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ, to suffer death, upon the cross for our redemption, who made there (by his own oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again; † Hear us, O merciful Father, we † most hum-

nion-Service standing before the middle of the Altar, was enjoined to perform it standing on the North-side of the Table. The present Rubrick was likewise set down in the same words we have it, in the last Review of the Common-Prayer.

II. But in the next place, I think this Matter will be out of all doubt, if we consider the Reason given in this Rubrick, why the Priest should stand, at this particular time, before the Altar or Table. The Papists had their particular Reasons, why they stood before the Altar, during the time of Consecration; which was not to let the People be Eyewitnesses of their Operation in working their pretended Miracle: For they would be apt to have lesser esteem thereof, whilst they looked on and saw what was done; and therefore they thought it the best way to screen it from the Peoples Eyes, by the Intervention of the Priest's Body. But our Church enjoins the direct contrary, and that for a direct contrary Reason. He is to stand before the Table indeed, just so long as he is ordering the Bread and Wine; but after that, he is to go to some place where he may break the Bread before the People, which must be the North-side of the Table, there being, in our present Rubrick, no other place mention'd for performing any part of this Sacrament. But to say the Consecration-Prayer (in the recital of which the Bread is broken) standing before the Table, is not to break the Bread before the People; for then the People cannot have a View thereof, which our wise Reformers, upon very good Reasons, ordered they should.

But then again it may be Queried, Whether the Priest must say the Consecration-Prayer standing or kneeling. I answer, our Church has determined neither. The Scotch Liturgy indeed says, *The Priest standing up shall say the Prayer of Consecration*; and the Old Common-Prayer-Book, *The Priest standing up shall say*: but our present Common-Prayer-Book obliges the Priest only to stand whilst he is ordering the Bread and Wine; but not to stand whilst he is saying the Prayer. Now, since this is a Prayer, and not a bare Repetition of the words of the Institution, in the Popish way, the Posture of Kneeling is the most proper. If it be said, That since the Church does not oblige the Minister to kneel, it supposes him to stand. I answer, That is no Consequence; for there is not one Rubrick which obliges the Minister to kneel in all the Post-Communion-Service, and yet I do not know any one that has contended for the Posture of standing in performance of that part of the Service. However, they are not to be condemned that say the Prayer standing, the Rubrick leaving them at liberty, and they having the ancient Rubrick of Queen Elizabeth's Book to countenance them therein. But whenever the Government pleases to call for another Review, this Matter would do well to be clearly settled, to avoid all Disputes, and that Ministers may be obliged to an exact Uniformity.

(q) *Prayer of Consecration.* The Wisdom of our Reformers, as in other parts of our Liturgy, so particularly in drawing up this Service of our Communion, is very remarkable; they keeping from all Extreams of Contending Parties, and adhering to the ancient Practice of the Church. Although the Act of hallowing the Elements be in Scripture-Language called *εὐλογία*, Blessing, *Mat. xxvi. 26. Mar. xiv. 2. 1 Cor. x. 16.* and *ευχαριστία*, Giving of Thanks, *Mat. xxvi. 27. Luk. xxii. 19. 1 Cor. xi. 24.* yet withal, since these Expressions had not for many Ages obtain'd in the Church, and were generally applied to signify other things; They thought fit to retain the word *Consecration*, it being anciently used. And, on the other side, They avoid every other word of Antiquity, which had and might be again perverted to a wrong Meaning; such as *Mutation*, *Conversion*, *Transformation*, and the Greek words not unlike these, *μεταβολή, μεταποίησις, μετασχηματισμός*, &c. And so again, whereas there was a Contention, what it was that made a change in Elements; whether, as the Roman Church would have it, the bare pronouncing of the words *This is my Body*, or, whether, as some Protestants say, only the Prayer to God to sanctifie them for a Spiritual use: Our Church has ordered both a

Prayer to God, and also the Words of the Institution to be repeated. And for both these, she has the Practice of the ancient Church on her side. For, as for Prayer, That the Elements were consecrated with it, and not only by the bare repeating the Institution Words, we have the Testimony of Justin Martyr, who says, that the Bread was *εὐχαριστῶναι ᾧ κυρίῳ* made the Sacrament or Eucharist by Prayer.

Just. Mart. Ap. II. And also of Origen, *προσπαρουμένους ἀπὸ τοῦ εὐχαριστοῦντος, οὕτως γενομένους διὰ τῆς ἐντολῆς*. We eat the Bread which is offered, being made a Body by Prayer. Orig. cont. Cel. Lib. 8. And St. Ambrose, *Quotiescunque Sacramenta sumimus, quæ per Sacra Orationis mysterium in carnem transfigurantur*. When we eat the Sacrament, which by the Mystery of Prayer is transfigured into Christ's Body. Amb. de fide. And so St. Jerom, *Ad Presbyterorum*, &c. At the Prayers of the Presbyters the Body and Blood of Christ are made, Ep. 83. Which Passages, and many other in ancient Writers, of the like kind, shew, that the real presence of Christ's Body and Blood, was owing chiefly to the Prayer of the Church. But besides the Prayer, there was added in the Primitive Church, the Words of the Institution of this Sacrament, as is clear from the Apostolical Constitutions, Lib. VIII.

cap. 12. where not only the words of the Institution, but the Consecration Prayer is expressed almost exactly as ours is. The words of the Institution are recited likewise in the Liturgies of St. James and St. Mark, Chrysostom and Basil. St. Ambrose, in answer to the Question, *Cujus Sermonem benedictio fiat?* By whose words is the Consecration made? says, *Verbis & Sermonem Domini Jesu*, By the words and Speech of Jesus Christ. By which, and many other Passages of Antiquity, is to be understood all the Evangelical History of the Institution, accompanied with the Prayers of the Church, and not the Words, *This is my Body*, as the Papists do pretend: For in the Romish Missal all the other parts of the Institution have little or nothing to do in the Consecration; which, as Bellarmine says, *Utiliter adhibetur, but that they have no force in them to make it a Sacrament*, Bell. Lib. 4. de Miss. cap. 12.

It is likewise further to be observed, that our Church has avoided here the Custom which has prevailed in the Romish Church, that contrary to all ancient Practice has enjoined, the pronouncing the Institution with a low Voice, which is not to be heard of the People; for all the ancient Liturgies order it to be said, *ἐκφώνως* with a loud Voice. And Justinian, in his Novels, orders it to be read not in silence, and in a low manner, but with a clear Voice, as all the Faithful People may hear the sacred Oblation. Nov. 133. See the Consecration-Forms in the Ancient Greek Liturgies.

† *Ἦχος. Ποίνσον τὸ ῥῶδ' ἄρτον τῶτον σῶμα τὸ χριστὸν σου. Διάκ. Ἀμὴν. Lit. Chryl.*

† *Ἦχος. Τὸν ῥῶδ' ἄρτον τῶτον ποίνσον ἀπὸ τοῦ ἡμῶν σῶμα τὸ κυρίου καὶ Θεοῦ, καὶ σωτηρίας ἡμῶν Ἰησοῦ Χριστοῦ. Διάκ. Ἀμὴν. Lit. Basil.*

† *Ἦχος. Ποίνσον τὸ ἐν ποσίνεω τῶτον τίμιον αἶμα τὸ χριστὸν σου. Διάκ. Ἀμὴν. Lit. Chryl.*

† *Ἦχος. Ποίνσον τὸ ποσίνεον τῶτον ἀπὸ τοῦ τίμιον αἶμα τὸ κυρίου, καὶ Θεοῦ καὶ σωτηρίας ἡμῶν Ἰησοῦ Χριστοῦ. Διάκ. Ἀμὴν. Lit. Basil.*

* Note, This Prayer is continued with the Prayer for the whole State of Christ's Church, in the first Book of Edw. VI.

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† And with thy Holy Spirit and Word vouchsafe to bless and sanctifie these thy Creatures and Gifts of Bread and Wine, that they may be unto us the Body and Blood of thy most dearly beloved Son Jesus Christ: who in the same Night that he was, &c. 1 B. Edw. VI.

And of thy almighty Goodness vouchsafe so to bless and sanctifie with thy Word and Holy Spirit, these thy Gifts and Creatures of Bread and Wine, that they may be unto us the Body and Blood of thy most dearly beloved Son, so that we receiving them according, &c.

PARAPHRASE on the Prayer of Consecration.

O almighty God, who out of thy tender Love to the Souls of Men, didst not spare thine own Son, but didst deliver him up for us all, Rom. viii. 32. by his Blood to obtain eternal Redemption for us, Heb. ix. 12. who voluntarily of himself, was once offered to bear the Sins of many, Heb. ix. 28. who died for all Men, 1 Cor. v. 15. being a Propitiation or Atonement for our Sins, 1 John ii. 2. who, whilst he conversed here upon Earth, did institute a Sacred Ordinance for the continuance of the Memory of his Death, which he underwent for our sakes; and has likewise given strict command, in the inspired Writings of the Evangelists and the Apostles, for obser-

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humbly beseech thee, and grant that we receiving these thy creatures of bread and wine: according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: Who in the same night that he was betrayed (a) took bread, and when he had given thanks, (b) he brake it, and gave it to his disciples, saying, Take, eat, (c) this is my body which is given for you, do this in remembrance of me. Likewise after Supper (d) he took the cup, and when he had given thanks he gave it to them, saying, Drink ye all of this, for this (e) is my blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. Amen.

(a) * Here the Priest is to take the (r) Paten into his hands:
(b) And here to (f) break the bread:
(c) And here to lay his hand upon all the bread.
(d) Here he is to take the cup into his hand:
(e) And here to lay his hand upon every vessel, (be it (r) Chalice or Flagon) in which there is any wine to be consecrated.

† Then

vance of this Institution, Do this in remembrance of me, Luke xxii. 19. As oft as ye eat this Bread, and drink this Cup, ye do shew the Lord's death till he come, 1 Cor. xi. 26. Favourably hear our Prayers (we beseech thee) O gracious Father, and grant that we, having received these thy Creatures, the Bread and Wine, here present to be eaten and drank, according as our Saviour has appointed, in remembrance of his Suffering and Death, may be Partakers of his most precious Body and Blood, which are in a spiritual and extraordinary manner conveyed to us therein. For the same our blessed Saviour, in the Night in which he was betrayed by Judas (and which immediately preceded his Passion,) took Bread and blessed it, and brake it, and gave it to his Disciples, and said, Take, eat, this is my Body. And he took the Cup and gave Thanks, and gave it to them, saying, Drink ye all of it, for this is my Blood of the New Testament, which is shed for many for the Remission of Sins, Mat. xxvi. 26, 27, 28. adding thereunto these words recorded by another Evangelist, This do in remembrance of me, Luke xxii. 19. Amen.

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* None of these Marginal Notes are in the Old Common-Prayer. Here the Priest must take the Bread into his hand, 1 B. Edw. VI. At these words, took Bread, the Presbyter that officiates is to take the Paten into his hand. Sc. Lit.

Here the Priest shall take the Cup into his hands. 1 B. Edw. VI. At these words, took the Cup, he is to take the Chalice into his hand, and lay his hand upon so much (be it in the Chalice or Flagon) as he intends to consecrate. Sc. Lit.

These words before rehearsed are to be said turning still to the Altar, without any elevation, or shewing the Sacrament to the People. 1 B. Edw. VI.

Immediately after shall be said this Memorial or Prayer of Oblation, as followeth: Wherefore, O Lord our heavenly Father, according to the Institution of thy dearly beloved Son Jesus Christ, we thy humble Servants do celebrate and make here, before thy Divine Majesty, with these thy Holy Gifts, the Memorial which thy Son has willed us to make; having in remembrance his most blessed Passion, mighty Resurrection and glorious Ascension; rendering thee most hearty Thanks, for the innumerable Benefits procured unto us by the same, entirely desiring thy Fatherly Goodness to accept, &c. as in the Prayer after the Elements received. 1 B. Edw. VI.

Let us pray.

NOTES.

Ancient use of (r) The Paten.] The Paten is the Plate in which the Sacred Bread is laid. The Original Word, which is *Patena*, signifies a wide open Dish. Thus *Columella* speaks of *lata vasa in modum patenarum*, Lib. I. And its diminutive *Patella* is of more common use. In the more Primitive Times, when the Christians were but of mean Condition, and their State of Persecution would not allow them to pretend to any thing that was Magnificent, the Sacramental Bread was laid only upon a Plate made of Osters or Wood. Thus St. *Jerom* speaks of *Rusticus*, a pious but Parsimonious Bishop: *Nihil illo ditius, qui Corpus Domini canistro vimineo, sanguinem portat in vitro.* No one richer than he; and yet he carries the Lord's Body on a Wickow Plate, and his Blood in a Glass Cup. Ep. IV. ad Rust. After this (as *Walafridus Strabo* writes, and the Council of *Tribur* witnesses) Pope *Zephyrinus* about the Year 230 brought in the use of Glass Patens, de Reb. Eccl. cap. 14. But in the Council of *Rhemes*, which was held in the Year 813, as 'tis quoted by *Gratian*, *Can. ut Calix. de consecr. Dist. 1.* 'tis ordered, that Patens and Chalices should be made either of Gold or Silver. But this was the Custom before in the Churches of wealthy Cities. Vid. *Chryl. Hom. 15. ad Eph. & 61. ad Pop. Ant. S. Aug. Con. 2. in Psal. 113.*

(f) Break the Bread.] Before the use of Wafers was brought

into the Church, Breaking the Bread was used, as Of breaking more agreeable to our Saviour's Practice, and an the Bread. after Representation of his Sufferings. Hence those frequent Expressions in use among the Ancient Greek Writers, of *κλάσματα*, the broken Pieces of the Bread, *μεσες*, the small Parts or Bits. *Irenaeus* says, *Quando mixtus calix & fractus panis, &c. When the mingled Cup and the broken Bread does perceive the Word of God, it is made the Eucharist of the Body and Blood of Christ.* *Iren. Lib. V. cap. 4.* So St. *Austin* Sermon. CXL. de Tempore, *Ubi voluit Christus agnosci in fractione panis, secuti sumus: panem fregimus & Dominum agnoscimus.* Whereas Christ was pleased to let himself be known in breaking of Bread, we follow his Example; we break Bread and acknowledge Christ. To the like purpose, *Clement* *Alexandrinus*, Strom. Lib. I. *Τὴν εὐχαριστίαν πρὸς διακρίσιν, ὡς ἔστι, αὐτὸν δὲ ἔχον τὸ λαὸν λαβεῖν τὴν μίαν ἐπιτέλειαν.* When the Priests, as the Custom is, have divided the Sacramental Bread, they suffer every one of the People to take a piece. As also St. *Chrysostom*, *Ὁσπερ οὐκ ἐπαθεν ἐν τῷ σταυρῷ, τὸ τοῦ πάρος δὲ τῆς προσφορῆς διδ. οὐ καὶ ἀνέχεται διακρίσιν, ἵνα πᾶσι εὐχαριστήσιν.* What he did not suffer on the Cross, he does for thy sake suffer in the Oblation; and permits himself to be broken that he may fill us all. *Chryl. Hom. XXIV. in 1 Ep. ad Cor.* St. *Cyprian* in his Book on the Lord's Supper says, *Hac quoties agimus non dentes ad mordendum accimus, sed fide sincerâ panem sanctum frangimus & partimur.* As oft as we do this Action, we do not so much whet our Teeth to bite, as by Faith we break and divide it. Which tho' perhaps meant of the breaking between the Teeth, (i. e.) Eating, is nevertheless an Allusion to the Custom of Breaking and Dividing the Sacramental Bread. This ancient Usage of breaking the Bread, was first altered by the Greeks, who brought in a way of Cutting it; for which purpose they provided an Iron Instrument called *λογγῆ*, or the Spear, being something like a Chissel, with a long handle, by which they chopped a flat Cake of Bread into pieces; hereby pretending to exhibit a Representation, of our Saviour's Side being pierced by the Soldier's Spear. Vid. *Casasil. de Sacr. Euch. in Bibl. Patr.* But in the Church of Rome the Breaking of the Bread, in order to communicate it among the Faithful, is quite vanished; the Priest only divides the Sacrificial Wafer, in a Superstitious way, into three Parts, which he eats up himself; but the Wafers which are deliver'd to the Communicants are all entire.

(r) Chalice.] The Cup, which the Consecrated Of Chalices: Wine is deliver'd in, is call'd by this Name. That in the earlier Times of Christianity the Chalices were made of Wood, is evident from that remarkable Passage in the Council of *Tribur*, as 'tis mention'd in *Gratian*. *Deer. de Consecr. Dist. 1. cap. 44.* *Vasa in quibus, &c. The vessels in which the Holy Mysteries are performed are Chalices and Patens; of which Boniface, Martyr and Bishop, being once asked if it were lawful to consecrate in wooden Chalices, he made this Answer; Formerly Golden Priests made use of Wooden Chalices, but now Wooden Priests do consecrate in Gold.* About the second Century they began to leave off the Wooden Chalices, unless in very poor Churches, and to use Glass ones, or some finely cut out of Marble; this use is said to be brought in by *Zephyrinus*, Bishop of Rome, after the Year 200. Of these Glass Chalices *Tertullian*, in his Book de Pudicitia, takes notice. And of this sort must that Chalice be which *Arhanasius* was accused to have broken in his Passion. *Atth. Apol. 2.* Upon these Glass Chalices in *Tertullian's* Time, which was the beginning of the Third Century, there seems to have been Engraved, or Painted, the Picture of our Saviour, or the Good Shepherd carrying his Lamb upon his Shoulders, as *Pamilius* interprets the Place, *Procedant ipsæ Picturæ calicum vestrorum, &c.* And I don't see what *Le Prieur*, and others have said against this Interpretation, to disprove it. When the Government became Christian, Golden and Silver Chalices came in use. *Anastasis*, in the Life of *Silvester*, says, That to the Church which *Constantine* built at Rome, he gave a Silver Paten weighing twenty Pounds, and twenty Ministerial Chalices to deliver the Wine in, weighing three

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† Then shall the Minister first receive the Communion in both kinds himself, and then proceed to (u) deliver the same to the Bishops, Priests, and Deacons in like manner (if any be present) and after that to the People also in order, (w) into their hands, (x) all meekly kneeling. * And when he delivereth the bread to any one, he shall say,

three Pounds a piece. And the same Writer, in the Life of Adrian, says, That he gave a Paten and a Chalice to St. Peter's of Rome, made of pure Gold, weighing together twenty four Pounds. And indeed the Furniture of the Altars in those Times was so pompous, that it drew the Envy of the Heathen upon the Christians, and occasioned that Remark of the Quæstor Felix recorded in Theodoret, Eccl. Hist. Lib. III. cap. 12. who seeing so many costly Vessels of Silver and Gold in the Temple of Antioch, cried out, With what sumptuous Vessels do they minister to the Son of Mary! By a Canon of the Council of Rhemes, in Charles the Great's Time all Churches were obliged to have Chalices of some purer Metal. Wooden Cups are forbid because of their Porosity, Glass ones because they are so liable to be broken, Brazen ones because of their ill smell, therefore this Council enjoins, That every Paten and Chalice, if it be not of Gold, must be at least of Silver or Tin. Conc. Rhemenf. Can. 6. The ancient Chalices were of two kinds, the Greater, which were in the nature of our Flagons, containing a large quantity of Wine, which was all consecrated in them together; and the Lesser, which were otherwise called Ministeriales, because the Priest delivered the Wine to be drank out of them: For Communion in one kind was not then invented by the Romish Church; for those twenty Ministerial Chalices, which Constantine gave to the Church that he built at Rome, were something too many for the Priests, who officiated in that Church to drink out of; but were few enough for so vast a Communion as there must be in that populous City.

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[Sc. Lit. Then shall the Presbyter say] As our Saviour Christ has commanded and taught us, we are bold to say, Our Father, &c.

The Answer.

But deliver us from evil. Amen.

Then shall the Priest say,

The Peace of the Lord be always with you.

The Clerk.

And with thy Spirit.

The Priest.

Christ our Paschal Lamb is offered up for us, once for all, when he bore our Sins on his Body upon the Cross, for he is the very Paschal Lamb of God, that taketh away the Sins of the World: wherefore let us keep a joyful and holy Feast with the Lord.

† Then shall the Priest first receive the Communion in both kinds himself, and next deliver it to other Ministers, if any be present there (that they may be ready to help the chief Minister) and after the People, B. Edw. VI.

Then shall the Minister first receive the Communion in both kinds himself, and next deliver it to the other Ministers (if any be there present) that they may help the chief Minister, and after to the People in their hands, kneeling. And when he delivereth the Bread he shall say, O. C. P.

Then shall the Bishop, if he be present, or else the Presbyter that celebrateth, first receive the Communion in both kinds himself, and next deliver it to other Bishops, Presbyters, and Deacons (if there be any present) that they may help him that celebrateth, and after, to the People in due order, all humbly kneeling. Sc. Lit.

* And when he delivereth the Sacrament of the Body of Christ, he shall say to every one these words, B. Edw. VI.

And when he delivereth the Bread he shall say. O. C. P.

And when he receiveth himself, or delivereth the Bread to others, he shall say this Benediction:

The Body of our Lord Jesus Christ, which was given for thee, preserve thy Body and Soul unto everlasting Life. Here the Party receiving shall say, Amen. Sc. Lit.

NOTES.

Of the Order (u) Deliver the same to the Bishops, Priests, &c.] This Injunction of our Rubrick is grounded upon an ancient Custom, of the Clergy's communicating within the Rails, and before the Sacrament was deliver'd to the People. This we find mention'd by the Author of the Apostolical Constitutions: Μετὰ τὸ μυσταγωγῆσαι τὸ εὐχάριστον, ἐπεὶ οἱ Πρεσβύτεροι καὶ οἱ Διάκονοι, &c. τῷ πᾶσι τῷ λαῷ. After the Hymn, let the Bishop receive, then the Priests and Deacons, &c. and then all the People. Ap. Const. Lib. 8. cap. 13. It was enjoined A. D. 365. by the Council of Laodicea, Can. 19. That only Persons in Sacred Orders should, ἐστίναι ἵς τὸ εὐχαρίστησον καὶ κοινωνεῖν, go within the Rails, or Place where the Eucharist was consecrated, to receive. The Council of Braeara, which was held A. D. 563, pro-

hibits Laymen receiving within the Rails, and appeals to ancient Canons for this Prohibition. By the Fourth Council of Toledo, A. D. 633. it was ordered, that Priest and Deacons should communicate in the Place of the Altar, the rest of the Church-Officers in the Quire, and the Laity in the Body of the Church. Conc. Tol. IV. Can. 17. This gave the occasion to the Distinction between Ecclesiastical and Lay-Communion, the one whereof was within the Precincts of the Altar, the other within the Body of the Church; which the Papists have ridiculously perverted, to denote Communion in one and both kinds, without any Grounds; and contrary to innumerable Testimonies of Antiquity; and which at last the fairest of their Writers have been forced to give up. Albasp. Observ. Eccl. Lib. 1. cap. 2. Pamel. in Cypr. Ep. 52. Lorin. in Aft. Apost. cap. 2.

(w) Into their hands.] Tho' it had been a Custom for a considerable time, in the corrupter Ages of Of Reception Christianity, to have the Priest put the Bread or into the hand. Wafer into the Mouths of the Communicants; yet it being otherwise in the Primitive Times, our Reformers thought fit to reduce the manner of Administration to the ancient Practice. For we read in Eusebius, Eccl. Hist. Lib. VII. cap. 9. that Dionysius of Alexandria, who flourished in the Year of our Lord 250, speaking of one that received the Holy Sacrament, says, that he was ἑαυτὸν παρασάλα, καὶ χεῖρας ἱεὺς ὑποδέχων ὁ ἀγίας τροφὴς προστείναντα, καὶ τούτῳ καλᾶς ἐδόμενον, &c. That he stood at the Table, reaching out his hand to receive the sacred Food, and taking it, &c. The like is confirm'd by that of St. Cyprian, who in his Treatise de Lapsis, speaking of an unworthy Communicant, says, Quod non statim Domini Corpus inquinatis manibus accipiat. That he may not immediately take the Lord's Body into his defiled hands. St. Gregory Nazianzen, speaking of Julian the Apostate, says, that by the Idol-Sacrifices he did τὰς χεῖρας ἀπαγίζεσθαι, pollute those hands which he had formerly received the Eucharist in. Orat. I. in Julianum. St. Ambrose asketh Theodosius after his great Crime, Πῶς τὰς χεῖρας ἐκτενῆς, &c. How will you stretch out those hands which are yet reeking with innocent Blood? How will you with those hands receive the sacred Body of our Lord? Theod. Lib. V. cap. 17. About the Year 600 of Christ, the ἐν χεῖρας, or putting the Sacrament into the hand of the Communicant, began to be left off, and the μυσταγωγία, or putting into the Mouth to take place, as the Adoration of the Sacrament, and other Superstitious Regards paid thereunto came in vogue. But however this was only a voluntary use in some Churches, it not having any Countenance from Synodical Authority till the Council of Roan, which was held A. D. 895. which expressly enjoins, Cap. 2. Nulli Laico aut Femina Eucharistiam in manus ponendam, sed tantum in os ejus. The Eucharist is not to be put into the hand of any Laick or Woman, but only into their Mouth.

(x) All meekly kneeling.] This Injunction of our Church is opposed by some Persons, who Of the Posture have the unhappiness to dissent from us with greater vehemency than any part almost of our Constitution besides; it having frequently no better Name given it than Popish Idolatry, and Antichristian Superstition. But such Objectors should do well to observe, that our Saviour has no where in his Gospel established any particular Posture of receiving this Holy Sacrament in, but has left it entirely to be settled by the Governors of his Church. He has indeed commanded us to eat and drink this in remembrance of him; but whether we should do this either lying down, or standing, or sitting, there is no footsteps of any Command in the Holy Scriptures. Our Opposers indeed pretend, that we ought, as they do, to conform ourselves to the Pattern of Christ, in his administration of the Sacrament to the Apostles. But this they themselves do not do; for our Saviour, according to the Custom which then obtained, did not sit but lie along. And by the same reason, the number of the Communicants should be precisely Twelve, and they should celebrate only in an upper Room. Now if They have Authority to change the Posture of Lying into Sitting, why may not We as well change it into Kneeling. But they tell us, that such a Posture ought only to be used, as is proper to a Meal or a Banquet. And we say, that there are many Postures and ways of Behaviour, which do very well become a Meal, but would very ill become the Holy Communion. For that Mirth and Jollity, and pleasantness of Conversation, which are usual in Feasts, would be very Prophane at the Administration of this blessed Sacrament. And if we do with good reason banish such Actions from this Sacred Feast, why may we not lay aside Sitting likewise, as too bold and confident a Posture, or at least not humble enough to present our selves in before God? But besides this, they should observe, that this Sacrament is not only a Feast, but a Federal Rite to receive us into Grace with God, after having violated our Baptismal Vow; and, That it is a Token or Pledge, whereby we testify our Union with Christ our Head and our Brotherly Charity to our fellow Christians; which ought to be resembled by other Marks than barely that of a Table-Posture, which

The COMMUNION.

THe body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ And the Minister that delivereth the cup to any one, shall say,

THe blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

¶ If the consecrated bread or wine be all spent before all have communicated; the Priest is to consecrate more according to the form before prescribed: Beginning at [Our Saviour

which has relation only to the Commemorative part of this Sacrament. Now since, at this time, we are sorrowing for our Sins, and earnestly desiring Pardon for them, methinks the familiar Posture which we use at the Merriment of a Feast, should little become a Soul weighed down with the Sense of having offended so gracious a God. For what Posture of Body can be too humble, to be used by a Person under those thoughts? Certainly, whilst God is reaching forth our Pardon to us, after such Provocation, we ought not to receive it with such an undecent and unregardless Posture, as that of Sitting. If our Prince, after being Rebels to him, should think fit to hold out a Pardon to us, we should receive it upon our Knees, at least in a more becoming manner, than without any outward sign of Reverence to take it from our Seat. And if a Man should refuse to kneel before his Prince in such a case, for fear of Idolizing him, his Execution would be little pitied which he should bring upon himself, by such an unreasonable Scrupulosity. Now can any one think, that as much Respect is not owing to Almighty God, whilst he is conveying to us our Pardon of eternal Punishment, as to a worldly Prince, whilst he is remitting a temporary Penalty? Add to this, that the Posture of sitting at the Sacrament was never heard of, in all the Primitive Ages; for they either receiv'd it Standing or Kneeling, but as for Sitting it was never dreamed of by any of them: for if any Heretick had introduced this, they would have avoided him, and cried out against him as the greatest of Monsters. Nay, there are some probable Reasons to perswade us, that Kneeling was used, in the most ancient Times; for else what can be the meaning of that Injunction of the Council of Nice, *Ἐπειδὴ πᾶσι ἐστὶν ἐν τῇ Κοινωνίᾳ ῥόνον κλίνοντες, καὶ ἐν ταῖς τῇ Πεντηκστής ἡμέραις, ὡς τὸ πάλαι ἐν πάσῃ παρεκκλήσῃ, φυλάττειν, ἐστὶν ἡ ἀγία συνήθεια τὰς εὐχὰς προσδιδόναι τῷ Θεῷ.* Because some on the Lord's-Day, within the time of Pentecost do kneel: that there may be the same uniform order observed in all Dioceses, it has pleased the Holy Synod to enjoin, that in all Dioceses every one should pray standing during that time. Con. Nic. Can. 20. So Tertullian *Die Dominico jejunium nefas ducimus, vel de Geniculis adorare.* We think it a great Crime to keep a Fast on Sunday, or to pray to God kneeling. Tert. de Cor. Mil. cap. 3. Now what other reason can there be, that among the Ancients, when the Sacrament was celebrated every Day, upon Sundays and the Days between Easter and Whitsuntide, it should be ordered for them to stand in their Assemblies, unless at other times they kneel'd? 'Tis reported of Gorgonia, Sister to Gregory Nazianzen, that she did *τὸ θυσιάζειν προσπίπτειν*, fall down devoutly at the Altar; which would hardly have been said of her, unless that Posture had been commonly used at the Communion. Nor, lastly, is Kneeling so much Popish, and sitting so little so, as some imagine; for to sit at the Sacrament is the Posture of the Pope himself, when he communicates. *Durandus de Div. Off. Lib. IV. cap. 54.* and if Kneeling must be laid aside, because the ordinary Papists use it, methinks Sitting should rather be abolished, which is defiled by the practice of the Man of Sin himself.

VARIOUS READINGS.

These two Rubricks, *If the consecrated Bread, &c.* And when all have communicated, &c. Added in the last Review.

∴ The Body of our Lord Jesus Christ, which was given for thee, preserve thy Body and Soul unto everlasting Life. 1 B. Ed. VI.

Take, eat this in remembrance that Christ died for thee, and feed on him in thine Heart by faith with thanksgiving. 2 B. Ed. VI.

Both Clauses joined together by the Particle and, O. C. P. which Particle is omitted in the last Review.

The Body of our Lord Jesus Christ, which was given for thee, preserve thy Body and Soul unto everlasting Life.

Here the Party receiving shall say, Amen. Sc. Lit.

∴ *Μεταδίδωμάς σοι τὸ τίμιον, καὶ ἅγιον καὶ ἀχραντὸν σῶμα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, εἰς ἀφένειν ἁμαρτιῶν εἰς ζωὴν αἰώνιον.* Lit. Chryl.

Μεταλαμβάνει τὸ τίμιον καὶ ἅγιον σῶμα, καὶ αἷμα τοῦ κυρίου καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, εἰς ἀφένειν ἁμαρτιῶν σε καὶ εἰς ζωὴν αἰώνιον. Lit. Basil.

* And the Minister delivering the Sacrament of the Body and Blood of Christ, and giving every one to drink once and no more, shall say, 1 B. Edw. VI.

And the Minister that delivereth the Cup shall say. O. C. P.

And the Presbyter or Minister that receiveth the Cup himself, or delivereth it to others, shall say this benediction, The Blood, &c. Sc. Lit.

† The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy Body and Soul unto everlasting Life. 1 B. Ed. VI.

Drink this in remembrance that Christ's Blood was shed for thee, and be thankful. 2 B. Edw. VI.

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy Body and Soul unto everlasting Life.

Here the Party receiving shall say, Amen. Sc. Lit.

1 B. Edw. VI. If there be a Deacon or other Priest, then shall he follow with the Chalice, and as the Priest ministrereth the Sacrament of the Body, so shall he (for more expedition) minister the Sacrament of the Blood in form beforewritten.

In the Communion-time the Clerk shall sing,

O Lamb of God that takest away the Sins, &c. have mercy upon us.

O Lamb of God that takest away the Sins, &c. grant us thy peace.

Beginning so soon as the Priest doth receive the Holy Communion, and when the Communion is ended, then shall he sing the Post-Communion.

Sentences of the Holy Scriptures to be said or sung every day one, after the Holy Communion, called the Post-Communion: Mat. xvi. 28.

Mar. xiii. 13. Luk. i. 68. xii. 37, 40, 47. Joh. iv. 23. v. 14. and v. 14. and viii. 31. and xii. 36. and xiv. 21, 23. and xv. 7, 8, 12.

Rom. viii. 31, 32, 33. xiii. 12. 1 Cor. i. 30. and iii. 16. vi. 10.

Then shall the Priest give thanks to God, in the name of all them that have communicated, turning him first to the People and saying,

The Lord be with you.

The Answer.

And with thy Spirit.

The Priest.

Let us pray.

Almighty and everlasting God, we most heartily, &c.

PARAPHRASE.

O my dear Christian Brother, May the Body of our Lord Jesus Christ, which this Bread that I here bring unto thee does represent, and verily exhibit to thee, if thou comest with a true Faith and worthy Dispositions to receive it; May this Body so exhibited, and which our blessed Lord gave up to be sacrificed for us, be a Spiritual Preservative to thee, and bring with it such Grace and Influence, as may encline thee to live with that Goodness and Piety, as that thou mayst by God's Grace and Favour, attain everlasting Happiness. Therefore do thou take from me this consecrated Bread, and eat it, as a Token that thou dost gratefully remember that Christ died to save thee, and do thou thankfully feed on him in thy Heart by Faith.

My dear Christian Brother, May the Blood of our Lord Jesus Christ, which this Cup of Wine, that I here bring unto thee, does represent and verily exhibit to thee, if thou comest with a true Faith, and worthy Dispositions to receive it; May this Blood so exhibited, and which our blessed Lord suffered to be shed for thy sake, be a spiritual Preservative to thee, and bring with it such Grace and Influence, as may incline thee to live with that Goodness and Piety, as that thou mayst, by God's Grace and Favour, attain everlasting Happiness. Therefore do thou take from me this consecrated Cup, and drink it as a Token, that thou dost gratefully remember, that Christ died to save thee, and be thou for ever thankful for so inestimable a Blessing.

The C O M M U N I O N.

our Christ in the same night, &c.] for the blessing of the bread; and at [Likewise after Supper, &c.] for the blessing of the cup.

¶ When all have communicated, the Minister shall return to the Lords Table, and reverently place upon it what remaineth of the consecrated Elements, (y) covering the same with a fair Linen Cloth.

¶ Then shall the Priest say the Lords Prayer, the people repeating after him every Petition.

OUr Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespases, As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. For thine is the Kingdom, the Power, and the Glory, For ever and ever. Amen.

¶ After shall be said, as followeth.

O Lord our heavenly Father, we thy humble servants entirely desire thy Fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we † who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold sins to offer unto thee any sacrifice; yet we beseech thee to accept this our * bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

† *Or this.*

Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiri-

VARIOUS READINGS.

‡ Whoſoever ſhall be partakers, &c. May receive the moſt precious Body and Blood of thy Son Jeſus Chriſt, and be fulfilled with thy Grace and Heavenly Benediction, and made one Body with thy Son Jeſus Chriſt, that he may dwell in them and they in him. 1 B, Ed. VI.

1 * Bounden duty and service, and command these our prayers and supplications, by the ministry of thy holy Angels, to be brought up into thy Tabernacle before the sight of thy divine Majesty, not weighing, &c. 1 B. Edw. VI.

¶ When all have communicated, he that celebrates shall go to the Lord's Table, and cover with a fair Cloth, or Corporal, that which remaineth of the consecrated Elements, and then say this Collect of thanksgiving, as followeth. Sc. Lit.

PARAPHRASE.

O Lord our gracious Father, who dwellest in the highest Heavens, we thy Servants depressed with the lowest Thoughts of our selves, both by reason of our infinite distance from thee, and our unworthy Behaviour towards thee, earnestly desire thee, of thy Fatherly Goodness, always demonstrated to us, graciously to accept this *Sacrifice of Thanksgiving* which we offer to thee, Psal. cxvi. 17. most heartily begging of thee to grant, that, by the meritorious Death and Passion of our blessed Lord, *and through Faith in his Blood*, Rom. iii. 25. we, and all our Brethren of the Catholick Church, (with all whom we profess to hold Communion) may obtain Forgiveness of their Sins, together with Grace and Spiritual Comfort, and the rest of the Benefits procured to us by Christ's meritorious Passion.

NOTES.

Of the Cover- (y) Covering the same with a fair Linen cloth.]
 ing of the E- This, by Writers of the Latin Church, is called
 lements. the Corporal, because it was spread over the
 Body or Consecrated Bread. *Alc. de Off. Div.*
 It was likewise called the *Palla*, or *Pall*. *Radulph. Tungr. de Can.*
Obs. We find the Corporal to be in use in the time of *Isidore*
Pelusiote, who flourished A. D. 440, who says, it was to represent
 the Body of our Saviour being wrapt in fine Linen by *Joseph* of
Arimathea: 'Η χεῖρα ἐν ὅρα καμίν τῃ ᾧ δέδωκεν δάρον μακρόν,
 ἡ τῷ Αἰματίῳ δὲ ἐν Ἰωσήφ λευκόν. The fine Linen-cloth which
 is stretched over the Holy Gifts, does represent the good Office of *Jo-*
seph of *Arimathea*. *Isid. Pelus. Ep.* 123. And *Vitlor Uticensis*, who
 lived twenty or thirty Years after him, mentions these as of com-
 mon use in the Church, and reports the horrid profanation of
 them by the Heathen *Vandals*, who, when they rifled the Churches,
 took these to make Shirts of. *Vitl. Utic. de Persec. Vand. Lib. I.*
 They were to be made of Linen only, and not of Silk or Cloth,
 The Institution of them is ascribed to *Eusebius*, Bishop of *Rome*,
 who lived about the Year 300. *Vid. Gratian. de Conf. Dist. 2.*

And here, O Lord, at thy holy Altar, we do not offer up the Sacrifice of Bulls and Goats, nor yet do we only render thee the Calves of our Lips, Hof. xiv. 2. but we offer up to thee our own selves, both Souls and Bodies, a living Sacrifice, holy, acceptable unto God, which is our reasonable Service, Rom. xii. 1. in most humble manner begging of thee, that we the present Communicants in this place, may be filled with the Graces of thy Spirit, Eph. v. 18. and that we may be blessed with all Spiritual Blessings, Eph. i. 3. And tho' the many Sins, which we have committed against thee, have rendered us unworthy to offer up any Tribute of Praise, to so pure and excellent a Being; yet, we beseech thee, to accept of this Commemoration of thy Goodness, which out of Gratitude, and from thy express Command, we are obliged to pay to thee: not, as having regard to any Merits of ours, which thou, who knowest our Hearts, canst best tell, we do not in the least pretend to; we only therein desiring thee to forgive us our Sins, through the only Merits of Jesus Christ our Lord, by whose Intercession we desire to ascribe the Honour and Glory, which is due both to him and thee, O Almighty Father, for evermore. Amen.

VARI-

The COMMUNION.

Spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and † dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in * the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom with thee and the holy Ghost be all honour and glory world without end. *Amen.*

¶ † Then shall be said or sung;

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ Then the || Priest (or Bishop if he be present) shall let them depart (z) with this blessing.
The

VARIOUS READINGS.

- † Hast assured us duly receiving the same. i B. Edw. VI.
- * Thy mystical Body. O. C. P.
- ‡ Then shall be said or sung, Gloria in Excelsis, in English. S. L.
- This Hymn in the i Book of Edw. VI. is placed near the beginning of the Communion-Office.
- || Minister, O. C. P. Then the Priest turning to the People shall, &c. i B. Edw. VI.

NOTES.

Of the Benediction. (z) With this blessing.] That in the ancient Church there was a solemn Benediction given to the People, at the close of the Communion, either by the Bishop or the Priest, is evident from the Ecclesiastical Writers in the Primitive Ages, *Postulationes sunt cum populo benedicuntur*, &c. *Quibus peractis*, (says St. Austin) *et participato tanto Sacramento, gratiarum actione cuncta concludit. The Postulations are made when the People is blessed, &c. Which things being finished, and so great a Sacrament being partaken of, the Priest concludes all with a Thanksgiving.* Aug. Ep. 59. Quæst. 5. ad Paulinum. So St. Jerom; *Si Presbyter Christum consecrat, cum in altario Dei sacramenta benedicit, benedicere populo non debet, qui Christum etiam meruit consecrare?* If a Presbyter can consecrate Christ, when he blesses the Sacrament of Christ at the Altar, ought he not to bless the People, who has the honour to consecrate Christ? And for this blessing he quotes the practice of the Christians at Rome, in Italy, Cyprus, Africa, and Illyricum, Spain, Britain, and France. Hier. Ep. ad. Ruff. Narbon. The Council of Agatha orders, *In Conclusionem Matutinarum vel Vespertinarum et Missarum post Hymnos Capitula de Psalmis dicantur, et Plebs collecta oratione ad vespem ab Episcopo cum benedictione mittatur.* In the conclusion of Morning and Evening Prayer, and the Communion-Service, after the Hymns, let Portions out of the Psalms be said, and let the People, in the Collect-Prayer in the Evening, be dismissed by the Bishop with a Benediction. Conc. Agat. Can. 30. And again, *Ante benedictionem sacerdotis egredi populus non presumat. Let not the People presume to go out of the Church before the Blessing of the Priest.* Conc. Agat. Canon 47. To the like purpose the Council of Arles: *Cum ad celebrandas missas in Dei nomine convenitur, populus non ante discedat, quam Missa solemnitas compleatur, et ubi Episcopus non fuerit, benedictionem accipiat sacerdotis.* When the Congregation is assembled to celebrate the Communion, let not the People depart before the Communion-Service be finished, and receives the Blessing of the Priest, if the Bishop be not present. Conc. Arl. Decret. cap. 29.

PARAPHRASE.

O God of infinite Power, and everlasting Duration, we from the bottom of our Hearts give thee Thanks, for thy feeding us with

this Spiritual Banquet, of thy dear Son's precious Body and Blood; which we, that have received the Holy Mysteries of this blessed Sacrament, duly administered according to our blessed Lord's Institution, have partaken of; who dost thereby manifest thy Love to us, in giving thy only begotten Son for us, Joh. iii. 16. who dost likewise, by this holy Participation, afford us a Token that we are Members of his Body, of his Flesh, and of his Bones, Eph. v. 30. that is, that we are Parts of the Holy Catholick Church, the Sacred Society of all Faithful People throughout the whole world: And lastly, Giving us a Pledge of Assurance thereby, that we are Heirs of God, and joint heirs with Christ, Rom. viii. 17. in his everlasting Kingdom, which he has obtained for us by his death and Passion. We beseech thee, O our most gracious and heavenly Father, to afford us such a Measure of thy Grace, that we may continue in that holy Communion of thy Catholick Church, and may never estrange ourselves therefrom by Heresie and Schism, but that we may lead our Lives with Vertue and Piety, and with an exact Conformity to those holy Laws which thou hast prescribed us to walk by. All this we beg, through the Merits of Jesus Christ our Saviour, to whom with thee, O Father, and the Holy Ghost, be ascribed all Praise and Honour for evermore. *Amen.*

PARAPHRASE on Gloria in excelsis.

I. Let us join our Voices in the angelical Hymn recorded, Luke ii. 16. *Glory be to God on high, &c.* May all Glory to the most high God be ascribed by every Order of Beings, and by all Nations of the World; may Peace and Tranquillity reign throughout the whole Earth; and may all men agree together, in Christian Brotherhood and Kindness. Let us take pattern from another Consort of Angels, who said, *Amen: Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might be unto our God for ever and ever.* Amen. Rev. vii. 12. Let us, in Imitation of these good and wise Beings, praise and adore thee, glorify thee, and pay our Thanks to thee, for thy great and endless Goodness and Glory. O thou eternal Lord and God! thou King of all the heavenly Powers! the Almighty Father and Source of the Deity, from whom the other Persons of the Divine Nature, by an infinite Fecundity did everlastingly flow!

II. And thou, O our blessed Lord Jesus Christ, the only and almighty Son of the Father! O thou likewise the eternal Lord and God! thou Lamb of God, everlasting Son of an everlasting Father, that takest away the Sins of the World! Have mercy upon us in pardoning our Sins. O thou that takest away the Sins of the World, hear our Petitions. Thou that sittest at the right hand of God, Col. iii. 1. shew thy pity upon us, in interceding for us with the Father. For thou only art Holy, Rev. xv. 4. thou only art the Lord, 1 Tim. vi. 15. thou only, O Jesu Christ, together with the Holy Ghost, dost partake of the eternal Godhead of the Father. *Amen.*

The COMMUNION.

THe peace of God which passeth all understanding, ∴ keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the holy Ghost, be amongst you, and remain with you always. *Amen.*

*¶ Collects to be said after the Offertory, when there is no Communion, every such day one, * or more; and the † same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.*

Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants, towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctifie, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

Grant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruits of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Almighty

VARIOUS READINGS.

*After the Blessing in the 1 B of Edw. VI. followeth,
Where there are no Clerks, there the Priest shall say, all things appointed here for them to sing.*

When the holy Communion is celebrated on the work-Day, or in private Houses; then may be omitted, the Gloria in excelsis, the Creed, the Homily, and the Exhortation beginning, Dearly beloved, &c. 1 B. Edw. VI.

** The words, or more, added in the last Review.*

† All this latter part of the Rubrick is wanting in the first Book of King Edw. VI.

NOTES

This part of our Service is very agreeable to the Greek Liturgies. ∴ Φύλαξαι, Κύριε ὁ Θεὸς πάντας ἡμᾶς, ἐν ἀπὸς χάριτι, καὶ φιλανθρωπία, πάντοτε, νῦν καὶ ἀεί, καὶ εἰς τὰς αἰῶνας. Ἀμήν. Let the Lord God keep us all in his Grace and Love, now and for ever. Amen.

After which Blessing the People prayed again for the Priest, in this manner: Τὸν εὐλογῶντα καὶ ἀγαθόντα ἡμᾶς Κύριε φύλαξτε εἰς ἔτη πολλά. And the Lord keep you, Sir, to bless and sanctify us for many Years. S. Chrys. Lit.

PARAPHRASE on the Blessing.

May the Peace of God, which passeth all Understanding, keep your Hearts and Minds, Phil. iv. 7. and make you grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ, 1 Pet. iii. 18. May God the Father be your Preserver, may God the Son be your Mediator, and the Holy Ghost your Sanctifier; and may you continue under this heavenly Benediction unto your Lives end. Amen.

PARAPHRASE.

O blessed Lord, who hast promised to help our Infirmities, when we know not what to pray for as we ought, Rom. 8. 26. we beseech

thee to assist us both in the putting up our Prayers to thee, and in the granting what we pray for; beseeching, moreover, thee who orderest our goings, Psal. xxxvii. 23. so to direct all our Actions, as may best tend to the attaining everlasting Salvation, that in the midst of the many Changes and Varieties of this World, we may depend upon thy constant Protection, which may be always ready to assist us: Which we beg for Jesus Christ's sake. Amen.

PARAPHRASE.

O God, whose Power is infinite, and whose Duration is everlasting, we beseech thee to preserve our Spirit, Body and Soul blameless, 1 Theff. v. 23. in a constant Obedience to thy Laws and Holy Commandments; that being under the Conduct of thy Heavenly Protection, both in this World and the next, we may be preserved both in Body and Soul unto eternal Life. Which we ask, for the sake of our Lord and Saviour Jesus Christ. Amen.

PARAPHRASE.

O all-powerful God, we humbly beseech thee, that the Words, which we have heard this day, by the Reading and Preaching of the Minister out of the Holy Scripture, with our corporeal Ears, may, like the good Seed, Mat. xiii. 8. take deep Root in our Hearts, and may bring forth the Fruit of a good Life, as may tend to thy Honour and Praise. Which we pray thee to grant, for the sake of Jesus Christ our Lord. Amen.

PARAPHRASE.

O Lord, we beseech thee to afford us thy preventing Grace in all that we undertake, and thy assisting Grace in the carrying it on, that in all our Actions enterprised by thy Permission, continued by thy Direction, and finished by thy Assistance, we may by an innocent and happy Conclusion thereof, make it tend to thy Glory: And that, after an end of this mortal Life, we may, through thy Mercy, attain the everlasting Happiness of a better. And this we beg for the sake of Jesus Christ our Lord. Amen.

P A R A.

The COMMUNION.

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

Almighty God, who hast promised to hear the petitions of them that ask in thy Sons name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

¶ * Upon the (a) Sundays and other holy days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer, [For the whole state of Christ's Church militant here in earth,] together with one or more of these Collects last † before rehearsed, concluding with the Blessing.

¶ † And

VARIOUS READINGS.

* Upon the Holidays, &c. O. C. P.

† Before rehearsed as occasion shall serve. O. C. P.

On Wednesdays and Fridays the English Litany shall be said or sung in all places, after such Form as is appointed by the King's Majesty's Injunctions, or as is appointed by his Highness. And if there be none to communicate with the Priest, yet these days (after the Litany ended) the Priest shall put upon him a plain Alb, or Surplice, with a Cope, and say all things at the Altar (appointed to be said at the Celebration of the Lord's Supper) until after the Offertory. And then shall add one or two of the Collects aforewritten, as occasion shall serve, by his discretion; and then turning him to the People shall let them depart with the accustomed Blessing. And the same Order shall be used all other days, whensoever the People be accustomedly assembled to pray in the Church, and none disposed to communicate with him. B. Edw. VI.

PARAPHRASE.

O All powerful God, who art the Giver of all Wisdom, Prov. ii. 6. who art able to do exceeding abundantly more than we can ask or think, Eph. iii. 20. who knowest our Wants before we ask them, and our want of Prudence to ask those things which are fitting for us; We beseech thee to forgive the Infirmities and Imperfections, which we discover in our Devotions, and to supply us with several good things, which out of a sense of our Sins, and unworthy Behaviour towards thee, we dare not have the Confidence and Presumption to request of thee; and to bestow upon us other Favours, which out of our Forgetfulness and Spiritual Blindness, we cannot think to call upon thee for; nor denying them to us, upon account of our Unworthiness to receive them, but granting them for the Worthiness and inestimable Merits of our Blessed Lord and Saviour. *Amen.*

PARAPHRASE.

O God, of infinite Power and Goodness, who in thy holy Word hast promised that, whatever we shall ask in Christ's Name, thou wilt give us, John xvi. 23. We beseech thee, out of thy great Mercy, favourably to hear us, who have this day, in the publick Congregation of thy holy People, offered up our Prayers to thee; and to grant, that what we have asked in this day's Devotions (agreeable to the necessary Qualifications of acceptable Prayer with an hearty Faith, Matt. xxi. 22. and with a Resignation to thy Will, 1 John v. 14.) we may have it by thy Goodness bestowed upon us, that our Wants thereby may be relieved, and the Glory of thy Bounty may be further displayed. And this we beg for Jesus Christ his sake. *Amen.*

NOTES.

(a) Sundays and other Holidays.] It must be observed, that in the most early Times of Christianity, the Sacrament of the Lord's Supper was celebrated every Day. For this may be gathered from

the second Chapter of the Acts, where it is said, Of the times that those first Christians continued stedfastly in the when the Apostles doctrine and fellowship, and in breaking of bread charist is to be and in prayers. They continued daily with one accord administered. in the temple, and breaking bread from house to house, v. 46. Which breaking of bread, the Syriack and Arabick Translations interpret the Eucharist. This Custom continued for several Ages in the Primitive Church; for being then under a State of Persecution, they used this as a heavenly Comfort and Support under their Perils, and as a Viaticum, as they called it, to subsist upon in their Journey to Heaven. Therefore St. Cyprian says, Eucharistiam quotidie ad cibum salutis accipimus. We daily receive the Eucharist for the food of our Salvation. Cyp. de Or. Dom. So Eusebius Demonst. Evang. Lib. I. cap. 10. Εὐχάριστος ἡ τῆς σώματος αὐτοῦ καὶ τοῦ αἵματος ἡ ἐκ μνήμης ὁσμήτης ἐπιτελέμενη. We do very well in every day celebrating the Commemoration of Christ's Body and Blood. Which Usage was continued down in many Places, to the Time of St. Austin, Jerom, and Chrysostom. St. Austin says, Sacramentum sanguinis & Corporis Christi alicubi quotidie fieri. The Sacrament of Christ's Body and Blood is in some places every day received. Aug. Ep. 118. So St. Jerom writes, Scio Romæ hanc esse consuetudinem, ut fideles semper Christi corpus accipiant, quod nec reprehendo nec probō. I know it to be the Custom at Rome for the faithful to receive the Sacrament every day, which Custom I neither blame nor commend. Hier. Ep. 50. Which Custom, by the way, the good Man would have blamed, if he had foreseen that the Church of Rome would have brought in, as they have done since, solitary Communion, and all the extravagant Practices and Opinions which depend upon it. The like Practice is observed by St. Chrysostom in his Time: Τὴν ἡμετέραν ἐκείνην ἡμέραν ἡ προσφύμενη; προσφύμενη μὲν, ἀλλ' ἀνάμνησιν ποιῶμεν τῆς θανάτου χρίστου. What? don't we offer every day? we do offer, in making remembrance of the Death of Christ. Chryl. Hom. 13. in Heb. In latter Ages the daily Communion was less frequent, and in some places they communicated four Days in a Week; which was a Custom in St. Basil's Time; Basil. Ep. ad Cesar. In Epiphanius's Time the Communion was on Wednesdays, Fridays, and Sundays; for which Usage he pretends to vouch Apostolical Practice: Συνάξεις ἐπιστάμεναι ταχὺ οὐκ εἰσιν ἀπὸ τῶν Ἀποστόλων, περὶ δὲ καὶ προσεβότα καὶ κλεισθῆ. Our Communions are celebrated by Apostolical appointment, on the fourth Day of the Week, on the Eve of the Sabbath, and on the Lord's day. Epiph. Brevis Expos. Fidei. Afterwards we find that the Eucharist was celebrated only on Sundays, unless upon Saints days, which might happen upon some other Day in the Week. For this appears to be the Practice of the Churches of Spain, at least when the fourth Council of Toledo was held, viz. A. D. 631. But there was a Sacrament upon Saint's days in St. Basil's Time, when Communions were oftner in the Week: Ἡμεῖς μὲν τοῖς τέσσαρσι καὶ ἐκείνην ἐβδόμην κοινωνοῦμεν ἐν τῇ κλεισθῇ, ἐν τῇ περὶ δὲ, καὶ ἐν τῇ παρασκευῇ, καὶ τῷ σαββάτῳ, καὶ ἐν ταῖς ἀλλαῖς ἡμέραις, εἰ μὴ μνήμη μάρτυρος πνός. We communicate every Week, upon the Lord's Day, on the fourth Day, on the Preparation, and the Sabbath, and on other Days when a Martyr is commemorated. Bas. Ep. ad Cesar. Sundays, however, in those middle Ages, being the most usual Day for the Communion, it was decreed by the Councils of Trullo and

The COMMUNION.

- ¶ And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion.
- ¶ And if there be not above twenty persons in the Parish of discretion to receive the Communion; yet there shall be no Communion, except (b) four (or three at the least) communicate with the Priest.
- ¶ And in Cathedral and Collegiate Churches and Colledges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.
- ¶ * And to take away all occasion of dissension, and superstition, which any Person hath or might have concerning the Bread and Wine, it shall suffice that the Bread be such as (c) is usual to be eaten; but the best and purest Wheat bread that conveniently may be gotten.

¶ And

and Antioch, That those who passed over three Sundays together, without receiving the Eucharist, should be Excommunicated. *Vid. Wal. Strab. de reb. Eccl. cap. 26.* It must be said that the Latin Church, in several places, kept up the daily Communion, when it was laid down by the Greeks, tho' they laboured oftentimes under great Difficulties to get Communicants to them. Hence that Expostulation of St. Ambrose, if that Book be his: *Quotidianus est panis, cur post annum illum sumis quemadmodum Græci in oriente facere consueverunt? Accipe quotidie, quod quotidie tibi proficit. Sic vive ut quotidie merearis accipere.* If the Bread, (i. e. the Sacrament) be daily, why dost thou receive it once a Year, as the Greeks in the East have gotten a Custom to do? Take that every Day, which every Day will profit thee. Live such a Life, as that thou mayst be fit to receive every Day. *Ambr. de Sacram. Lib. v. cap. 4.* Before the Year 700 daily Communion being still kept up in the Latin Church, the practice of Solitary Masses began; the Priest then communicating himself, without a Congregation; a new Doctrine being invented of the Sacrifice of the Mass, and the Absents partaking of the Benefit of that Sacrifice. Our Reformers laying aside these Abuses, were willing to adapt their new Liturgy to the ancient Usages of the Church, as much, at least, as the latter Ages could well bear, reduced the number of Communion days to that of Sundays and Holy days, drawing up a Service for every one of them, to be used entirely upon those Days, when a sufficient number of Communicants could be had; or only part thereof, when there were few or no Communicants. I know this part of our Service is objected against by our Adversaries, as a Mock-Communion, and a shew of Administring the Sacrament without any design of doing it. But it should be considered, That the Framers of our Liturgy had no reason to lay aside this part of the Communion-Service, when the Sacrament was omitted, upon account of the Peoples not coming to it; They did with greater Prudence enjoin the reading some part of it, that the Minister might shew his Readiness to do his Duty, if the People were not forward to do theirs. Besides, this part of the Service respects the Non-Communicants, as well as those who do receive.

This Service was called in the ancient Liturgies the *Missa Catechumenorum*, that part of the Communion-Service which the Catechumens, who were not admitted to the Reception of the Eucharist, were allowed to be at; and why it should not now be a part of the Devotion of those who do not Communicate, I think it cannot by any good Argument be proved. The recital of the Ten Commandments is such an excellent part of Admonition, and help to Contrition for all devout Minds, nay, such an excellent Bar against Popery, that the reading them once a Sunday, or now and then upon an Holy-day, should be grudged by no one. The Gospels give an entire Account of our Saviour's Life, and being read upon stated Days, and once over every Year, imprint the Sacred History more firmly on the Minds of People, than when they are read in Chapters. The Epistles are some choice part of the Apostolical Writings, containing some remarkable Doctrine, fitted for the Edification of the People. The Prayer for the Queen, and the Nicene Creed, I hope have no harm in them. And to take them all together, they are excellently suited to Devotion and Edification. So that, in short, if this part of the Service were omitted upon ordinary Sundays and Holy-days, our Liturgy would not be so perfect, by many degrees, as it is. But, however, this is not a Practice of our Church alone, both Greek and Latin Churches affording warrant therein. *Socrates* relates it as an ancient Custom of the Church of Alexandria to do the same: *αὐτὸς δὲ ἐν Ἀλεξανδρείᾳ τῇ τελεῇ καὶ τῇ λειτουργίᾳ παρὰ τὴν ἑσπέρην ἀρχιεπισκοπῶνται, καὶ οἱ διδασκαλοὶ ταῦτα ἐκμανύουσι, πάντα δὲ τὰ συνάξεως ἡμέρας, διὰ τῶν μυστηρίων τελευτῶν. Καὶ οὕτω ἐστὶν ἐν Ἀλεξανδρείᾳ ἕως ἀρχαίων.* In Alexandria upon Wednesdays and Fridays, the Scriptures are read, and our Teachers expound them, and all things are done as in the Communion, but only consecrating the Mysteries. *Socr. Hist. Lib. V. cap. 21.* The like was the Practice of the

Latin Church; for *Durandus, Lib. 4. cap. 1.* gives direction how the *Missa Sicca*, i. e. the Communion-Service, without any Communion is to be read: *Potest Epistolam, &c. He may read the Epistle and Gospel, and Lord's-Prayer, and give the Blessing.*

VARIOUS READINGS.

‡ Like in Chapels annexed, and in other places, there shall be no celebration of the Lord's-Supper, except there be some to communicate with the Priest. And in such Chappels annexed, where the People hath not been accustomed to pay any Holy-Bread, there they must either make some charitable provision for the bearing the charges of the Communion, or else (for the receiving of the same) resort to their Parish-Church. 1 B. Edw. VI.

† Also that the receiving of the Sacrament of the blessed Body and Blood of Christ may be most agreeable to the Institution thereof, and to the usage of the Primitive Church, in all Cathedral and Collegiate Churches, there shall always some communicate with the Priest that ministrareth. And that the same may be also observed everywhere abroad in the Country, some one at least of that House in every Parish, to whom by course, after the Ordinance herein made, it appertains to offer for the charges of the Communion, or some other whom they shall provide to offer for them, shall receive the Holy Communion with the Priest; the which may be better done, for that they know before when their course cometh, and may therefore dispose themselves to the worthy receiving of the Sacrament. And with him or them, who doth so offer the Charges of the Communion, all others, who be then godly disposed thereunto, shall likewise receive the Communion. And by this means the Minister, having always some to communicate with him, may accordingly solemnize so high and holy Mysteries, with all the Suffrages and due Order appointed for the same. And the Priest, in the Week-day shall forbear to celebrate the Communion, except he have some that will communicate with him. 1 B. Edw. VI.

* For avoiding all matters and occasion of dissension, it is meet that the Bread prepared for the Communion be made, through all this Realm, after one sort and fashion, that is to say, unleavened and round, as it was afore, but without all manner of print, and something more large and thicker than it was, so that it may be aptly divided into divers pieces; and every one shall be divided into two pieces at the least, or more, by the discretion of the Minister, and so distributed. And men must not think less to be received in part, than in the whole, but in each of them the whole Body of our Saviour Jesus Christ. 1 B. Edw. VI.

To take away the Superstition which any Person hath or might have in the Bread and Wine, it shall suffice that the Bread is such as is usual to be eaten at the Table with other Meats, but the best and purest Wheat Bread that may be gotten. O. C. P.

NOTES.

(b) Or three at the least.] Our Church being willing to keep off every thing which might contribute to bringing in use of private Mass again, and withal desirous that good disposed Persons might have the Comfort of receiving the Holy Communion as frequently as may be, has allowed the Congregation in which it may be received, to be as small as can make a publick Assembly, and that is, three or four; that is, three at least. Herein having regard to those words of our Saviour, *Where two or three are gathered together in my Name, there I am in the midst of them, Mat. xviii. 20.*

(c) Bread be such as is usual to be eaten.] This Rubrick is set down in opposition to the Practice of the Roman and Greek Churches, in late Ages, to use Wafers. For it is certain that our Saviour, in delivering the Sacrament to his Disciples, used the common Bread. And there is no trace in Antiquity, of Wafers being used, till the Eleventh Century. We meet with them indeed in *Durandus* his *Rationale*, written about the Year 1280. But they were

Of the number of the Communicants.

Of the form of the Bread.

The COMMUNION.

† And if any of the Bread and Wine (d) remain unconsecrated, the Curate shall have to his own use: but if any remain of that which was consecrated, it (e) shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall immediately after the Blessing, reverently eat and drink the same.

¶ The Bread and Wine for the Communion shall be provided by the Curate and the Churchwardens, * at the charges of the Parish.

¶ And note, that every Parishioner shall Communicate (f) at the least three times in the year;

not all stamped with Crucifixes as they are now. All of them, he says, were *forma rotunda*, round like a Penny; on some of them were printed *forma & Nomen Imperatoris nostri*, i. e. Christ's Image and Name; others *agnus figuratus*, had the Holy Lamb upon them; but he allows the ancient Custom to be otherways, cap. 25. Honorius Augustodunensis, who lived towards the beginning of that Century, in his Book *de Gemma anima*, mentions these in *modum denarii formari*, to be made small like a Penny. This indeed had been in fashion in many places a good while before that time; but was opposed at the first coming in by wise Men. Bertoldus Constantiensis, who wrote his Book *de Ordine Romano*, about the Year 1077, saw this foolish Custom of Wafers a creeping in his Time, but speaks of them with a great deal of Contempt, as very ridiculous things: *Si nihil omnino fieri debet intra vel extra Templum Domini absque mensura & ratione, videntur oblatarum minutia, ad Christum & Ecclesiam nihil pertinere, quia sunt absque mensura & ratione.* If nothing ought to be done in the Temple of God without Measure and Reason, these little Pittances of offering Cakes have nothing to do with Christ and his Church, because they are without Measure and Reason. When our Reformation was first made, the Bishops thought fit to redress as much of this Innovation as the Times would then bear; and therefore in the first Book of Edward VI. it was ordered, That the Bread ordered for the Communion should be of one sort and fashion, that is to say, unleavened Bread, as it was before, but without all manner of Print, and somewhat more large and thicker than it was, so that it may be aptly divided into two pieces. But in the following Reformation it was altered into such as is usual to be eaten at the Table with other Meats. In the Review 1662, into such Bread as is usual to be eaten.

VARIOUS READINGS.

† But if any of the Bread remain, the Curate shall have it to his own use. O. C. P.

* At the charge of the Parish, and the Parish shall be discharged of such Sums of Money, or other Duties, which hitherto they have paid for the same, by order of their Houses, every Sunday. O. C. P.

And forasmuch as the Pastors and Curates within this Realm, shall continually find, at their Cost and Charge, in their Cures, sufficient Bread and Wine for the Holy Communion (as oft as their Parishioners shall be disposed, for their spiritual Comfort, to receive the same) it is therefore ordered, that in recompence of such Costs and Charges, the Parishioners of every Parish shall offer every Sunday, at the time of the Offertory, the just Value and Price of the Holy Loaf (with all such Money and other things as were wont to be offered with the same) to the use of their Pastors and Curates, and that in such order and course as they were wont to find, and pay the said Holy Loaf. 1 B. Edw. VI.

NOTES.

Of the Re- (d) Remain unconsecrated.] We have shewn be- mains of the fore, that in the Primitive Times the Bread and Elements. Wine designed for the Consecration, were a part of the Offerings, which the Clergy likewise had a share in; therefore our Church has restored the remaining part of them to the ancient Proprietors thereof by ordering the Curate to have it to his own use. And this is no more than what was in particular enjoined by the old Canons of the Church. The Constitutions of Clement enjoin, That *τὰς ὑποσυνέσεις ἐν τοῖς μυστικοῖς ἐσολογίας, καὶ γὰρ μὲν τὴν Ἐπισκοπὴν ἢ τὸν Πρεσβυτέρον οἱ Διάκονοι διανεμίσαντες τὸ κλήρω.* That the Remainder of the Bread and Wine should, according to the direction of the Bishop or Presbyters, be divided among the Clergy, Const. Apost. Lib. VIII. cap. 31.

Against carri- (e) It shall not be carried out of the Church.] ing away the Our Church enjoins this latter part of the Ru- Elements. brick, in opposition to some Errors, which formerly did obtain, in some early Ages of the Church, and do still in the Roman; concerning the Reservation of the Elements. But this is contrary to our Saviour's practice in the Institution of the Sacrament, who took Bread and blessed it, and break it, and gave it to his Disciples, who eat it; but there is not a word of Reserving it, Mat. xvi. 26. Mark xiv. 22. Luke xxii. 19. 1 Cor. xi. 23. Nor do we read of any thing like this in the Apo-

stles Time, or a great while afterwards. Indeed, in the beginning of the Third Century, there started up an odd Custom among several of the Laity, to carry out of the Church with them some part of the consecrated Bread and Wine; which they kept by them, to be a Preservative to them in any extraordinary Trial which might befall them, many of which they were constantly subject to in that time of Persecution. This Custom Tertullian refers to: *Non Sciat Maritus (i. e. Gentilis) quid secretò ante omnem cibum gustes. Et si sciveret panem, non illum credit esse, qui dicitur.* Don't let your Gentile Husband know, what it is which you secretly taste, before you receive any other Food. And if he know it to be Bread, he does not believe it to be what it is called. Tert. Lib. II. ad Ux. The same Practice is acknowledged by St. Cyprian, *de Lapsis*; by St. Ambrose, *de ob. Fratris*; by St. Basil, *Ep. ad Cæs.* But this private Reservation of the Eucharist giving Birth to several bad and superstitious Practices, it was decreed by the Council of Saragossa, which was held A. D. 381. That if it could be proved upon any one, that he had taken the Eucharist, and not swallowed it, he should be perpetually Excommunicated. The same Canon was enforced by the first Council of Toledo, about thirty or forty Years after; and lastly, by the Capitulars of Charles the Great. And thus this private Reservation of the Elements vanished.

Another sort of Reservation of the Elements very anciently obtained, and that was by publick Order, for the Benefit of sick and other absent Persons, who could not be present at the Publick Communion. This Practice was as ancient as Justin Martyr's Time, who, in his second Apology has these words: *Ἡ δὲ δόσις καὶ ἡ μεταλήψις τοῦ ἁγίου εὐχαριστήριου ἐκείνῳ γίνεται, καὶ τοῖς ἰσχυροῖς διὰ τοῦ διακόνου πικνύεται.* Every one does partake of the consecrated Elements, and to those who are not present it is carried by the Deacons. Thus we read of Dionysius Alexandrinus sending the consecrated Eucharist to Serapion, when he was dying. Euseb. Hist. Eccl. Lib. VI. cap. 44.

But the Reservation which is practised by the Roman Church is most intollerable, and tends to little else but to increase Superstition, and to profane the Holy Elements; for they keep the Sacrament in the Pix upon the Altar, because God (as they term the Host) may be present there; and that it may be worshipped by the People: They reserve it for Processions, to be adored as 'tis carried along the Streets: They reserve it as a Charm to put out Fires, and to be a sort of Mace, and a Guard likewise to be carried before the Pope when he goes a Journey. But because these Abuses have happened, and may again, by the Reservation of the Elements, our Church has prudently ordered, that as for what remains thereof, the Minister and the Communicants shall reverently eat and drink the same. And tho' the Council of Trent Can. VII. out of their Tendernefs, do Excommunicate us for it, yet we have the ancient Canons of the Church of our Side: *Τὰ προσφερόμενα εἰς τὸν θυσίαν, μετὰ τὰ ἀναλισκόμενα εἰς τὸν ἁγίου μυστηρίου χρῆσιν οἱ κληρικοὶ διανεμίσαντες, καὶ μήτε καθ' ἑμὲν οὐκ ἐν τῷ τῶν ἐδῶν ἢ πνέτω, ἀλλὰ μάλλον οἱ κληρικοὶ, καὶ οὐκ ἐν εἰς πρὸς ἀλλήλους.* As to what is consecrated out of the Offering, let the Clergy distribute, and let not a Catechumen eat or drink of them, but rather the Clergy and the faithful Brethren who communicate with them, Can. VII. Theoph. Alex. apud Balf.

(f) At least three times a Year.] This Establishment in the Latin Church, of all Persons communicating at least three times a Year, and that at the three great Festivals of Christmas, Easter, and Whitsuntide, is said to be owing to Fabianus, Bishop of Rome, who lived An. Dom. 236. Sabel. En. He was followed therein by the Council of Agatha, held A. D. 506, which enjoins, Can. XVII. *Seculares qui in diebus Natalis Domini Pasche & Pentecostes non communicaverint, Catholici, non credantur, nec inter Catholicos numerentur.* Those Lay-Persons who do not communicate at Christmas, Easter, and Whitsuntide, let them not be thought to be Catholics, nor reckoned among the Catholics. Pope Innocent the Third gave a further Indulgence, not requiring the Laity to communicate more than once a Year. Aq. Sum. Part. III. Qu. 80. art. 10. Grat. Decr. Tit. de Pan. & Remiss. The Council of Trent, Can. X. has confirmed the Decree of Pope Innocent, for Lay-men to communicate once a Year; but our Church has, upon better Grounds, copied from the Council of Agatha, and enjoined them to communicate three times within that space.

The COMMUNION.

Year, of which * Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate; or his or their Deputy, or Deputies, and pay to them or him all Ecclesiastical Duties, accustomably due, then and at that time to be paid. † After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Churchwardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

Whereas † it is ordained in this Office for the administration of the Lord's Supper, that the Communicants should receive the same Kneeling; (which Order is well meant, for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation, and disorder in the holy Communion, as might otherwise ensue) Yet, lest the same Kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved; It is here declared, that thereby no Adoration is intended, or ought to be done, either unto the Sacramental bread and wine, there bodily received, or unto any Corporal Presence of Christ's natural Flesh, and Blood. For the Sacramental bread and wine remain still in their very Natural Substances, and therefore may not be adored, (for that were Idolatry, to be abhorred of all faithful Christians) And the Natural body and blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's Natural body to be at one time in more places than one.

VARIOUS READINGS:

* Easter to be one,] and shall also receive the Sacrament, and other Rites, according to the Order in this Book appointed. O. C. P.

Furthermore, every Man and Woman to be bound to hear, and to be at Divine Service, in the Parish-Church where they be resident, and there with devout Prayer, or godly Silence, or Meditation, to occupy themselves, There to pay their Duties, to communicate once in the Year at least, and there to take and receive all other Sacraments and Rites in this Book appointed. And whosoever willingly, upon no just Cause, do absent themselves, or do ungodly in the Parish-Church occupy themselves, upon Proof thereof, by the Ecclesiastical Laws of the Realm to be Excommunicated, or suffer other Punishment, as shall to the Ecclesiastical Judge (according to his Discretion) seem convenient.

And although it be read in ancient Writers, that the People many Years past, received at the Priest's hands the Sacrament of the Body of Christ, in their own hands, and no commandment of Christ to the contrary; yet, forasmuch, as they many times conveyed the same secretly away, kept it with them, and diversly abused it to Superstition and Wickedness: lest any such thing hereafter should be attempted, and that an Uniformity might be used throughout the whole Realm, it is thought convenient, the People commonly receive the Sacrament of Christ's Body in their Mouths, at the Priest's hands, 1 B. Edw. VI.

† This Rubrick, and the Declaration concerning Kneeling at the Sacrament, which follows, were added in the last Review.

THE

Although no Order can be so perfectly devised, but that it may be of some, either for their Ignorance or Infirmity, or else for Malice or Obstinacy, misconstrued, depraved, and interpreted in a wrong part; and yet because brotherly Charity willeth that, so much as conveniently may be, Offences should be taken away; therefore We willing to do the same: Whereas it is ordained in the Book of Common-Prayer, in the Administration of the Lord's Supper, that the Communicants kneeling should receive the same, which thing being well meant for a Signification of the humble and grateful acknowledging of the Benefits of Christ, given unto the Worthy Receiver, and to avoid the Profanation and Disorder, which about the Holy Communion might else ensue: Lest yet the same Kneeling might be thought or taken otherwise, We do declare, that it is not meant thereby that any Adoration is done, either unto the Sacramental Bread or Wine there bodily received, or unto any Real and Essential Presence there being of Christ's natural Flesh and Blood. For as concerning the Sacramental Bread and Wine, they remain still in their very natural Substances, and therefore may not be adored, for that were Idolatry to be abhorred of all Faithful Christians. And as concerning the natural Body and Blood of our Saviour Christ, they are in Heaven, and not here, for it is against the Truth of Christ's true natural Body, to be in more places than one. Second Book of Edward VI.

VARIOUS

THE MINISTRATION OF Publick^(g) Baptism of^(h) Infants. To

Of the Origin of Baptism. (g) Baptism.] The word Baptism comes from the Greek Verb βαπτω or βαπτίζω, which signifies to dip or plunge any thing into Water, or other Liquid; and answers to the Hebrew *Tabal*, which signifies the same. Some learned Men, as particularly *Grotius*, *Com. on Mat. cap. 3.* are of Opinion, that the way of dipping into Water, or sprinkling by it, was used as a Religious Rite ever since the Deluge, to denote that the World was purged from the Wickedness of the *Antediluvians*, by that terrible Judgment by Water; and was delivered down to all the Descendants of *Noah*, as a Branch of the Patriarchal Religion. And except this were so, the universal prevalence of this Custom, both among Jews and Gentiles, could hardly be accounted for. For we find Baptism used by the Jews, even in the Times of the first Patriarchs; as may be proved by that of *Gen. xxxv. 2.* *Jacob said unto his Family, and to all that were with him, Put away from you the strange gods, and be clean, and change your garments.* Where the *Septuagint*, be ye clean, *Abenezra*, in his Notes upon the Place, explains to be *Shircatzou ha geve*, having your Bodies washed. These Washings were afterwards incorporated into the Mosaic Institutions: Thus *Moses* when he was to prepare the People for a Reception of the Law, said, that he *sanctified the people, and they washed their cloaths*, *Exod. xix. 14.* From which Passage *Maimonides* concludes, that Baptism was Instituted in the Wilderness before the Law. Thus the Priests, when they entered into the Temple, after having been conversant in Secular Affairs, were to be purified by washing, in the Laver erected for that purpose, *Exod. xxx. 20.* So those that were to be cleansed from a Leprosy were to be washed, *Lev. xiv. 8.* In which Washings, the Superstition of that People adding many things to their Founder's Precepts, they grew to very numerous, as to deserve that Reprehension of our Saviour, mentioned in the seventh of *Saint Mark*; where he blames the *βαπτισμους ποσειων*, &c. the Baptisms or Washings of Cups and Pots, brzen Vessels, and of Tables. The Gentiles likewise transcribed into their Worship, the way of Washing with Water, as a Religious Rite; some think in imitation of the Jews, but most probably it was handed down to them by ancient Tradition, from the Noachical Times. To this refers that of *Homer*, *Iliad. I.*

Ἄλκις δ' Ἀτρεΐδης ἀπολυμνέειν ἀνδρας.

Atrides commanded the People to be purified.

And so likewise *Virgil*. *Æn. Lib. VI.*

*Idem ter socios pura circumtulit unda,
Spargens rore levi, & ramo falicis olivæ,
Lustravitque viros*

*Three times went round his Friends with Limpid Water,
Sprinkling the gentle Dem with th'peaceful Olive-Branch,
He gave them all Lustration*

Upon this Account *Dionysius Halicarnassensis* says, That the Ancients did, *ὡς ἴσα γὰρ ὁ δαίμων ὕδασι πειραγνίζεν*, (sanctify the sacred things with Water. *Dion. Hal. Lib. VII.* Nor would they venture to offer a Sacrifice, without a previous Washing. Hence that Person in *Plautus* says, *Levabo, ut rem divinam faciam*; I will wash that I may be prepared to Sacrifice. Nay, it was a vulgar Opinion, That the washing with Water took away the Guilt of a Crime; which Fancy is exposed by the Poet:

*Ab! nimium faciles, qui tristia crimina cedis
Tolli flamine posse putatis aqua.* *Ovid. Trist. Lib. V.*

*Ab! easy Men! to think the stain of Blood
Can be wash'd off by any Rivers Flood.*

But the Jews had another solemn use of Baptism obtaining among them, and that was to initiate Profelytes into their Religion. Hence it came to grow into a Maxim among the Jews, that *No one was a Jew or a Profelyte, till he was, not only circumcised, but baptiz'd.* *Vid. Lightfoot in Mat. 3. 6.* This ancient use of Baptism among the Jews, occasion'd them to receive the Baptism of *John* with greater readiness than they would otherwise have done; and the Baptism of *John* paved a way to the Reception of the Gospel, which was preach'd by our blessed Lord, the initiatory Rite into whose Religion he was pleased to order to be this same Rite of Baptism; enjoining his Disciples and their Successors, to make use of it in all Nations, *Mat. 28. 18.*

(h) *Of Infants.*] It has been a very ancient Usage in the Church derived, as there is all the reason to think, from the Apostolical times, that the Children of believing Parents should receive the Benefit of Christian Baptism. *Origen* makes this to be a part of Apostolical Tradition: *Pro hoc, &c. For this, the Church received it as a Tradition from the Apostles, viz. to give Baptism to Infants;* *Orig. Hom. in Rom. 6.* The Writings of *Clement*, *Ignatius*, *Polycarp*, and such other early Christian Writers, are so short, that one cannot expect to find every Christian Usage therein; but I think that *Pædo-Baptism* could hardly be so generally used in the second and third Century, unless it had been a Custom in the former Ages, nay from the beginning of Christianity. For if it had been a Custom which was gradually grown up, some of those ancient Writers would, somewhere or other in their works, have opposed it. There is not indeed any thing in the Holy Scriptures, which does in expresse Terms command it. But yet there do not want probable Arguments drawn from thence, which do evince the Truth thereof. For, since the Gospel is said to be a *Better Covenant* than the Jewish Law, *Heb. viii. 6.* we cannot think, that an injunction to admit Members into the Church, only after years of discretion, should be so good a one, as that which allows them to come into it the eighth day after their Birth, *Heb. xvii. 12.* When *Lydia* was baptized and her household, *Act. xvi. 15.* and when *Paul* baptized the household of *Stephanas*, it is hard to be believed that there was never a Child in those Families. When the Apostles are commanded to baptize all Nations, *Mat. xxviii. 19.* it is not to be supposed, but that the Children therein were to be baptized as well as the persons of riper Ages; unless a particular Restriction had gone along with the Command. Since the Apostle assures us, That they which are of the Faith, i. e. all Christians, are Children of Abraham, *Gal. iii. 7.* then surely their Offspring have as good a Title to partake of the Federal Rite of Baptism, whereby they may enter into the Christian Covenant, as the Carnal Progeny of Abraham had to enter into the Jewish Covenant by Circumcision. When the Apostle declares that the Children of a believing Parent are holy, *1 Cor. vii. 14.* it cannot be denied, but that, either they were actually entered into the Christian Covenant, or that, at least, they had a title thereunto. But when we come to the ancient Fathers who lived nearest to the Apostolical Times, and were the best Judges both what was the Practice of the very first Ages, and how they understood the words of holy Writ, when it was first delivered to the Church; they do uniformly declare in favour of Infant-Baptism. *Irenæus*, who lived 180 Years after Christ, says, *Omnes venit Christus per semetipsum salvare; omnes in the Præteritum, qui per eum renascuntur ad Deum, Infantes & five Ages. Parvulos, & Pueros, & Juvenes, & seniores.* Our Saviour Christ came into the World to save all by himself; I say all who are born again by him to God, Infants, and Children, and Boys, and Young men and Old men. *Lib. II. Cap. 29.* Now as by being born again can be meant nothing else but Baptism, 'tis plain from this Writer that the Children, which in his time are said to be born again, were baptized. *Tertullian*, who lived about the Year 203 after Christ, allows Infant-Baptism to be the general practice of his Time; tho' by the Heretical Notions which he had imbibed, he thought the Deferring it was more profitable, *Cunctatio Baptismi utilior est, præcipue circa puerulos.* The delay of Baptism is more profitable,

E e e

Publick Baptism of Infants.

To be used (i) in the Church.

* **T**He people are to be admonished, that it is most convenient that Baptism should not be administred but upon (k) Sundays and other Holy days, when the most

fitable, especially that of Little Children, Tertul. de Bapt. Origen, who lived but little after him, says, *Quia per Baptismi Sacramentum nativitatibus sordes deponuntur, propterea baptizantur & pueruli.* Because by the Sacrament of Baptism the Soils of our Nativity are laid aside, therefore Children are baptized. In Luc. Hom. 8. That this Practice was universal in St. Cyprian's Time is plain, from the Question which then arose, Whether Children were not to be Baptized upon the Eighth Day, as they were formerly Circumcised upon it, under the Jewish Law? St. Cyprian says, That a Synod in his Diocese hath resolved this Question in the Negative. Cyp. Ep. 58. And in another Place he is more express: *Quantum ad causam infantium pertinet, judicavimus, nulli hominum nato misericordiam & gratiam denegandam.* As to the cause of Infants we have judged, that to no one that is born of humane Race, the Mercy and Grace of God is to be denied. Ep. 59. To the like purpose St. Ambrose: *Nec senex Profelytus, nec infans vernaculus excipitur, quia omnis etas peccato obnoxia & omnis etas Sacramento idonea.* Neither an old Profelyte nor an infant Slave is excepted; for as every Age is obnoxious to Sin, so every Age is capable of the Sacrament. Lib. II. de Abr. So St. Jerom: *Nisi forte existimas, &c.* Unless perhaps you think that the Children of Christians, if they do not receive Baptism, are themselves only guilty of Sin, and that the guilt ought not to lie at their doors who would not present them to Baptism. Hier. Ep. ad Latam. St. Austin declares his opinion as to this Point: *Quod traditum tenet universitas Ecclesia, cum parvuli Infantes baptizantur, qui certe nondum possunt corde credere, &c.* & tamen nullus Christianorum dixerit, eos inanimiter baptizari. What the Universal Church by Tradition holds, when little Children are baptized, who as yet cannot believe with their Heart, &c. and yet no Christian will say that they are baptized in vain. Aug. cont. Don. Lib. IV. cap. 23. And again, in another place, *Consuetudo Matris Ecclesie in baptizandis parvulis, nequaquam spernenda est, neque ullo modo superflua deputanda; neque ullo modo credenda, nisi Apostolica esset Traditio.* The Custom of our Mother the Church, in baptizing Infants, is not to be despised, or by any means to be thought Superfluous; neither were it to be believed, unless it were an Apostolical Tradition. Lib. X. de Gen. ad Lit. cap. 23. Nor were the Greek Fathers of a different Mind. St. Athanasius asks the Question: *Πῶς δὲ ἐμψυχὸν ἀνθρώπου, ὃν δὲος ἐβαπτίσθη, καὶ πνεῦμα ἄγιον ἔλαβεν, ὃς ἔτι νηπιὸν ἐν τῷ βαπτισμῷ.* How shall a Man know that he was at all baptized, and received the Holy Ghost, who was an Infant when he was baptized? Athan. Qu. II. ad Antioch. The Apostolical Institutions order thus; *Βαπτίζετε ὁμῶς καὶ τὰ νήπια.* Baptize also your Infants. Lib. VI. cap. 15. St. Chrysostom asks a Parent who had lately lost a Child, *Τί γὰρ ἔτι μνησθεὶς αὐτοῦ; καὶ ὅτι νεοβαπτιστὴς.* Why do you mourn for this Babe? Why for one that is lately Baptized? Chrys. Hom. XXI. in Act. The like may be proved from Gregory Nazianzen: *Τί ἔτι μνησθεὶς αὐτοῦ; καὶ ὅτι νεοβαπτιστὴς.* Why do you mourn for this Babe? Why for one that is lately Baptized? Chrys. Hom. XXI. in Act. The like may be proved from Gregory Nazianzen: *Τί ἔτι μνησθεὶς αὐτοῦ; καὶ ὅτι νεοβαπτιστὴς.* Why do you mourn for this Babe? Why for one that is lately Baptized? Chrys. Hom. XXI. in Act. What shall we say to the Case of Infants? Shall we baptize them? Tedy, indeed, especially if there be any Danger; for it is better, that they be sanctified without knowing of it, than to die without the Seal, and Initiation of Baptism. Greg. Naz. Or. XL. Indeed about the Year 400, there were some who entertained some Heterodox Notions concerning the Baptism of Infants, but they were condemn'd by a Canon of the Council of Milevis which was held A. D. 418. *Whosoever shall deny that Children may be baptized, as soon as they are born, let him be Anathema.* 'Tis endless to reckon up the Authorities of later Writers in the Church, who do unanimously confirm the use of Infant-Baptism: So that the Anabaptists Plea must be chiefly grounded upon some Scripture-Passages, which mentioning Repentance and Faith, together with Baptism, fancy they cannot be disjoined; but it must be considered, that these Qualifications are only antecedently required in adult Persons, to whom those Exhortations in Scripture are address'd; but as for Children, it is sufficient if they have them subsequently.

VARIOUS READINGS.

* It appeareth by ancient writers that the Sacrament of Baptism in the old time, was not commonly administred but at two times in the year; As Easter and Whitsuntide: At which times it was openly ministr'd in the presence of all the Congregation: which Custom now being grown out of use (although it cannot for many considerations be well restored again) it is thought good to follow the same, as near as conveniently may be. Wherefore the People are to be admonished, that it is most convenient that Baptism should not be ministr'd but upon Sundays and other Holy-days, when the most number of People may come together, as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christs Church, as also because by the Baptism of Infants, every man present may be put

in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministr'd in the English tongue. Nevertheless (if necessity so require) children may at all times be baptized at home. O. C. P.

—If necessity so require, Children ought at all times to be baptized either at Church, or else at home. B. Ed. VI.

NOTES.

(i) In the Church.] In the very early Times of Baptism to be Christianity, whilst the Faithful were under a administred in State of Persecution, there was no settled place of the Church. Administring the Rite of Baptism. The Apostles baptized in Ponds and Rivers, and in any other place, where there was conveniency of Water. Thus Philip Baptized the Eunucho in a watery place, which they met with accidentally in the Road, Acts viii. 38. Hence that of Tertullian: *Nulla distinctio est, maris quis an stagno, flumine, an fonte, lacu, an alveo deluatur: nec quicquam refert inter eos, quos Johannes in Jordane, & quos Petrus in Tiberi tinxit.* There is no distinction whether one be baptized in a Pool, or a River, or a Well, or a Lake, or a Brook: for there is no difference between those whom John dipped in Jordan, and those whom Peter dipped in the Tiber. Tert. de Bapt. cap. 4. But the Apostles likewise began a Custom in their Time of baptizing in Houses; and so it should seem that Paul was baptized, Acts ix. 17. there being no mention of any River; probably the Water which was about the House serving for that occasion. The same seems to be the case of the Jaylor, who was converted by St. Paul, and was baptized he and all his, Straitway, Acts xvi. 33. This Custom of baptizing in Houses (i. e. where the Congregations of the Faithful met) continued for the first Ages, when the Persecution obliged them to perform all Religious Acts with as much privacy as might be. Thus Basilides, the Confessor and Martyr, is recorded by Eusebius to have receiv'd the *σφραγίδα*, The Seal of Baptism in the Prison. Euseb. Hist. Ecol. Lib. VI. cap. 3. But it was probable, that the Christian Assembly was held in the Prison at that time, as they usually were, when an eminent Confessor was there; for during the Times of Persecution, in those private Houses, where they held their Assemblies, there they baptized likewise; the Assembly at the same time putting up their Prayers to God for the Persons to be baptized; which Tertullian means when he says, *Manu factâ ambire gratiam pro baptizando fructuosius possumus.* We can with greater profit beg the divine Grace upon the baptized Person, when there is a number present in the publick Congregation. Tert. de Bapt. Nay, the Author of the Life of Marcellus, Bishop of Rome, informs us, That during the time of the Persecution, Baptisteries were erected in those places where they held their Assemblies, which is not improbable, especially in wealthy Towns. After the Empire became Christian, and Temples were every where erected, a Baptistry, or Room to baptize Persons in, was joined to the Church, where the Persons who were baptized had the Prayers of the Congregation for God's Blessing upon them. This being neglected by some Persons, who performed the Baptismal Rites in private Houses and Oratories, they thereby seeming to slight the publick Baptisteries, occasion'd the 59th Canon of the Constantinopolitan Council under Justinianus, junior: *Μηδεμὼς ἐν εὐκλειῳ οἴκῳ ἐνδὲν οἰκίας ἰουγάνοντι, βαπτισμα ὀμνέειν δύνῃ, ἀλλὰ οἱ μέλλοντες ἀξιώσεσθαι τὸ ἀρχαῖον σφραγισμῶ, τοῖς καὶ δολικαῖς περιστάσεσιν ἐκκλησιαῖς, καὶ οἱ τὸ δούλιον τῶν δουλευνέτων.* *Εἰ δέ τις ἀπὸ τὰ παρ' ἡμῶν δευδένει μὴ φυλάττων, εἰ μὴ κλήσειν ἐμ, καὶ αὐρεῖδω εἰς τὸ λαὸς, ἀφορεῖτω.* Let not Baptism be celebrated in any Oratory within a private House; but they that would partake of an undefiled Baptism, let them go to the publick Churches, and there let them enjoy this Gift. But if it shall be proved against any one, that he has transgressed this our Ordinance, if he be a Clergy-man, let him be deposed; and if he be a Lay-man, let him be excommunicated. Indeed there were some Restrictions to limit this Canon, as in the case of Clinicks; but this must be with leave of the Bishop, Conc. Const. Can. 33. And one of the Novels of the Emperor Leo, Nov. XV. allows Baptism to be performed in private Chappels: But this, Balsamon says, was to be with the License of the Bishop. Indeed our Church has not been so severe as to run to Excommunications and Depositions, upon the breaking in upon this Duty; but it orders, That it should be administred at Church, in the publick Congregation; to the end, That the Congregation may testify the receiving of them that be newly baptized into the number of Christs Church. And it is pity that so wholesome a Constitution should be trampled under Foot by the Vanity of some, and the Compliance of others, tho' there be not so great a Penalty annexed to it as formerly was.

(k) Upon Sundays and other Holy-days.] There was a Custom which obtain'd in the ancient Church, taking its rise from an extraordinary

Publick Baptism of Infants.

number of people come together: as well that the congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the Baptism of Infants, every man present may be put in remembrance of his own profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministred in the vulgar tongue. Nevertheless (if necessity so require) children may be baptized upon any other day.

* And

extraordinary respect which was thereby thought to be paid to the Day of our Saviour's Resurrection, viz. That no Baptisms were to be performed, unless in case of absolute necessity, but only at Easter. And this not upon the Feast-day itself, but upon the Eve or Vigil thereof. One reason for which Custom Zonaras, upon the XLV Canon of the Council of Laodicea, gives, 'Εν τῷ μεγάλῳ σαββάτῳ ὅς ἐστιν ἡ Ἐκκλησία ποιεῖ βαπτισμῶνα, ὅτι τὸ ἐκείνου ἡ ἱστορία τοῦ ἀναστάσεως τοῦ κυρίου ἵσται. On the Saturday in the Great Week the Church of Custom performs her Baptism; because Baptism is a Figure of the Death and Resurrection of our Lord. But in the African Church Baptisms were celebrated twice in a Year, at Easter and Whitsuntide; as is plain from that of Tertullian: *Diem Baptismo solenniore Pascha prestat, cum & passio Domini in quem tingimur adimpleta est.* Easter affords the most solemn time of Baptism, when our Lord underwent his Passion, into which we are baptized. And not long after he has these words: *Exinde Pentecoste ordinandis lavacris latissimum spatium est, quo & Domini Resurrectio inter Discipulos frequentata est, & gratia spiritus dedicata.* After this is Pentecost, (containing the time from Easter to Whitsunday) a large space of time to make preparation for the Baptisms, when our Saviour, after his Resurrection, frequently conversed with his Disciples, and the Grace of the Holy Ghost solemnly descended upon the Apostles. Tertul. de Bapt. These two solemn Seasons of Baptizing were used in St. Ambrose's Time, as appears by his Book de *Mysteriis Pasche*: and also in the Time of St. Austin, in his Sermons on the Octaves of Easter, in the Tenth Volume of his Works. In the time of Pope Leo, who lived in 440, there was a Custom in Sicily to have a solemn Baptism upon the Feast of Epiphany, which he says did Apostolica Institutionis consuetudine discrepare, dissent from the Custom which had Apostolical Institution for its Original. Vid. Leonis Epist. apud Grat. Dist. 4. But before his Time the Baptisms were performed, not only at the Epiphany, but upon Christmas-day likewise, and other Festivals; as is evinced by that Passage of Syricius, who was Bishop of Rome in 384, in his Epistle to Himerius, Bishop of Arragon: *Passim & libere Natalitius Christi, seu Apparitione, necnon Apostolorum seu Martyrum Festivitatibus innumera, ut asseris, plebes Baptismi mysterium consequuntur.* I find by your Account, that a great number of the People are baptized on Christmas-day, and the Epiphany, and also upon the Festivals of the Apostles and Martyrs: But this usage he condemns in these words; *Cum hoc sibi privilegium, & apud Nos & apud omnes Ecclesias, Dominum specialiter Pascha defendat, cum suum Pentecoste. Whereas both among us, and all others, this Privilege belongs only to Easter-Sunday and Whitsunday.* But tho' the Latin Churches, especially those in Italy, kept to the two great Solemnities of Easter and Whitsuntide, for celebrating the Baptisms; yet the Greek Church, and several other Churches, baptized upon other Days. It is plain that the Greek Church baptized on the Day of Epiphany (which they called the *ἁγία φῶτα*, the Holy Lights) from the Orations of Gregory Nazianzen upon that Day; for in his Fortieth Oration, in which he is obviating the Excuses some Persons of that Time, made use of for the delaying their Baptism; he speaks thus, *Μένω τὰ φῶτα, τὸ πάρα μοι πρῶτον, & πνεύματι ἐκδύομαι.* One says, I wait for the Epiphany; another says, I have a particular honour for Easter; another says, I will stay for Pentecost. And Victor Uticensis, in his Book de Persecutione Vandalorum says, That the Church of Africa, about the Year 484, did perform a solemn Baptism, not only at Easter and Whitsuntide, but also upon the Epiphany, after the manner of the Greeks. Vid. Utic. Lib. II. And Walafridus Strabo writes, That during the Sixth Century the Spaniards had a publick Baptism at Christmas: *Tempora baptizandi legitima Pascha & Pentecoste praeferuntur secundum Decreta Siricii, Leonis & Gelasii Episcoporum.* They observe the usual Times of Baptizing at Easter and Whitsuntide, according to the Decrees of Syricius, Leo, and Gelasius, Bishops. Wal. Strab. Eccl. Off. cap. 26. The French Church likewise celebrated a solemn Baptism upon Christmas-day, as appears by the Epistles of Alcuinus Avitus, who declares that Clodoveus King of France, was baptized at a publick Baptism upon that Day: which Custom Menardus, in his Notes upon Gregory's Sacramentary, proves, did obtain in that Country, down from Constantius's Time. The same Custom obtained in England in Gregory the Great's Time, as appears by one of his Letters; *In solennitate Dominice nativitatis plusquam decem mille Angli, ab eodem nuntiati sunt Fratre & Coepiscopo nostro, baptizati.* Upon the solemn Feast of Christmas-day more than Twelve Thousand English, upon the report of [Austin] our Brother Bishop, were baptized. Greg. Lib. VII. Ep. 30.

About the Eighth or Ninth Century the Time for solemn Baptism was enlarged, even in the Latin Church who seem'd all along to

have bound it up into the narrowest Compass, especially in Italy; and the adjacent Provinces. For by order of Pope Victor, Baptism was enjoined to be celebrated all the Easter-Week. *A quarto-decima vero Luna primi Mensis, usque ad XXI ejusdem mensis diem, eadem celebretur festivitas, eodem vero baptisimus celebrandus est Catholicus.* From the Fourteenth moon of the first month, to the twenty first day of the same month, let the same Festival be celebrated; and at the same time Catholick Baptism must be celebrated. Vict. Ep. ad Theoph. Alex. Agreeable to this was that Canon of the Council of Tribur held A. D. 895. *Usque ad octavum diem regeneratio sacra ab omni populo Christiano celebrabitur.* To the eighth day after Easter Baptism shall be celebrated by all Christian people. But Gregory Turo-nensis says, that this was an Usage long before his Time in the French Church, when he writes that in the fourth Century, *amplius quam mille homines sacra innovatione Lavacri renatos intra septem illos dies, more than a thousand persons were baptized within those seven days.* Lib. de glor. Conf. cap. 12. The same person likewise writes, That Baptism was celebrated in France upon St. John Baptist's Day, Hist. Fr. Lib. 8. But after all this, in the ninth Century the Italick usage of baptizing only at Easter and Whitsuntide, was supported by the Authority of Charles the Great. Cap. Car. Lib. V. and by the fourth Canon of the Council of Mentz; yet I cannot find that these Injunctions were much observed, for the Restriction of the Council of Tribur took away the force of them. *Peculo quocunque modo preoccupatis, & desperatis, omni tempore subveniendum, & baptisimi sacramentum est tribuendum, quia necessitas vix habet legem.* But as for persons who are in danger, or who are given over, they must be assisted at any time, and must have the Sacrament of Baptism given them, because necessity has no Law, Con. Trib. Can. 12. But before the twelfth Century without any Council or Decree, the Paschal and Pentecostal Baptisms vanished, all Churches, moved by the reason of the thing, going into frequent Baptisms at other times. So that Rupertus de div. Off. Lib. IV who wrote about that time, says, *Visum est S. Ecclesiae, passim indulgentiam baptizandi concessa, cuncta anteverire pericula.* Baptisimi tamen solennitatem vel in paucis cum Dominica Resurrectionis, cui similis est, reservare. But it seem'd good to the Church, by granting an universal Indulgence of Baptizing, to prevent all dangers, as also to reserve the solemnity of Baptism upon the Sunday of the Resurrection, which it is a figure of, by a few persons being baptized at that time. But by the way by an Indulgence of the Church, our Author must not mean the Church of Rome; for she for several Ages together did all she could to hinder frequent Baptisms. After this time particular Churches made what Orders they thought fit, to settle the times of baptizing. Indeed here in England, Othobon, in his Constitutions, made 1236, orders that Baptisms should be performed after the Roman Method, *ad duo tempora sabbatorum sc. Sabbatum ante Resurrectionem Domini & Sabbatum ante Pentecostem; upon the Saturday before Easter and the Saturday before Whitsunday.* Const. Oth. de Bapt. & ejus forma. But the Synod under Archbishop Peckam takes notice of this Order, *quod hactenus videtur fuisse neglectum, that from the time of its making to that time, viz. A. D. 1281 it was neglected: and for the future enjoins, That, juxta vetustam consuetudinem, vel ex incontinenti cum nati fuerint, vel postea, prout placuerit ipsis Parentibus, baptizentur: according to the ancient Custom here in England, the Parents should be at liberty to have their Children baptized as soon as they were born, or afterwards (i. e. the next Easter) as they should think fit.* This was a home-stroke at the Roman Court, to dispense with one of their Decretal Laws, and which was so lately enforced by a Constitution of one of their Legates. And therefore Dr. Linwood, when he glosses upon it, would neither question, nor assert such a power of a Provincial Synod, nor yet condemn the Roman usage; and therefore cautiously resolves all into the force of an English Custom, *quae est optima Legum interpret, which is the best interpreter of the Laws.* But our Glosser is a little too subtle; for our English Council did not pretend to interpret the Roman Law, but enacts one directly contrary to it.

The wise Reformers of our Liturgy thought it too great a Liberty to be left to the Parents to keep their Children from Baptism, from the time of their Birth to the following Easter, (which was indulged by the Provincial Council, only a little to comply with the See of Rome, who tenaciously adhered to an old Custom the reason of which was vanished) and therefore very prudently order that the people should be admonished, to bring their Children to Church for Baptism upon Sundays only and Holidays, and that in any time of the Year; not with any particular regard to those Sundays or Holy-days, but because the largest Congregations then meet at Church, who may be Witnesses of their Reception into the Church, and

Publick Baptism of Infants.

- † And note, that there shall be for every male child to be baptized two Godfathers and one Godmother: and for every female, one Godfather and two Godmothers.
- ¶ When there are children to be baptized, the Parents shall give knowledge thereof over night, or in the Morning before the beginning of Morning Prayer to the Curate. And then the Godfathers and Godmothers, and the People, with the Children, * must be (1) ready at the Font, either immediately after the last † Lesson at Morning Prayer, or else immediately after the last Lesson at evening Prayer, as the Curate by his discretion shall appoint. || And the (m) Priest coming to the Font (which is then to be filled with pure water) and standing there shall say,

Hath this child been (n) already baptized, or no?

¶ If

and may thereby receive Benefit, by refreshing their Memories with a Recital of those sacred Engagements, which they themselves formerly made.

VARIOUS READINGS.

- † This Rubrick was added in the last Review.
* Must be ready at the Church-door. 1 B. Edw. VI.
† Last Canticle. 1 B. Edw. VI.
|| And then standing there the Minister shall ask whether the Children be baptized or no. If they answer no; then the Minister shall say thus, O. C. P.

NOTES.

Of the Font. (1) Ready at the Font.] It has been observed before, That in the earliest time of Christianity, Baptisms were performed in Ponds and Rivers and other convenient Places for Water: That, afterwards, the Baptisms were celebrated in the places where the Congregations were held. But after the Empire became Christian, and the Faithful had a free exercise of their Religion, they had publick places for the celebrating their Baptisms erected. These Edifices were called Baptisteries, which at first were only one publick one in each City, adjoining to the great Church thereof. Cyril. Catech. Myst. 1. some of which are to be yet seen in the Cities of Italy, at Pisa, Florence, Bononia, Parma, &c. wherein formerly adult and infants, rich and poor, were promiscuously baptized together. Greg. Naz. Orat. XL. Some of the Latin and Greek Writers speak of a stupendous Baptistry built by Constantine the Great of Porphyry-Stone: the Basin in the middle being of Silver from the middle of which, a Porphyry-Pillar rising up supported a Golden Cup of 50 pound weight, filled always with fragrant perfume: over this stood a holy Lamb of pure Gold, out of whose Mouth the Water was spouted; on the right hand stood the Statue of our Saviour, on the left, another of St. John the Baptist, both of Silver. Dam. in vita Sylv. Theophanis Hist. ab Orb. Cond. in Constant. Afterwards as this part of the World became generally Christian, the Baptism of Adults became less frequent, and therefore the building Baptisteries as distinct Rooms from the Church, with large Cisterns to receive the bodies of full-grown persons began to be left off, and smaller Fountains of the present Fashion grew into use. Gregorius Turonensis relates of Clodoveus King of the Franks, in the VI Century that he put out an Edict, that Fountains should be erected with the Church, upon the left hand of the going into it. De Mir. S. Mart. Lib. II. And the Council of Ilerdo which was held A. D. 524, (as 'tis quoted by Ivo) decreed, *Omnia Presbyter qui fontem lapideum habere nequiverit, vas conveniens ad hoc solummodo baptizandi officium habeat, quod extra Ecclesiam non deportetur.* Every Priest who cannot procure a Font of Stone, let him have a convenient Vessel, which he may use only for the Office of Baptizing, and which may not be carried out of the Church.

They chose to have the Font made of a hard solid Stone, and not of a brittle and spongy one; partly, that it might not be so liable to break, and partly, that it might not suck up the Consecrated Water.

(m) The Priest coming to the Font.] Our Church, in these words, does declare who is the proper and ordinary Minister of Baptism. The Commission to baptize was given to the Apostles and their Successors, and other Persons whom they should appoint for that Office. Hence it was a Maxim in the Primitive Church, that the Bishop had the sole original Right of baptizing vested in him. So Tertullian de Baptismo, cap. 17. *Dandi jus habet summus sacerdos, qui est Episcopus; dehinc Presbyteri & Diaconi, non tamen sine Episcopi autoritate.* The Chief-Priest, who is the Bishop, has the proper right of conferring Baptism, and from him Presbyters and Deacons, but yet not without his Authority. And before him St. Ignatius, in his Epistle to the Smyrneans, writes, *Οὐκ ἔστιν ἑστὶν ἡμεῖς τῷ*

Ἐπισκόπῳ, ἢ πᾶσι βαπτίζειν, &c. Without the leave of the Bishop, it is not lawful so much as to baptize. So St. Jerom, in his Dialogue against the Luciferians, tho' he had not the highest regard to the Episcopal Authority, lets fall these words; *Unde venit, ut, sine Episcopi jussione, neque Presbyter, neque Diaconus jus habet baptizandi.* Hence it comes to pass, that, without the License of the Bishop, neither Presbyter nor Deacon, hath any right to baptize. But these Expressions must be understood only to hold in the Bishop's own Church, where he is usually resident; but as for other Rural Churches, where Presbyters were settled, they did confer Baptism by virtue of their own Office. But as a Presbyter in a Bishop's Cathedral-Church must not administer Baptism in his presence, nor in his absence without Permission from him; so in Rural Congregations, a Deacon must not perform it in the presence of the Presbyter, nor in his Absence, unless he had a License thereunto from the Bishop. But as Vossius, *Tract. de Baptis.* very well observes, those Deacons who were not only ablest to be assistant to the Presbyter, but had likewise a License to preach the Word of God, had also Authority afforded them to baptize. Tho' this was only in the Absence of the Priest, and when some kind of necessity exacted it, as we may learn from Theodoret, *Πρεσβύτερος ὁ παρόντος, καὶ ὁ χρεῖας κατεπευγμένος, ἀναγκάζεται ὁ Διάκονος προσφέρειν τὸ δοκίμιον τὸ βάπτισμα.* The Priest being absent, and necessity requiring it, the Deacon must administer Baptism to him who wants it. Theodoret Qu. I. in Paral. To the same purpose St. Chrysostom; *Ἐάν γινέται ἀνάγκη, καὶ εὐεχθὴ πᾶσι δόξασις, καὶ μέλλῃ τελευτᾶν, ἢ ὅταν τὸν Διάκονον βαπτίσῃ.* If necessity be, and there be a Child unbaptized, who is like to die, it is then lawful for the Deacon to baptize it. Chrys. Hom. 61. Tom. VII. Nay, the case of extraordinary Necessity moved the former Ages to allow a larger Dispensation, even for Lay-Persons to administer Baptism; which was allowed as anciently as Tertullian's Time: *Alioqui etiam Laici jus est baptizandi.* But in cases of necessity Lay-Persons may baptize: Tertul. de Bap. cap. 17. So St. Jerom, *Si necessitas cognita, scimus etiam licere Laicis baptizare.* If necessity compels, we know it is lawful for Lay-Persons to baptize. Hier. Dial. contra Lucif. Which Custom obtain'd in our Church till the Conference at Hampton-Court; when, to satisfy the Scruples which some had raised against it, it was judged fit, by the King and Bishops, that it should be laid aside. But in common Cases our Church has, in this Rubrick, declared who is the ordinary Minister of Baptism, namely, the Priest, liberty being still allowed in extraordinary Cases, or in the Absence of the Priest, (as it was in the Primitive Church) for a Deacon to baptize.

(n) Already Baptized.] The Minister is enjoined, Against Re-baptization. to ask this Question, that he may not unbaptize a Child which has been baptized before, which is contrary both to the Word of God, and to the Usage and Laws of the Church in all Ages; for though several Persons are recorded in Scripture to be baptized, there is no mention of any one that was ever re-baptized, tho' they were to receive the Sacrament of the Lord's-Supper often, 1 Cor. xi. 24, &c. And since Baptism succeeded in the place of Circumcision, the latter being never reiterated in the Jewish Church, so neither ought the former; for since this Sacred Rite is the initiatory one, whereby we are admitted into our Holy Religion, it ought not to be repeated; for since we enter into our Religion but once, to reiterate the Form were only to make Sport with, or at least to pervert the Intent of the Sacred Mystery. And to this probably relate, the one Faith, one Baptism, &c. Eph. iv. 5, and the *ἀπὸ ἑωναντίας*, Heb. vi. 4. is not unlikely to be understood of the same, *It is impossible for them which were once enlightened, i. e. baptized, &c.* But the whole current of Antiquity runs against the Repetition of Baptism: The XLVII. Canon of the Apostles expressly forbids it: *Ἐπισκοπὸς ἢ πρεσβύτερος ἢ καὶ ἄλλοις ἐχόντες βάπτισμα, εἰν ἀναδὲν βαπτισθῶν, καθαρῶς ὡς καὶ ἄνθρωπος, καὶ ὁ τὸν Κυρίου Σάβανον.* If a Bishop or a Presbyter should rebaptize one, who has had a true Baptism before, let him be deposed, as making a Mock of the Cross and Death of Christ. Tertullian declares it as the settled Doctrine of his Time, viz. A. D. *Denno ablui non licet.*

Publick Baptism of Infants.

¶ If they answer, No: Then shall the Priest proceed as followeth.

Dearly beloved, forasmuch as * all men are conceived and born in sin, and that our Saviour Christ saith, || None can enter into the kingdom of God, except he be regenerate and † born anew of water and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to :. *this child* that thing which by nature *he* cannot have, that *he* may be † baptized with water and the holy Ghost, and; received into Christ's holy Church, and be made a lively member of the same.

¶ Then shall the Priest say,

Let us pray.

*† **A**lmighty and everlasting God, who of thy great mercy didst save Noah and his family in the ^a ark from perishing by water, and also didst safely lead the children of Israel thy people †† through the ^b red sea, figuring thereby thy holy baptism; and by the baptism of thy well-beloved Son Jesus Christ, †† in the river Jordan didst sanctifie water to the mystical washing away of sin: We beseech thee for thine infinite mercies that thou wilt mercifully look upon † *this child*; wash *him* and sanctifie *him* with the holy Ghost, that he being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, ** may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. Amen.

Almighty

It is not lawful to be rebaptized. Tert. de Pud. cap. 16. And again, in his Treatise of Baptism, Semel Lavacrum inimus, semel Delicta diluuntur; quia ea iterari non oportet. We once enter the Font, we once have our Sins pardoned; because this ought not to be iterated. To the like purpose St. Austin declares his Opinion; Rebaptizare Catholicum, immanissimum scelus est. To rebaptize one who was baptized with Catholick Baptism, is a most heinous Crime. Ep. 203. But then the ancient Church thought that Hereticks might be rebaptized, upon their readmission into the Church. But this Point occasioned long and sharp Disputes; especially that between St. Cyprian and Pope Stephen. However, it was at last generally agreed among all Catholics, that the grosser Hereticks, such as the Marcionites and Manichees, and others who did not baptize in the Name of the Trinity, as the Photinians, must be rebaptized. Con. Nic. Can. VIII. S. Aug. de Hæres. ad Quodvultd. Hæ. 44.

* Psal. LI. 1. Rom. V. 12, 18. Job XIV. 4, 5.

† Joh. III. 5.

** Matt. III. 7.

VARIOUS READINGS.

|| No Man born in sin can enter, 1 B. Edw. VI.

.. These Children. O. C. P.

‡ Water and the Holy Ghost, not in 1 B. Edw. VI.

That by this Wholesome Laver of Regeneration, whatsoever Sin is in them may be washed clean away. *ib.*

Then let the Priest take one of the Children by the right Hand, the other being brought after him, and coming into the Church, towards the Font, say,

The Lord vouchsafe to receive you into his Holy Household, and keep and govern you always in the same, that you may have eternal Life. Amen. 1 B. Edw. VI.

*† Almighty and everlasting God, which of thy Justice didst destroy by Floods of Water the whole World for Sin, except eight Persons, whom of thy Mercy (at the same time) thou didst save in the Ark: and when thou didst drown in the Red-Sea, wicked King Pharaoh with all his Army, yet (at the same time) thou didst lead thy People, the Children of Israel, safely through the midst thereof, whereby thou didst figure the washing of thy Holy Baptism. And by the Baptism, &c.

†† And so saved them from perishing, and being fervent in Spirit. 1 B. Edw. VI.

†† Didst sanctifie the Flood Jordan, and all other Waters. O. C. P.

‡ These Children, &c. O. C. P. where all the whole Office runs in the plural Number.

** May ever serve thee, and finally attain to everlasting Life,

with all thy holy and chosen People. This grant us, we beseech thee, for Jesus Christ's sake our Lord. Amen.

Here shall the Priest ask what shall be the Name of the Child, and when the Godfathers and Godmothers have told the Name, then shall he make a Cross upon the Child's Forehead, and Breast, saying,

N. Receive the Sign of the Holy Cross, both in thy Forehead and thy Breast, in token that thou shalt not be ashamed to confess thy Faith in Christ Crucified, and manfully to fight under his Banner, against Sin, the World, and the Devil, and to continue his faithful Soldier and Servant unto thy Lives end. Amen.

And this he shall do and say, to as many Children as be present to be baptized, one after another. 1 B. Edw. VI.

NOTES.

^a Ark.] St. Peter alludes to the Deluge, as a Figure or Representation of Baptism. The like figure whereunto even Baptism, doth now save us (not the putting away the filth of the flesh, but the answer of a good Conscience towards God) by the resurrection of Jesus Christ. 1 Pet. iii. 21. Upon which account Tertullian calls the Deluge Baptismus Mundi, The Baptism of the World. Tert. de Bapt. cap. 8. And so the Writer upon the Parables of Scripture, falsely attributed to Athanasius, among the several kinds of Baptism mentioned in Holy Writ, reckons βαπτισμα τῆς γενεᾶς ἡμετέρας εἰς ἐκκλῆσιαν ἀμαρτίας. The Baptism of the World for the destruction of Sin.

^b Red-sea.] Another Type of Baptism St. Paul makes the Passage of the Children of Israel through the Red-Sea to be: And all passed through the sea, and were all Baptized unto Moses in the cloud, and in the sea, 1 Cor. x. 1, 2. Upon which account St. Cyril of Jerusalem speaks; Ἐλευθερία τῶ Ἰσραὴλ ἀπὸ τοῦ Φαραὸς διὰ τὴν θαλάσσης, καὶ ἐλευθερία ἀμαρτιῶν κόσμου διὰ τὴν λουτρίαν ὕδατος ἐν εἰματι τῶ Θεοῦ. The deliverance of Israel from Pharaoh was by the Sea, but the deliverance of the World from Sin was by Baptism in the Word of God. Catech. III.

^γ Ark of Christ's Church.] It was very common among the Ancients, to compare the Church to Noah's Ark; Ecclesia est Arca figurata: The Church is a resemblance of the Ark. Tert. de Bapt. And again, Navicula illa figuram Ecclesie præferebat, quod in mari, id est seculo, fluctibus, i. e. persecutionibus & certationibus, inquietatur id. That Bark shewed forth a figure of the Church, which, in the Sea, that is, in this World, and in the Floods, i. e. in Persecutions and Trials, is disturbed. To the same purpose St. Chrysostom; Καθὰπερ ἡ κιβωτός ἐν μέσῳ τῆς πελάγους διέζωσεν τὰς ἐξου ὄντας, ἔσω καὶ ἡ ἐκκλησία διασώζει τὰς πλανωμένους ἀπαντας. As the Ark in the middle of the Water saved those within it; so the Church saveth all sinful men. Chryl. Hom. 65. Tom VI.

† Psal

Publick Baptism of Infants.

Almighty and immortal God, the † aid of all that need, the helper of all that flee to thee for succour, ∴ the life of them that believe, and * the resurrection of the dead; We call upon thee for *this infant*, that he coming to thy holy baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, ‡ Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *this infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised, by Christ our Lord. *Amen.*

¶ † Then shall the people stand up, and the Priest shall say,

Hear the words of the Gospel, written by St. Mark, in the tenth chapter, at the thirteenth verse.

They brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this brief exhortation upon the words of the Gospel.

Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he will likewise favourably receive *this* present *Infant*, that he will embrace *him* with the arms of his mercy, that he will give

† Psal. X. 16.
∴ Joh. VI. 37.
* Joh. XI. 25.
‡ Mat. VII. 7.

VARIOUS READINGS.

‡ The Priest shall say. O. C. P.

Then let the Priest, looking upon the Children say:

I command thee, unclean Spirit, in the Name of the Father, and of the Son, and of the Holy Ghost, that thou come out and depart from these Infants, whom our Lord Jesus Christ hath vouchsafed to call to his Holy Baptism, and to be made Members of his Body, and of his Holy Congregation; therefore, thou accursed Spirit, remember thy Sentence, remember thy Judgment, remember the day to be at hand, wherein thou shalt burn in fire everlasting, prepared for thee and thy Angels, and presume not hereafter to exercise any Tyranny towards these Infants, whom Christ has bought with his most precious Blood, and by this his Holy Baptism calleth to be his Flock.

Then shall the Minister say,
The Lord be with you.

The People.

And with thy Spirit.

The Minister.

Now now the Gospel written by St. Mark.

First Book Edw. VI.

PARAPHRASE on the GOSPEL.

There was an ancient Custom among the Jews, for Parents to bring their Children before some holy and extraordinary Man to receive his Blessing. In observation of which Custom, our Saviour being in one of the Towns beyond Jordan, and highly renowned there for his Miracles, and excellent Preaching, the Parents of several Children about that Country, brought them to him, that he might lay his Hands upon them, and to give them his Blessing. But his Disciples judging that this was only a fond Impertinence of those who brought them, or came along with them, and tended to give their Master an unnecessary Trouble by diverting him from more proper Business, gave them a Check, and would have kept them at a distance from our Saviour's Person. Which our blessed Lord observing, He was not a little displeased thereat, returning them this Reply: You do not well, my Friends, in driving away these good People, who bring their Children to me, to receive my Blessing; you fancying that God takes no care to confer any Spiritual Benefits upon them. But I must tell you that their Souls are as dear to God as those of full-grown Persons; nay, I must observe to you further, that God's Kingdom in Heaven, the everlasting state of Happiness in the other World, will chiefly be possessed by Persons of the like Innocency and Simplicity with these Children. Nay, besides all this I will assure you, That as for God's Kingdom of Grace, and the Gospel preached by me the Messiah, there shall no one be admitted a Member thereof, but who shall be as free from all Malice and Dissimulation, Guile and Hypocrisy, as these poor Children. And with this, he took them one by one into his Arms, and laying his Hand upon each of their Heads, He, by a short Prayer, recommended them to God's Blessing.

VARI.

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give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore we being thus perswaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing *this Infant* to his holy baptism, let us faithfully and devoutly give thanks unto him, and * say,

Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee : Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

¶ Then shall the Priest speak unto the (o) Godfathers and Godmothers on this wise.

DEarly † beloved, ye have brought *this child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his* sins, to sanctifie *him* with the holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he for his part will most surely keep and perform. Wherefore after this promise made by Christ, *this infant* must also faithfully for *his* part, promise by you that are *his* Sureties (until *he* come of age to take it upon *himself*) that *he* will renounce the devil and all his works, and constantly believe Gods holy word, and obediently keep his commandments.

† I demand therefore,

†† **D**Oft (p) thou in the name of this child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answer.

VARIOUS READINGS.

* And say the Prayer which himself hath taught, and in declaration of our Faith, let us recite also the Articles contained in our Creed.

Here the Minister, with the Godfathers and Godmothers, and People present, shall say,

Our Father which art in Heaven, &c.

And then shall say openly,

I believe in God the Father Almighty, &c.

Then shall he add this Prayer, viz. Almighty, &c.

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† Welbeloved Friends, O. C. P.

‡ Then shall the Priest demand of the Godfathers and Godmothers these Questions following. O. C. P.

†† Dost thou forsake the Devil and all his Works. *O. C. P.*

NOTES.

Of Godfa-
thers.

(o) *Godfathers.*] The Custom of Godfathers and Godmothers seems to have had its Original from a like Practice among the Jews; for 'tis proba-

ble, that the two faithful Witnesses, mentioned *Isaiah viii. 2.* which the Prophet took to him at the naming of his Son, were not of a different Nature. The modern Jews (as *Buxtoif* informs us, *Syn. Jud. cap. 2.*) have always a Sponsor or Susceptor at the Circumcision of the Child. But the use of them in the Christian Church is of so ancient a date, that they are mentioned by some of the most early Writers of our Religion. *Justin Martyr*, or whoever was the Writer of Answers to the Orthodox, mentions them, Ἀγγέλαις καὶ ἑπὶ τῶν ἐκκλησιαστικῶν ἀγαθῶν καὶ ἐξουίᾳ τῶν ἁγίων ἀποστολῶν. Children partake of the Benefits of Baptism by the Faith of their Sureties. Tertullian says, Pro cuiusque persona conditione, ac dispositione, etiam aetate, cunctatio Baptismi utilis est: precipue autem circa parentes. Quid enim necesse est, si non tam necesse sponsores etiam periculo ingeri? qui et ipsi per moralitatem deservire promissiones suas possunt, & proveniunt mala indolis falli. Lib. de Bap. cap. 18. For the Condition, Disposition, and Age

of every Person, the delay of Baptism is more profitable. For what necessity is there that the Sponsors should be exposed to so much hazard? who may either die before they can make their Promise good, or be deceived by the Child's Apostasy or ill Courses. This Passage, tho' it shews Tertullian's Opinion to be against Infant-Baptism, yet it plainly demonstrates, that both Infant-Baptism and Godfathers were used in his Time. St. Cyril of Alexandria says, 'Ο θεογονιστὴς ὑπὲρ αὐτοῦ τὸ Ἀμὲν ἀνασπῶν. The Godfather answers aloud for the Infant, Amen. Cyr. Alex. in XII. Joh. St. Austin speaks of the same when he says, Offeruntur quidem parvuli, ad percipiendam spirituale gratiam, non tam ab iis quorum gestantur manibus, quam ab universâ societate sanctorum atque fidelium. Children are brought to partake of the spiritual Grace, not so much by their Sureties who carry them, as by all the Society of the Saints and the Faithful. Ep. 23. And again, Ubi parvulos ponimus baptizatos, nisi inter fideles? hoc enim iis acquiritur per virtutem sacramenti & offerentium responsionem? Where shall we place the baptized Infants, but among the Faithful? For this Privileged they have acquired, by virtue of the Sacrament, and by their Sureties answering for them, De peccat. mer. Lib. I. cap 33.

But if there were nothing of Antiquity in favour of this Usage of our Church, yet methinks the Benefits thereof, to common Christianity, should skreen it from those furious Assaults which are too frequently made against it; for what an excellent Security is it to the Church, that several Christian Men and Women pass their Word, that the Child shall be instructed in the Christian Faith; that they will take this Duty upon themselves in case the Parents of it chance to die, or be negligent of it?

(p) *Dost thou in the Name of this Child.*] These Questions put to the Sureties, in behalf of the Child have been very much censured by those of the Dissent from the Church; and exposed with an Air of too much Scorn, as a very senseless and ridiculous Institution, to put these Questions to Children, which were formerly only put to persons grown up. But such Persons should be pleas'd to consider, that if all the ancient legal Forms were brought to a rigid Examination, there would a great many hard and improper

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Answer.

I . . renounce them all.

Minister.

Dost thou believe in God the Father Almighty, maker of heaven and earth? And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth on the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholick Church, the Communion of saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer.

All this I stedfastly believe.

Minister.

Wilt thou be baptized in this faith?

Answer.

That is my desire.

¶ Then

per Expressions be found among them, which we could not easily reconcile our Minds to, but only that their Antiquity affords us a venerable agreeableness. Upon this account our Legislature does not think fit, to alter many of the wise Constitutions of their Reverend Forefathers, retaining them with a religious Observation, tho' under some small misuse of the Words; notwithstanding Grammar-Criticks may object some Solecisms therein. Now, if in our Civil Constitution, we think it very laudable to retain some very ancient Usages, which some nice Men may find fault with; I know no reason why the Church should be blamed, for keeping to some ancient Usages, which, in all probability, may be as old as the Apostolical Times. For some of the most ancient Writers of the Church do make mention of the Baptismal Interrogations, not only as a Custom received in their Time, but in that of their Forefathers which was next to that of the Apostles. *Justin Martyr* makes mention of those Interrogatories, as proposed to all Persons who were baptized; *Ὅσοι ἀντιδοῦσι καὶ πιστεύουσιν ἀλλήλοις ταῦτα ἰδὲ αὐτῶν διδασκόμενα καὶ λαμβάνοντες ἔθ, καὶ εἰς τὴν ὕψος δύναμις ὑποτάσσονται* — *ἀποστὰς ἐκ ἡμῶν ἕδα ὕψος ἔθ, &c.* All that believe the Doctrines of our Religion, and promise that they will live accordingly — are brought to the Water and are baptized. *Iust. Marc. Ap. II.* They are mention'd more expressly by the Author of the Apostolical Constitutions; *Ἀπολυσόμεθα πρὸς Σαλαῶν, καὶ πρὸς ἑρρις αὐτῶν, καὶ τῶν πομπῶν αὐτῶν, καὶ τῶν λατρίων αὐτῶν, καὶ τῶν ἀρχαίων αὐτῶν.* I renounce Satan and his Works, and his Pomps, and his Worship, and his Angels. And again, *συντασσόμεθα πρὸς χριστόν, καὶ πρὸς τὴν βασιλείαν αὐτοῦ ἐν εὐαγγελίῳ, &c.* I am join'd myself to Christ, I believe in, and am baptized into one eternal God, &c. *Const. Apost. Lib. VII.* Now when Boniface asked St. *Austin*, why these Questions were asked of Infants, the Holy Father gave this Answer, *Sicut credere respondetur, ita etiam fidelis vocatur: non rem ipsa mente annuendo, sed ipsius rei Sacramentum percipiendo.* When this answered in the Infant's behalf, that I believe, he is esteemed one of the Faithful; not by giving an assent of the mind, but by participation of the Sacrament.

But it must further be considered, that these Questions are not put to the Children themselves, but to their Sureties in their Names: Dost thou, in the Name of this Child, renounce the Devil and all his Works? Dost thou believe in God Almighty, &c.? Wilt thou be baptized in this Faith? For my part, I know not what Interrogations can be more proper. There is not any thing in this Scipulation, but what is agreeable to other stipulative Forms. According to the ancient Roman Laws, the *Adile* was obliged to take an Oath to observe the Laws of Rome, within five Days after his admission to that Office. And we find a President in *Liux*, that *Valerius Flaccus* being elected to that Office, but being hindered from taking the Oath himself, his Brother swore for him; and it was judged, that the Oath was as Obligatory, as if he had sworn himself.

Don't Princes swear to Leagues by their Ambassadors? And don't Orphans make Agreements by their Guardians, which, when they come to Age, they stand obliged to ratify? Now since all Nations, and all Orders of Men make use of Agreements and Stipulations by Proxy; why should it be thought such an unpardonable Fault in our Church, for the Sureties to enter into an Engagement, which is so unspeakably profitable for the Souls of those they are engaged for, in their Names?

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I forsake them all. O. C. P. Then shall the Priest demand of the Child (which shall be first baptized) the Questions following, first naming the Child and saying, N. Dost thou forsake the Devil and all his Works?

Answer.

I forsake them.

Minister.

Dost thou forsake the vain Pomp and Glory of the World, with all the covetous desires of the same?

Answer.

I forsake them.

Minister.

Dost thou forsake the carnal Desires of the Flesh, so that thou wilt not follow, nor be led by them?

Answer.

I forsake them.

Minister.

Dost thou believe in God the Father Almighty, Maker of Heaven and Earth?

Answer.

I believe.

Minister.

Dost thou believe in Jesus Christ, his only begotten Son our Lord, &c.

Answer.

I believe.

Minister.

Dost thou believe in the Holy Ghost, the Holy Catholick Church, the Communion of Saints, Remission of Sins, Resurrection of the Flesh, and everlasting Life after Death?

Answer.

I believe.

Minister.

What is thy desire?

Answer.

Baptism.

Minister.

Wilt thou be baptized?

Answer.

I will.

The Water in the Font shall be changed every Month, once at the least; and afore any Child be baptized in the Water so changed, the Priest shall say at the Font these Prayer's following.

O most merciful God our Saviour Jesus Christ, who hast ordained the Element of Water for the Regeneration of thy Faithful People, upon whom, being baptized in the River Jordan, the Holy Ghost came down in the likeness of a Dove; Send down, we beseech thee, the same thy Holy Spirit, to assist us, and to be present at this our Invocation of thy Holy Name: Sanctify this Fountain of Baptism, thou that art the sanctifier of all things, that by the Power of thy Word all those that shall be baptized therein may be Spiritually Regenerated, and made the Children of everlasting Adoption. Amen.

O mer-

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Minister.
 † **W**ilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer.
 I will.

¶ Then shall the Priest say,

O Merciful God, grant that the (q) old Adam in *this child* may be so buried; that the new man may be raised up in him. *Amen.*

Grant that all carnal affections may die in him, and that all things belonging to the Spirit, may live and grow in him. *Amen.*

Grant that he may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry, may also be indued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

A Almighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the holy Ghost; Regard, we beseech thee, the supplications of thy congregation; * sanctifie (r) this water to the mystical washing away of sin: and grant that *this child* now to be baptized

O merciful God, grant that the old Adam in them that shall be baptized in this Fountain, may be so buried, that the new Man may be raised again. *Amen.*

Grant that all carnal Affections may die in them, and that all things belonging to the Spirit may live and grow in them. *Amen.*

Grant to all them which at this Fountain forsake the Devil and all his Works, that they may have power and strength to have Victory, and to triumph against Him, the World, and the Flesh. *Amen.*

Whosoever shall confess thee, O Lord, recognize him also in thy Kingdom.

Grant that all Sin and Vice may be so extinct, that they never have power to reign in thy Servants. *Amen.*

Grant that whosoever here shall begin to be of thy Flock, may evermore continue in the same. *Amen.*

Grant that all they which for thy sake, in this Life, do deny and forsake themselves, may win and purchase thee, O Lord, who art everlasting Treasure. *Amen.* I B. Edw. VI.

† This Question and Answer were added in the last Review.

* And grant that all thy Servants, which shall be baptized in this Water, may receive the fulness of thy Grace, &c. O.C. P.

NOTES.

Of Exorcising. (q) Grant that the old Adam in this Child.] the Baptized. There was a Custom that obtained in early Ages of the Church, which was to Exorcise the baptized Person, or to cast Satan out of him, who was supposed to have taken possession of his Body, in his unregenerate State. It cannot be denied, but that Possessions by Evil Spirits were very frequent before the spreading of the Gospel, and that the first Christians ejected many of them by the Name of Christ. To these Exorcisms of Energumens, and not of Catechumens (as some have mistaken) St. Cyprian refers, when he says, *O si audire eos & videre velles, quando a nobis adjurantur & torquentur, spiritualibus flagris, & orationis flagellis exire coguntur.* O that you would hear and see these evil Spirits, when they are exorcised and tortured by us, with spiritual Whips and Lashes of Prayer, Cypr. in Lib. ad Demet. And of the same Prudentius, in those excellent Verses:

torquetur Apollo
 Nomine percussus Christi, nec fulmina Verbi
 Ferre potest:
 Intonat Antistes Domini, fuge callide serpens,
 Exue te membris, & spiras solve latentes.
 Has inter voces medius Cylleus ardens
 Ejulat, & motus suspirat Jupiter ignes.

Torments Apollo's Limbs to tear,
 The Thunder of Christ's Name he cannot bear,
 The Priest cries out, Thou crafty Serpent fly,
 This Body quit, thy crooked folds unty.
 Burnt Phœbus yells; and, Coals around him blown,
 Great Jove himself, for Pain, is forc'd to groan.
 Prudent. in Apotheosi contra Jad.

Afterwards they came to be used as an ordinary Rite in the administration of Baptism, to denote, that Persons before they were regenerate by Baptism, are under the Kingdom of Darkness, held by the Power of Sin and the Devil, and to manifest the singular benefit we receive, by being freed from the Dominion of his Kingdom, and by being adopted Children of God, by entering into the Baptismal Covenant. It is of this Baptismal Exorcism that Gregory Nazianzen speaks, *Μὴ διατίθης ἑξορισμὸν δεγανίσαν, ἐδούον & ἑξ ἑαυτοῦ & ἀπὸ τοῦ ἁγίου πνεύματος ἀποστήσας.* Do not despise the Ministry of the Exorcism, for it is a touchstone to try, whether or no one comes with sincerity to Baptism. Greg. Naz. Orat. XL. St. Cyril of Jerusalem speaks of the same, *Τὸς ἐπορισμοὺς δεχόμεθα πρὸς τὴν βαπτίσαν.* Cyr. Hier. in Praef. ad Catech. And again, *Τὸν ἐπορισμὸν δεχόμεθα πρὸς τὴν βαπτίσαν, ὅτι οὐδὲν ἄλλο ἐστιν ὡς ἐνδεῶς δαίμων παραινέει δὲ ἡ σωτηρία, καὶ παραμένει ἡ ἐλπίς & αἰώνιος ζωὴ.* When the Exorcist, by virtue of the Holy Ghost, strikes fear, the Enemy the Devil flies away, but there remains salvation and hope of eternal Life. Nay, this Custom, in the administration of Baptism was so universal in St. Austin's Time, that this Father founds an Argument upon it to confute the Pelagians: *Vellem (says he) aliqui istorum qui contraria sapiunt, mihi baptizandum parvulum afferret. Quid in illo agit Exorcismus meus, si in familia Diaboli non tenetur? I wish that any Pelagian would offer me a child to Baptize. Now what will my Exorcism signify to him if he be not then of the Family of the Devil?* Aust. Lib. I. de Pecc. Mer. cap. 34. And again, *Accusat Ecclesiam toto orbe diffusam, &c. The Pelagians accuse the whole Catholic Church, wherein Infants every-where are for no other Reasons exorcised, but because the Prince of this World may be sent out of them.*

But because, in process of Time, many Superstitions and unwarrantable Practices, mixed with this ancient Rite, especially in the Roman Church, our wise Reformers thought fit to lay it quite aside, and to substitute in lieu of it these short excellent Prayers; wherein the Minister and the Congregations put up their Petitions to Almighty God, that the Child may be delivered from the Power of the Devil, and receive all the Benefits of the Divine Grace and Protection, without that ancient Ceremony attending it.

(r) Sanctify this Water.] By a Passage of St. Cyprian it should seem, that the ancient Christians had a Custom in their Baptism, to have a Consecratory Prayer for the dedicating the Baptismal Water, to the sacred use it was designed for: *Oportet mundari & sanctificari aquam prius a sacerdote, ut possit baptismi suo peccata hominum.*

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baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen.

† Then the Priest shall take the child into his hands, and shall say to the Godfathers and Godmothers.

(f) Name this child.

And then naming it after them (if they shall * certifie him that the child may well endure it) he shall (t) dip it in the water discreetly and warily, saying,

N I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

But

minis qui baptizatur ablueret. The Water ought to be made clean, and sanctified first by the Priest, that it may be made useful by Baptism, to wash away the Sins of Men. Cyr. Ep. 70. But the Roman Church, afterwards, added to this several odd and superstitious Rites; breathing into it, making Crosses over it, quenching in it a Wax-Candle, mixing Chrism in it, and this to be done only upon a certain Day of the Year, and kept afterwards for use. Nay, in every particular Baptism, the Sacerdotale Romanum enjoins, that the Water must be mixed with new Chrism, unless in a case of extraordinary necessity: Et contrarium faciens mortaliter peccat. And he that acts contrary to this sins a deadly sin, Sac. Rom. Tract. I. cap. 2. But our Church has reduced all to primitive Practice, being content only with Prayer, to separate the Water from a vulgar to a sacred use.

VARIOUS READINGS.

† Then the Priest shall take the Child into his hands, and ask the Name: and naming the Child, shall dip it in the Water, so it be discreetly and warily done, saying, N. I baptize thee, &c. O. C. P.

Then shall the Priest take the Child into his hands, and ask the Name: and naming the Child, shall dip it in the Water thrice; first dipping the right side, secondly the left side, the third time dipping the Face toward the Font, so it be discreetly and warily done, saying I baptize thee, &c. 1 B. Edw. VI.

* And if the Child be weak, it shall suffice to pour Water upon it, saying the aforesaid Words, I baptize thee, &c. Then the Godfathers and Godmothers shall take and lay their hands upon the Children, and the Minister shall put upon him his white vesture, commonly called the Chrism; and say,

Take this white Vesture, for a Token of the Innocence which by God's Grace, in this Holy Sacrament of Baptism, is given unto thee; and for a Sign, whereby thou art admonished, so long as thou livest, to give thyself to Innocence of living; that after this transitory Life, thou mayst be partaker of everlasting Life, Amen.

Then shall the Priest anoint the Infant upon the Head, saying, Almighty God, the Father of our Lord Jesus Christ, who hath regenerated thee by Water and the Holy Ghost, and hath given thee remission of all thy Sins: He vouchsafe to anoint thee with the Unction of his Holy Spirit, and bring thee to the Inheritance of everlasting Life, Amen.

When there are many to be baptized, this Order of demanding, baptizing, putting on the Chrism, and anointing, shall be used severally with every Child. Those that be first baptized departing from the Font, and remaining in some convenient place within the Church, until all be baptized. 1 B. Edw. VI.

NOTES.

Of Names

given in Baptism.

(f) Name the Child. There was an ancient Usage in the Church, for the baptized person to have a Name given him upon his receiving that Sacrament. This indeed did not universally obtain as to adult Persons; but when Infants have been baptized it has constantly been observed in the Church, that they should take their Names at their Baptism: The reason whereof was, that whereas Baptism succeeded in the place of Circumcision, at the partaking of which Ceremony the Jews received their Names; it was thought by the first Christians, that they would not do less than this, in honour of this new Rite, which our Saviour had instituted for their use. As to adult Persons they did not more, than some little time before their Baptism, give in their Names, which they would be called by, to the Bishop or Priest, which was generally their old Name, and this, unless a very Heathenish one, was retained; as is plain in the Case of St. Austin, and others, who being baptized when Adults retained their Names: But if the Name was such an one as reflected any dishonour upon the Christian Religion, they took another, viz, that of Peter, Paul, or of some other Holy Person in Scripture. This was called the *Nominis*

Datio, and was enjoined by a Canon of the Church, about the Year 398. Conc. IV. Carth. cap. 85. And by the XXX Canon of the Council of Nice, in the Arabick, Christians are commanded not to give the Gentile Names to their Children in Baptism, but Christian. Our Church has thought fit to retain this ancient Practice of the Church; and therefore has ordered, that the Name should be given to the Child, at the time of its Baptism.

(t) Shall dip it in the Water. I think it can hardly be questioned, but that dipping or plunging into the Water was the more usual practice in the Primitive Times; for the Baptism of John from which the Christian Baptism took its Rise, was performed in a place where there was much Water, John iii. 23. Which is further confirmed by Philip's, and the Eunuch's going into the Water, Acts viii. 38. and also by Allusions in Scripture to Baptism, as when St. Paul speaks of our being buried with Christ in baptism, Rom. vi. 4. and so Col. ii. 12. buried with him in baptism, wherein also ye are risen with him: which are Metaphors clearly taken from the then common use of Baptism, to be plunged over Head and Ears in the Water, and then to be raised up again. Which Custom was retained in the Church for many Centuries. Tertullian speaking of the Baptisms of his Time, about the Year 200, says, *Hominem in aquam dimissum & tinctum esse; the baptized Person was put into the Water, and dipped in it.* Tert. de Bapt. Gregory Nazianzen speaking of the Baptism of his Father, which was about the beginning of the Fourth Century, relates the manner of his going out of the Water after his Baptism, Greg. Naz. in Orat. de laudibus Patris. But, besides infinite Authorities, which might be cited for this Practice, the Form of the ancient Baptisteries, (wherein the *καλυμνίδα*, or the Basin, was made large and deep enough to cover the Bodies of grown Persons, who were plunged into it) is sufficient Evidence thereof. And moreover, the bare dipping under Water, there was a Custom which obtained during the very first Ages of Christianity, which was the Trine Immersion, or dipping three times under Water, once at the Name of God the Father, the second time at the Name of God the Son, and the third time when the Holy Ghost was named. This is mentioned by Tertullian in his Book de Corona: *Dehinc ter mergimur; after this we are dipped three times under Water.* This he speaks of again in his Book against Praxeas: *Ter ad singula nomina, in personas singulas tingimur. We are three times dipped in Water, for every person in the Trinity, once at the naming each of them.* Tert. adv. Prax. cap. 26. But this Custom is most particularly described by the Author of the Book of the Sacraments, commonly attributed to St. Ambrose: *Interrogatus, &c. You are asked the Question, Whether you believe in God the Father Almighty? and you answer, I believe; and with that you are dipped in the Water. Again, you are asked, Do you believe in our Lord Jesus Christ? and you answer, I believe; and are dipped again. Then you are asked, Do you believe in the Holy Ghost? and you are dipped a third time.* This St. Jerom will have to be an Apostolical Tradition: *Multa per qua traditionem in Ecclesiis observantur, auctoritatem sibi scripta legis usurparunt, velut in Lavacro ter mergitari. There are many things, which by tradition being observed in the Church, have gained to themselves the authority of a written Law, as to be plunged into the Water three times in Baptism.* Hier. Dial. contr. Lucif.

But, however, about the latter end of the Sixth Century, the Trine Immersion began to be left off in Spain, because the *Avians* used it. And this was approved by Gregory the Great, in one of his Epistles; for he says, *That there is not less Mystery in one Immersion than in three; for one Immersion is rightly used to signify the Oneness of the Deity, as the Trine Immersion is to signify the Three Persons.* And this Opinion of Gregory was afterwards affirmed by the Fourth Council of Toledo, which was held A. D. 633. The single dipping being now settled in Spain, the Trine Immersion lost Ground in other Places, tho' it was a great while after faintly used; for we find some Traces of it in the Eighth Century, when Alcuin wrote, who mentions it, *Tit. de Bapt. Dom.*; and in the Time when the *Ordo Romanus* was compiled. But I cannot find that the Trine Immersion was used in our Nation, since there is nothing in the Provincial Constitutions, nor in those of Orho and

Ottobon

Publick Baptism of Infants.

¶ But if they certifie, that the child is weak, it shall (u) suffice to pour water upon it, saying the foresaid words,

N I baptize thee (w) in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ Then the Priest shall say,

WE receive this child into the congregation of Christs flock, and do sign him with the (x) sign of the cross, in token that hereafter he shall not be ashamed to confesse the faith of Christ crucified, and * manfully to fight under his banner, against sin, the world, and the devil, and to continue Christs faithful soldier and servant unto his lives end. Amen.

† Here the Priest shall make a cross upon the childs forehead.

¶ * Then

* Shoutly to resist. Sc. Lit.

Ottobon concerning it. Indeed Lyndwood says, *Licet Immersio possit esse una, probabilior tamen est Consuetudo que ter immergit*, Tit. de Bapt. verb. vas illud. But this I take only to be a Point of Superconformity, and a good liking of an ancient Usage, set down in the Ritual Books; and not a declaration of the practice of the Church, which he lived in.

Of Asperion. (u) It shall suffice to pour water upon it. Altho dipping or plunging into the Water were the more ancient practice, and more universal in the primitive Times; yet sprinkling, or pouring Water on the Head of the baptized person was of great Antiquity in the Church likewise. It had its beginning in the cases of Clinicks or sick Persons chiefly, who could not come to the publick Baptistry, nor would the weakness of their Constitution admit of their being dipped all over in the Water; and therefore the sprinkling, or pouring a small quantity of Water upon their Face or Head, was judged sufficient for their due undergoing the Sacrament of Baptism. Indeed there were some Persons in former times, who were of opinion, that this way of administering Baptism was not valid, in case the Infirm person recovered, but that he was to be baptized again by way of Immersion. But St. Cyprian in his LXXVI Epistle to Magnus, defends the Legitimacy of this way of administering Baptism in such case of Necessity, and that it ought not to be reiterated. In the Fourth and Fifth Century Asperion was more common: for St. Austin speaks of it as an ordinary way of Baptizing in his Time, *post Confessionem aspergitur aqua vel intingitur*, de Eccl. Dogm. cap. 74. If St. Austin were the Author of that Book: However it was ancient. *Walafridus Strabo* wrote in the IX Century: And he says, *Notandum, non solum mergendo, sed etiam desuper fundendo multos baptizatos fuisse, & adhuc posse baptizari*. We must take notice that many were formerly baptized, and may be so now, not only by dipping, but also by pouring water upon them. De Off. Eccl. cap. de Bapt. So that after the Heathen Nations were converted to Christianity, and by that means the Baptisms of Adults were less frequent, the tenderness of Childrens Bodies, especially in the colder Countries, not enduring to be dipped into the Water, the use of sprinkling generally succeeded in the Church, in stead of that of dipping. And, indeed, during the more early Ages of the Church, when Adults were frequently baptized, there were some particular Cases, when Asperion was used in lieu of Immersion. As in the case of the Bashtfulness of some young Women, who could not endure to appear naked before a Presbyter; which St. Chrysostom takes notice of in his Letter to Innocent III. Our Church, with great moderation, does not totally lay aside Immersion, if the strength of the Child will bear it, as indeed it seldom will without danger in our cold Country; otherwise she admits only Asperion, rather than occasion any injury to the Body of a Tender Babe; wisely considering that in the eye of God, Mercy is better than sacrifice.

(w) In the Name of the Father. As this Form of Baptism was given us by our blessed Lord, so the Catholick Church has in all Ages been very careful, not to vary in the least from it. And therefore would never allow Baptisms, which were performed by any other form of words. *Tertullian* says, *Lex tingendi imposita est & forma prescripta; Docete nationes, tingentes eos in nomine Patris & Filii & Spiritus Sancti*: We have a prescribed Law and set Form of Baptizing, Go teach all nations, Baptizing them, In the name of the Father and of the Son, and of the Holy Ghost. *Tertul. de Bapt. Cap. 13.* *Justin Martyr*, when he describes the Christian Baptism, says, *Εὐνομασίη τῷ Πατρὶ τῶν ὁλῶν, καὶ υἱῷ αὐτοῦ Θεῷ, καὶ τῷ ἁγίῳ ἡμῶν Χριστῷ Ἰησοῦ, καὶ πνεύματι αὐτοῦ, τὸ ἐν ὕδατι τὸτε λέγουσιν ποιεῖνται*. The Christians are baptized in the Name of God the Creator and Lord of all things, of our Saviour Jesus Christ, and the Holy Ghost. Not that the holy Martyr means, that this was just the Form which

the Christians used, but only he paraphrases on part of it, for the information of the Heathens. However this is clear from the words, that the Christians of his Time were careful to baptize, in the name of every one of the persons of the ever-blessed Trinity distinctly. Therefore the Orthodox very deservedly found fault with the Arian Form, as it is set down in St. Jerom, *Contr. Lucif. Ego baptizo te in solo vero Deo, in Jesu Christo servatore & Creatura, & in Spiritu Sancto utriusque servo*. I baptize thee in the name of the one true God, in Jesus Christ the Saviour and a Creature, and in the Holy Ghost the servant of both. The Form of the Eunomians was much the same, as it is set down by Epiphanius, *Hæres. 76.* I baptize thee in the Name of the uncreated God, and in the Name of the created Son, and the sanctifying Holy Ghost, created by the created Son. The Greek Church in latter times run into a Form which, tho' it was not Heretical as the former was, yet it gave great offence to the Latin Church. For they pronounced the Form passively in the third person. If the person to be baptized was a Male they said, *καρτισθεὶς ὁ δὲ Θεός, &c.* if it was a Female, *καρτισθεὶς ἡ δὲ Θεὸς ὁ Θεός, &c.* The Servant of God is baptized in the Name, &c. The handmaid of God is baptized in the Name, &c. Our Church has enjoined the Form in the first person, both as being more ancient; and less liable to exception. And that this Form of baptizing in the first person was used in the English Church, even before the Reformation, may be seen in an Article of the Constitutions under Arch. Peckam in the Council at Lambeth 1281. *Dicatur autem sic taliter baptizantibus: Ioh christine the in the Name of pe fadere, &c.* Conc. Lamb. Cap. de Baptism.

(x) Here the Priest shall make a Cross. This Of the Cross Ceremony, which our Church has thought fit to retain, has met with more exclamations from her Adversaries, than any other ancient Usage which in her Rubricks she has enjoined. In this we are arraigned, not only of being guilty of Popish Superstition; but for profanely instituting a new Sacrament. But it must be observed, First, That this Ceremony was used in Baptism, before the Church was infected with the Romish Errors. For *Tertullian* mentions it as used in his time. *Ad omnem progressum atque promotum, ad omnem aditum & exitum, ad vestitum & calciatum, ad Lavacra, ad mensas, &c. frontem Crucis signaculo terimus*. At every Step or Motion we make, at every going out or coming in, when we cloath ourselves, or put on our Shoes, at the Fonts, at our Tables, &c. we mark our forehead with the sign of the Cross. *Tert. de Coronâ.* So again, *Caro abluitur ut anima emundetur, Caro ungitur ut Anima consecratur, Caro Signatur ut Anima muniatur*. The Body is washed that the Soul may be cleansed; the Body is anointed that the Soul may be consecrated; the Body is signed, that the Soul may be strengthened. *Tert. de Ref. Carn.* St. Cyprian writes, that *Signo Domini omnes signantur*. All Christians are signed by the sign of the Lord. *Cypr. ad Jud.* *Lactantius* says, *Christus immolatus saluti est omnibus, qui signum sanguinis i. e. Crucis quâ sanguinem fudit, sua in fronte conscripserunt*. Christ being sacrificed wrought Salvation for all those who carry the sign of his Blood, i. e. of the Cross on which he shed his Blood, in their foreheads. *Lañ. Lib. 4. de ver. sap.* *Prudentius* refers to this, in these Verses;

*Hujus adoratis altaribus, & cruce fronti
Inscriptâ, cecinerunt Tuba* ——— *Prud. Lib. II. cont. Sym.*

*The Altars being ador'd, and on his Front
A Cross inscrib'd, the Trumpets sound* ———

So *Paulinus*, another ancient Christian Poet, in the following Verses.

*Transit ad sacram constanti pectore legem,
Signavitque crucis sanctam munimine frontem.*

Paulin. de Martinâ Afr. Chri.

Publick Baptism of Infants

* Then shall the Priest say,

Seeing now, dearly beloved brethren, (y) that *this child* is regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *this child* may lead the rest of *his* life according to this beginning.

Then

With constant Breast turn'd to the sacred Law,
Signing his Brow with Crosses holy guard.

St. Basil informs us, *Τὸ πρῶτον τὸ σφραγίσαι, ὡς τὸ ὄνομα τὸ ἀγαθὸν ἡμῶν Ἰησοῦ Χριστοῦ ἡκικώτατος, καὶ ἀποκαταστάσει.* That those who believe in the Name of Christ, are signed with the Sign of the Cross. *Eas. de Spir. Sancti. Cap. 27.* St. Chrysostom makes it the Glory of us Christians; that we, πάντες ὁμι μετὰ πνεύματος ὁρίσμεθα; all carry in our foreheads the Cross of Christ. *Chryl. in Psal. cx.* St. Austin speaks to one to be baptized, *Passionis & Crucis signo in fronte hodie signandus es, omnesque Christiani signantur.* You are to be signed to day with the sign of the Cross, as all Christians are signed with. And again, *Ut Demones quibus Crux Christi inuisa est, a tentando cessarent, & hoc quasi charactere, alligarentur, propterea imprimerebant Catechumeno signaculum Crucis.* As the Devils who hate the Cross of Christ, do cease from temptation, and are bound up by this Rite; for this Reason the Church signs Catechumens with the sign of the Cross, *Aug. de Catech. Rudibus cap. 20.* Now I cannot see any Reason why a venerable and ancient Rite should be laid aside, only because some persons among us are pleased to find fault with it; when at the same time, most of our established Communion set the highest value upon it, as a very commendable and ancient Rite. And should the Church out of complacence to the Objectors, abrogate this Ceremony; 'tis much to be doubted whether they would for that Concession reconcile themselves to our Church; but perhaps at the same time it would put some others under a temptation of judging our Baptism without it invalid, and some persons choose to have their Children rather baptized by Popish Priests, than to go without. For Parker in his Latin Treatise of the Cross, said this was the case of some stiff Conformists, in Queen Elizabeth's and King James the First's Time, when some Puritan Ministers of Parishes refused to baptize with the sign of the Cross. I don't say this to excuse such a practice; but however from hence we may gather, that 'tis no ways expedient to lay aside an ancient Ceremony, the abolition of which would bring no body into the Church, and perhaps would drive away several from it. All the Superstitious Uses of the Cross, retained among the Papists, are abrogated by our Reformers. We do not cross our selves; as they do at every little apprehension of danger; we don't, as they do, adore it and burn incense to it; we do not carry it about the street, making people to kneel down before it; we only make a sign of it in the Administration of Baptism. And methinks we could not do less than this, unless we would lay aside all honourable regards to our Saviour's sufferings, out of Complaisance to Heathens and Mahometans. As to our instituting a new Sacrament in enjoying this Rite, I think our Adversaries are hardly serious when they talk it. They know well enough, that we as well as they allow nothing to be a Sacrament but what is instituted by Christ himself. If there be here any external sign of a Sacrament, where is the invisible Grace which we attribute to it? Did ever any one of us make it a Means, either of Grace or Salvation? We retain it only, as an Initiatory Ceremony, of Receiving a new Member into the Church. And we cannot see, that there is more superstition in this, than when the Independents receive any one new Member into their Congregation, by holding up of the Hand. Why should it be esteemed more Popish and Idolatrous, to admit one into our Church Membership, by one Finger moved in a Cross, than by holding five Fingers upright? All Societies have some particular Ceremonial Usages in admitting new Members into their Body, which yet no one blames them for: and methinks we have the least reason to be faulted, for making use of a Ceremony, which not only pays such an honourable Regard to our blessed Lord, but has been used for so many Ages in the Christian Church.

VARIOUS READINGS.

* This Exhortation, with the Lord's Prayer, and Thanksgiving following, are not in the first Book of Edw. VI.

NOTES.

(y) That *this child* is regenerate. There have been some very unreasonable Exceptions taken against this Expression; as if all Persons who are baptized were truly Regenerate, whereas several of them prove afterwards very wicked. But this Objection is

grounded upon a modern Notion of the Word *Regeneration*, which neither the ancient Fathers of the Church, nor the Compilers of our Liturgy knew any thing of. Indeed some Writers of the last Century run into this newfangled Phrase, to denote Conversion, or a returning from a lapsed State, after a notorious violation of the Baptismal Covenant, to an habitual state of Holiness. But no ancient Writer, that I know of, ever expressed this by the Word *Regeneration*. *Regeneration*, as often as 'tis used in the Scripture Books, signifies the Baptismal *Regeneration*. There is but one Word which answers to this in the New-Testament, and that is *παιγγενεσία*; and that *παιγγενεσία* refers to Baptism, is plain, by having the Word *λυτερον* joined with it: According to his Mercy hath saved us, *διὰ λυτερον παιγγενεσίας*; by the washing of *Regeneration*, *Tit. iii. 5.* Our Saviour indeed made use of the like Expression, before the Apostle, to Nicodemus, *Except a Man, γενωθῇ ἀνωθεν, be born again he cannot see the kingdom of God. Joh. iii. 3.* But what he means by being born again he explains, ver. 5. by directing it positively to Baptism, *Except a Man be born of Water and of the Spirit, he cannot enter into the kingdom of God.* *Regeneration*, in the Language of the Fathers, constantly signifies the participation of the Sacrament of Baptism. The Greeks have variety of Words to express *Regeneration* by, not only *ἀναγέννησις*, which is an exact Translation of it, but *ἀναγιγνισμός*, *Renovation*; *ἀναγέννησις*, *Recreation*; *ἀναγέννησις*, *Renewing*; *ἀναγέννησις*, *Resurrection*; *μεταβολή*, the Change; *μεταποίησις*, the Refitting; *παιγγενεσία*, the being born again; *παλιντομία*, the begesting again: All which Expressions are used of Baptism, and seldom or never of the Rise after a Lapse. The Language of the Latin Fathers is the same. The Latin Translator of Irenæus, which undoubtedly is very ancient, expresses the Greek, *ἀναγέννησις*, by *Regeneratio*: *Baptismatis ejus qua est in Deum Regeneratio.* Baptism, which is a *Regeneration* unto God. *Iren. adv. Hæc. Lib. I. cap. 18.* and so likewise calls the *ἀναγεννημένοι*, the baptized *Regenerati*; the *Regenerate*, *ib.* St. Ambrose, speaking of Baptism, expresses himself thus, *Per lavacrum enim renovamur, per quod renascimur.* By Baptism we are renewed, by which also we are born again, *Ambr. de Pén. Lib. II. cap. 1.* St. Austin, besides innumerable other Passages, within the compass of a few Lines, has several Expressions all to this purpose. He calls Baptism *Regeneratio spiritualis*, the spiritual *Regeneration*. He says the baptized Person, *Renascitur quia regeneratur*, is born again, because he is regenerated: and lastly, calls Baptism, *Sacramentum regenerationis*, *Aug. cont. Jul. Lib. VI.* And in another place he moves a Question, whether the Baptism of the Schismatical Donatists does confer *Regeneration* or no, *Aug. cont. Donat. Lib. I.* but never doubted whether that of the Catholics did so. But when any of the Ancients have occasion to express a Returning to God after a state of sin; the Greeks use the word *μεταίθεσις*, *μετανοία*, &c. The Latins, *Penitentia*, *Conversio*. The Language of the Schools is exactly that of the Latin Fathers in this point; they make the effect of Baptism to be *Generatio ad vitam spiritualem*, viz. a *Regeneration*, or a *Generation* to a *Spiritual Life*. *Aquin. Sum. III. qu. 69.* But the turning to God after a Course of sin they call either *Penitentia*, *Penitence*; or *Conversio ad Deum*. *Aquin. Sum. I. q. 62. art. 2, 3. ib. art. 4. 1.* The most eminent Divines of the Reformation use these words in the ancient sense. *Peter Martyr* uses *Regeneratio* for Baptism. *Loc. Com. Clas. IV. cap. 8. ib. c. 9.* and calls the turning to God, after a State of Sin, *Conversio & Mutatio hominis*. *Loc. Com. Clas. I. cap. 15. Id. Clas. II. cap. 2.* Mr. Calvin, where he designs to speak with exactness, uses *Regeneration* for the Baptismal Renovation, as in his *Catechism*, *cap. de Sacramentis*; tho' sometimes he uses it to signify Conversion, as in his Book *Hic est Regenerationis Ordo*, &c. but this is but seldom, he generally, with the ancient Latin Writers, expressing this by *Conversio*. When the Quinquarticular Controversy came afoot, a new long Treatise were written about the Methods of Converting Grace, the Divines who managed them, being willing sometimes to vary their Expressions, to make these Discourses, dry enough in themselves, thereby something more pleasant, began to use *Regeneratio* as a synonymous Word, with *Conversio*. But in the Synod of Dort itself, tho' in some of the particular Declarations of the Divines of the several Countries, *Regeneratio* and *Conversio* are used reciprocally, *Act. Syn. Dor. p. 178. 194.* yet in the Synodical Resolution the Word *Conversio* is always used. In the Sermons and Books written about the beginning of the late Civil Wars, *Regeneration* for Repentance or Conversion became a very fashionable Word; but sometimes oddly expressing it by *Regeneration-Work*, &c. they made sport for vain People. However, by frequent use, the Word has come

Publick Baptism of Infants.

¶ *Then shall be said, all kneeling,*

O Ur Father which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

¶ *Then shall the Priest say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this infant* with thy holy Spirit, * to receive him for thine own child by adoption, and to † incorporate him into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of sin, and that as *he* is made partaker of the death of thy Son, *he* may also be partaker of his resurrection; so that finally with the residue of thy holy Church, *he* may be an inheritor of thine everlasting kingdom, through Christ our Lord. *Amen.*

¶ *Then all standing up, the Priest shall say to the Godfathers and Godmothers this exhortation following.*

FOrasmuch as *this child* hath promised by you *his* sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your parts and duties to see that *this infant* be taught, so soon as he shall be able to learn, what a solemn vow, promise and profession *he* hath here made by you. And that *he* may know these things the better, ye shall call upon him to hear Sermons, and chiefly ye shall provide that *he* may learn the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his souls health; and that *this child* may be vertuously brought up to lead a godly and a Christian life; remembering always that Baptism doth represent unto us our profession, which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us; so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godliness of living.

¶ *|| Then shall he add and say,*

YE are to take care that *this child* be brought to the Bishop to be confirmed by him, so soon as *he* can say the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and be further instructed in the Church-Catechism set forth for that purpose.

IT is certain that by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.

TO take away all scruple concerning the use of the sign of the Cross in Baptism; the true Explication thereof, and the just reasons for the retaining of it may be seen in the xxxth Canon, first published in the year MDCIV.

T H E

come to obtain among grave and judicious Writers, tho' the use of it was so very modern; insomuch that some Divines, who had had their Education since the Quinquarticular Controversy, and were concerned in the Review of the Liturgy, at the Restauration, pretended to find fault with the Common-Prayer-Book for using the Word *Regeneration*, in the ancient sense which it had kept for sixteen hundred Years, in opposition to theirs which was hardly sixty Years old. And this is sufficient to justify the Common-Prayer-Book Expression, and, I hope, to silence all Objections upon this Head.

V A R I O U S R E A D I N G S.

¶ *The Minister shall command that the Children shall be brought to the Bishop to be confirmed of him, so soon as they can say in the vulgar Tongue, the Articles of their Faith, the Lord's Prayer, and the Ten Commandments, and be further instructed in the Catechism, set*

forth for that purpose, accordingly as it is there expressed, O. C. P. The Minister shall command the Christoms to be brought to the Church, and delivered to the Priest after the accustomed manner, at the Purification of the Mother of every Child. And that the Children be brought to the Bishop to be, &c. And so let the Congregation depart in the Name of the Lord.

Note, That if the number of the Children to be baptized, and the multitude of the People present be so great, that they cannot conveniently stand at the Church Door, then let them stand within the Church, in some convenient place nigh unto the Church Door, and there all things be said and done, appointed to be said and done at the Church Door.
1 B. Edw. VI.

† Joh. III. 5.

* Rom. VIII. 15. Gal. IV. 5. Eph. I. 5.

‡ Eph. II. 15.

F A R T

THE MINISTRATION OF Private Baptism of Children IN HOUSES.

† **T**He Curates of every Parish shall often admonish the people, that they defer not the Baptism of their children longer than the first or second Sunday next after their birth, or other holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate.

¶ And also they shall warn them, that without like great cause and necessity* they procure not their children to be baptized at home in their houses. But when need shall compel them so to do, ∴ then Baptism shall be administered on this fashion.

¶ First let the Minister of the Parish (or in his absence, any other lawful Minister that can be procured) with them that are present call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Publick Baptism, as the time and present exigence will suffer. And then, the child being named by some one that is present, the Minister shall pour water upon it, saying these words;

N I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ Then all kneeling down, the Minister shall give thanks unto God, and say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy holy Spirit; to receive him for thine own child by adoption, and to incorporate him into thy holy Church. And we humbly beseech thee to grant, that as he is now made partaker of the death of thy Son, so he may be also of his resurrection: And that finally with the residue of thy Saints he may inherit thine everlasting kingdom, through the same thy Son Jesus Christ our Lord. Amen.

¶ And

VARIOUS READINGS.

† The Pastor, and Curates shall often admonish the people, that they defer not the Baptism of infants any longer than the Sunday or other holy day next after the child be born, unless upon a great and reasonable cause declared to the Curate, and by him approved.

And also they shall warn them, that without great cause and necessity, they procure not their children to be baptized at home in their houses. And when great need shall so compel them so to do, then Baptism shall be administered on this fashion.

First let the lawful Minister and them that be present call upon God for his grace, and say the Lord's prayer, if the time will suffer. And then the child being named by some one that is present, the said lawful Minister shall dip it in water, or pour water upon it, saying these words.

N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

The words within the Crochets added by R. James.

And let them not doubt, but that the child so baptized, is lawfully and sufficiently baptized, and ought not to be baptized again. But yet nevertheless, if the Child which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Priest or Minister of the same parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism by him privately before used. Or if this Child were baptized by

another lawful Minister, that then the Minister of the parish, where the child was born or christened, shall examine and try, whether the Child be lawfully baptized or no, in which case if those that bring any Child to the Church, do answer that the same child is already baptized, then shall the Minister examine them further, saying,

By whom was the Child baptized? &c. O. C. P.

Let them that be present call upon God for his Grace, and say the Lord's Prayer, if the time will suffer. And then one of them shall name the Child and dip him in the Water, or pour the Water upon him, saying these words. I baptize, &c. 1 B. Ed. VI.

To the intent the Priest may examine and try, whether the Child be lawfully baptized or no; and if those that bring any Child to the Church, &c.

By whom was the Child baptized?

Who was present when the Child was baptized?

Whether they called upon God for Grace and Succour in that necessity?

With what thing, or what matter did they baptize the Child?

With what words the Child was baptized?

Whether they think the Child to be lawfully and perfectly baptized? 1 and 2 B. Ed. VI.

* Baptize not their Children. 1 B. Edw. VI.

∴ That then they administer. 1 B. Edw. VI.

PRIVATE BAPTISM.

¶ And let them not doubt, but that the child so baptized is lawfully and sufficiently baptized, and ought not to be baptized * again. Yet nevertheless, if the child which is after this sort Baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Minister of the same Parish did himself Baptize that child, the Congregation may be certified of the true form of Baptism, by him privately before used. In which case he shall say thus,

I Certifie you, that according to the due and prescribed order of the Church, at such a time, and at such a place, before divers witnesses, I baptized this child.

¶ **B**Ut if the child were baptized by any other lawful Minister; then the Minister of the Parish where the child was born or christened, shall examine and try whether the child be lawfully baptized, or no. In which case, if those that bring any child to the Church, do answer that the same child is already baptized, then shall the Minister examine them further, saying,

BY whom was this child baptized?

Who was present when this child was baptized?

Because some things essential to this sacrament may happen to be omitted through fear or haste, in such times of extremity; therefore I demand further of you,

With what matter was this child baptized?

With what words was this child baptized?

¶ And if the Minister shall find by the answers of such as bring the child, that all things were done as they ought to be; then shall not he christen the child again, but shall receive him as one of the flock of true Christian people, saying thus,

I Certifie you, that in this case all is well done, and according unto due order, concerning the baptizing of this child; who being born in original sin, and in the wrath of God, is now by the laver of Regeneration in baptism received into the number of the children of God, and heirs of everlasting life: For our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

The Gospel. S. Mark X. 13.

They brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ After

* Again in the Church. 1B. Edw. VI.

PARAPHRASE on the GOSPEL.

There was an ancient Custom among the Jews, for Parents to bring their Children before any extraordinary holy Man to receive his Blessing. In observation of which Custom, our Saviour being in one of the Towns beyond Jordan, and highly renowned there for his Miracles, and excellent Preaching, the Parents and Nurses of several Children about that Country, brought them to him, that he might lay his Hands upon them, and give them his Blessing. But his Disciples judging that this was only a fond Impertinence of those who brought them, or came along with them, and tended to give their Master an unnecessary Trouble, by diverting him from more proper Business, gave them a Check, and would have kept them at a distance from our Saviour's Person. Which our blessed Lord observing, He was not a little displeased

threat, returning them this Reply: You do not well, my Friends in driving away these good People, who bring their Children to me, to receive my blessing; you fancying that God takes no care to confer any Spiritual Benefits upon them: But I must tell you, that their Souls are as dear to God as those of full-grown Persons; nay, I must observe to you further, that God's Kingdom in Heaven, the everlasting state of Happiness in the other World, will chiefly be possessed by Persons of the like Innocency and Simplicity with these Children. Nay, besides all this, I assure you, That as for God's Kingdom of Grace, and the Gospel preached by me, the Messiah, there shall no one be admitted a Member thereof, but who shall be as free from all Malice and Dissimulation, Guile and Hypocrisy, as these poor Children. And with this, he took them one by one into his Arms, and laying his Hand upon each of their Heads, He, by a short Prayer, recommended them to God's Blessing.

VARI.

P R I V A T E B A P T I S M.

¶ *After the Gospel is read, the Minister shall make this brief Exhortation upon the words of the Gospel.*

* **B**eloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received *this* present *Infant*, that he hath embraced *him* with the arms of his mercy, and † (as he hath promised in his holy word) † will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ towards this infant, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us.

Our Father which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Almighty ¶ and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that *he* being born again, and being made *an heir* of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promise, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ *Then shall the *† Priest demand the Name of the child, which being by the Godfathers and Godmothers pronounced, the Minister shall say,*

Dost thou in the name of this child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow †† nor be led by them?

Answer.

I renounce them all.

Minister.

Dost thou believe in God the Father Almighty, maker of heaven and earth? And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholick Church, the Communion of saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer.

All this I stedfastly believe.

Minister.

Answer. I forsake them.

Dost thou forsake the vain Pomp and Glory of the World, with all the covetous Desires of the same? *1 B. Edw. VI.*

†† Not to follow nor be led by them. *O. C. P.*

Minister. Dost thou forsake the carnal desires of the Flesh, so that thou wilt not follow nor be led by them?

Answer. I forsake them. *1 B. Edw. VI.*

V A R I O U S R E A D I N G S.

* Beloved. *O. C. P.*

† These Words added in the last Review.

‡ Hath given. *O. C. P.*

¶ This Prayer is after the Interrogatories in *O. C. P.*

*† Then they shall say the Creed, and then the Priest shall demand.

1 B. Ed. VI. Dost thou forsake the Devil and all his Works?

V A R I.

PRIVATE BAPTISM.

Minister.

Wilt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answer.

I will.

¶ *Then the Priest shall say,*

WE receive this child into the congregation of Christs flock, † and do sign him with the sign of the cross in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christs faithful soldier and servant unto his lives end. *Amen.*

† *The Priest shall make a cross upon the childs forehead.*

¶ *Then shall the Priest say,*
Seeing now, dearly beloved brethren, that this child is by Baptism regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that he may lead the rest of his life according to this beginning.

¶ *Then shall the Priest say,*
We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy holy Spirit, * to receive him for thine own child by adoption, and to † incorporate him into thy holy Church. And humbly we beseech thee to grant, that he being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of sin, and that as he is made partaker of the death of thy Son, he may also be partaker of his resurrection; so that finally with the residue of thy holy Church, he may be an inheritor of thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *Then all standing up, the Minister shall make this exhortation to the Godfathers and Godmothers,*

Forasmuch as this child hath promised by you his sureties to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your parts and duties to see that this infant be taught, so soon as he shall be able to learn, what a solemn vow, promise and profession he hath made by you. And that he may know these things the better, ye shall call upon him to hear Sermons, and chiefly ye shall provide that he may learn the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his souls health; and that this child may be vertuously brought up to lead a godly and a Christian life; remembring always that Baptism doth represent unto us our profession, which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us; so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godliness of living**.

But if they which bring the infant to the Church do make such uncertain answers to the †† Priests questions, as that it cannot appear that the child was baptized with water, in the Name of the Father, and of the Son, and of the holy Ghost (which are essential parts of Baptism) †† then let the Priest baptize it in the form before appointed for Publick Baptism of infants; saving that of the dipping of the child in the Font, he shall use this form of words,

If thou art not already baptized, N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. *Amen.*

¶ *This added in the last Review.*

¶ *Then shall the Priest put the white Vesture commonly called the Chrysom, upon the Child, saying,*

Take this white Vesture, for a Token of the Innocency which by Gods Grace in the Holy Sacrament of Baptism is given unto thee; and for a Sign whereby thou art admonished so long as thou dost live, to give thy self to innocency of living, that after this transitory Life, thou mayst be partaker of Life everlasting. *Amen.*

1 B. Edw. VI.

** *And so forth as in publick Baptism.*

†† *Presbyters. Sc. Lit.*

‡‡ *Then let the Presbyter baptize it in form abovescriben, concerning publick Baptism, saving that at the dipping of the Child in the Font, &c. Sc. Lit.*

† Joh. iii. 5. * Rom. viii. 15. Gal. iv. 5. Eph. i. v. ‡ Eph. ii. 19.

G 88

T H E

THE MINISTRATION OF BAPTISM

To such as are of **RIPER YEARS**, and able
to answer for themselves.

WHen any such persons as are of riper years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons; that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian Religion; and that they may be exhorted to prepare themselves with prayers and fasting for the receiving of this holy Sacrament.

¶ And if they shall be found fit, then the Godfathers and Godmothers (the people being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font immediately after the second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.

¶ And standing there, the Priest shall ask whether any of the persons here presented be baptized or no: If they shall answer, No: then shall the Priest say thus,

Dearly beloved, forasmuch as * all men are conceived and born in sin, (and that which is born of the flesh is flesh,) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and † born anew of water and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to these persons that which by nature they cannot have, that they may be baptized with water and the holy Ghost, and received into Christ's holy Church, and be made lively members of the same.

¶ Then shall the Priest say,

Let us pray.

(¶ And here all the Congregation shall kneel.)

Almighty and everlasting God, who of thy great mercy didst save Noah and his family ∴ in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the red sea, figuring thereby thy holy baptism; and by the baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify the element of water to the mystical washing away of sin: We beseech thee for thine infinite mercies that thou wilt mercifully look upon these thy servants;
wash

¶ All this Office was added in the last Review.

* Psal. LI. 1. Rom. V. 12, 18. Job XIV. 4, 5.

† Joh. III. 5.

NOTES.

∴ In the Ark.] St. Peter alludes to the Deluge, as a Figure or Representation of Baptism, &c.

† Psal.

Publick Baptism of such as are of riper Years.

wash *them*, and sanctifie *them* with the holy Ghost, that *they* being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life; there to reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

Almighty and immortal God, the † aid of all that need, the helper of all that flee to thee for succour, ∴ the life of them that believe, and * the resurrection of the dead; we call upon thee for *these persons*, that *they* coming to thy holy baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them*, O Lord, and as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised, by Christ our Lord. *Amen.*

¶ Then shall the people stand up, and the Priest shall say,

Hear the words of the Gospel written by Saint John, in the third Chapter, begin at the first verse.

I. **T**Here was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou dost, except God be with him. **II.** Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mothers womb, and be born? **III.** Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

¶ After

† Psal. X. 16.

∴ Joh. VI. 37.

* Joh. XI. 25.

† Mat. VII. 7.

PARAPHRASE on the GOSPEL.

I. There was a certain Person, called in the Syriaek *Nicdimon*, which being translated into a Greek Name of the like Sound, is rendered *Nicodemus*; a Man of the Sect of the Pharisees, an Order of Men among the Jews, who pretended to a stricter Piety and to a nicer Observation of all the Punctilios of the Mosaical written Law and oral Traditions among them, than other Men; being also a Member of the Sanhedrim, or Jewish Ecclesiastical Synod. This person, (to avoid a reflection on himself, upon being taken notice of by his Brethren the Pharisees for conversing with our Saviour, whom they had conceived a great disgust against) came privately to him by Night to ask him some Questions, which he had a mind to be resolved of by him; particularly concerning the Kingdom of God, which he had heard that in his Sermon he had Preached up. And having thus gained an opportunity of privately seeing him, he accosts him in this manner: Sir (says he) I am fully convinced, by the many Miracles, which I have heard incontestably proved to be done by you, that you are a great Prophet, whose Mission God by his Omnipotent Authority does countenance; how I desire to know the Methods of purchasing a share in this kingdom of God, that you speak of. **II.** Our Saviour returned him only this short Answer. No man can pretend to any Title of entering into this Kingdom, unless he be born again. *Nicodemus* not understanding the meaning of this Figurative Expression, replied in a somewhat scornful manner. I, whose Age entitles me to be

one of the Fathers of the Sanhedrim, am a little too old ever to think of being born as a Child is. How should these full-grown Limbs ever be able to enter into a Mother's Belly, to be born again? **III.** Our Saviour then told him, that he took his words in too gross a meaning, that he ought to understand this of the spiritual regeneration of Baptism, which consisted not only of a bare washing by water the outward sign thereof, but likewise of an inward invisible Grace of God's holy Spirit attending it: Now this Spiritual Washing, or holy Rite of Baptism, duly administered, is the proper Method of entering into this Kingdom of God, which you are enquiring about. This is what I call being born again; but that must be taken in a spiritual way. For every thing produces something of its own kind and like itself: Animals, and all Corporeal Vital Substances, produce corporeal Substances like themselves; therefore you may expect that what is produced by the holy Spirit must be likewise of a spiritual nature, and not think, That that which which is born of the Spirit must answer in all points to Carnal Births. And now I have thus explained my meaning, you have no reason to think, that there is such absurdity in my words, in saying that no man could pretend to any title of entering into the kingdom of Heaven, unless he were born again. This Spiritual Birth, that goes along with the outward washing of Baptism, I find you are backward to understand and credit, for no other reason but because you do not see it with your eyes: But yet there are several other Existences and Effects of Nature, which you do not see, and yet you cannot disbelieve; as for Instance, the Wind, that blows sometimes from this, and sometimes from another Quarter, and which, tho' we cannot see, yet we know it is there. In like manner is the spiritual Birth; we can feel the Effects of it, tho' we cannot see the workings thereof, nor by what methods it proceeds.

Publick Baptism of such as are of riper Years.

¶ *After which he shall say this Exhortation following,*

Beloved, ye hear in this Gospel the expresse words of our Saviour Christ, that except a man be born of water and of the spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise immediately before his ascension into heaven (as we read in the last chapter of Saint Marks Gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save your selves from this untoward generation. For (as the same Apostle testifyeth in another place) even Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe that he will favourably receive *these* present persons, truly repenting and coming unto him by faith, that he will grant *them* remission of *their* sins, and bestow upon *them* the holy Ghost; that he will give *them* the blessing of eternal life, and make *them* partakers of his everlasting kingdom.

Wherefore we being thus perswaded of the good will of our heavenly Father towards *these* persons, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him and say,

Almighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *these* persons that *they* may be born again, and be made *heirs* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ *Then the Priest shall speak to the persons to be baptized on this wise,*

Well beloved, who are come hither desiring to receive holy Baptism, ye have heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, ye must also faithfully for your part promise in the presence of these your witnesses, and this whole congregation, that ye will renounce the devil and all his works, and constantly believe Gods holy word, and obediently keep his commandments.

¶ *Then shall the Priest demand of each of the persons to be baptized severally these questions following.*

Question.

Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answer.

Publick Baptism of such as are of riper Years.

Answer.

I renounce them all.

Question.

Dost thou believe in God the Father Almighty, maker of heaven and earth? And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholick Church, the Communion of saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer.

All this I stedfastly believe.

Question.

Wilt thou be baptized in this faith?

Answer.

That is my desire.

Question.

Wilt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answer.

I will endeavour so to do, God being my helper.

¶ Then shall the Priest say,

O Merciful God, grant that the † old Adam in *these persons* may be so buried, that the new man may be raised up in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit, may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they* being here dedicated to thee by our office and ministry, may also be indued with heavenly vertues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

A Almighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the holy Ghost; Regard, we beseech thee, the supplications of this congregation; sanctifie this water to the mystical washing away of sin: and grant that *the persons* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ Then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the name; and then shall dip him in the water, or pour water upon him, saying,

N I baptize thee in the name of the Father, and of the Son, and of the holy Ghost. *Amen.*

† See notes on Publick Baptism of Infants

¶ Then

Publick Baptism of such as are of riper Yeais.

¶ *Then shall the Priest say,*

† *Here the Priest shall make a cross upon the persons forehead.*

WE receive this person into the congregation of Christs flock, and † do sign *him* with the sign of the cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christs faithful soldier and servant unto *his* lives end. Amen.

¶ *Then shall the Priest say,*

Seeing now, dearly beloved brethren, that *these persons* are regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

¶ *Then shall be said the Lord's Prayer, all kneeling.*

Our Father which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses; As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to these persons, that † being now born again, and made * *heirs* of everlasting salvation through our Lord Jesus Christ, *they* may continue thy *servants*, and attain thy promises, through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the same holy Spirit everlastingly. Amen.

¶ *Then all standing up, the Priest shall use this exhortation following; speaking to the Godfathers and Godmothers first.*

Foasmuch as *these persons* have promised in your presence to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your part and duty to put *them* in mind what a solemn vow, promise and profession *they have* now made before this congregation, and especially before you their chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in Gods holy word, that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and live godly, righteously and soberly in this present world.

(¶ *And then, speaking to the new baptized persons, he shall proceed, and say,*)

AND as for you, who have now by baptism put on Christ, it is your part and duty also, being made the children of God, and of the light by faith in Jesus Christ, to walk answerably to your christian calling, and as becometh the children of light: remembring always that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godliness of living.

¶ *It is expedient that every person thus baptized should be confirmed by the Bishop so soon after his Baptism as conveniently may be; that so he may be admitted to the holy Communion.*

¶ *If any persons not baptized in their Infancy shall be brought to be baptized before they come to years of discretion to answer for themselves; it may suffice to use the Office for Publick Baptism of infants, or (in case of extreme danger) the Office for Private Baptism, only changing the word [Infant] for [Child or Person] as occasion requireth.*

† Joh. III. 5.

* Rom. VIII. 17. Gal. III. 29. 1 Pet. III. 7.

(a) CATECHISM,

That is to say,

An Instruction (b) to be learned of every Person, (c) before he be brought (d) to be confirmed by the Bishop.

Question.

What is (e) your name?

Answer.

N. or M.

Question.

Who gave you this Name?

Answer.

My (f) Godfathers and Godmothers in my Baptism, wherein

the Doctrine of Jesus Christ, solemnly to take the profession of it upon themselves: and therefore it is requisite they should before that time, be well instructed in that Religion, which in so publick and solemn a manner they then engage themselves to profess.

(d) To be confirmed by the Bishop.] This Rite of Confirmation is very useful, not only by making Christians circumspect and careful how they violate the Rules of that Holy Religion, which in so solemn a manner they had declared to observe: But it is more especially so in conveying to us a Blessing, by the laying on of the (2) Hands of our Spiritual Parent; which was the way of conveying God's heavenly Benediction in the (3) Jewish Church of old, and was the practice in a like case with ours, of our (4) Lord himself, and was used (5) by the Apostles in conferring the Gifts of the Holy Ghost upon those who had been already baptized.

(e) Your Name.] The reason of asking the Name of the Person here is, Because it is a leading Question, to put the Person to be instructed in mind of his Baptism, when his Christian Name was given him; at which sacred Ordinance he entered into Covenant with God, the explication of the Conditions of which Covenant is the principal design of Catechism. The Reason why we have Christian Names given us is, Because the Church is willing to have us imitate the Virtues of the Holy Apostles, or those other good Persons recorded in Scripture, or eminent in History, whose Names we bear. The Reason why the Christian Name is given us at the time of Baptism is, Because we are then dedicated to Christ, we enter into Covenant with God, and become his (6) Subjects and Servants, and so take upon us a Name, as was usual among the Ancients, when new Servants came into any great Family; and because this was a laudable Custom in the Jewish Church, when they entered into Covenant with God in Circumcision; for we read that (7) Isaac, (8) John the Baptist, and our blessed Lord himself took their Names at the performance of that Ceremony.

(f) My Godfathers.] Our Christian Name is given by our Godfathers; Because Baptism being a new and spiritual Birth, which has no relation to our Natural Parents, it is not without Prudence ordained by our Church, that our Name, (9) which we receive then, should be given us by our Godfathers, who do, as it were, supply God's stead, and are his Instruments to make us partake of this new Birth. The Reason why the Church requires Godfathers and Godmothers in Baptism is, Partly to conform herself to the usage of God's Church, not only in the earliest Ages of Christianity, but even among the ancient Jews, who had their Witnesses of the Covenant in (10) Circumcision; but chiefly to be Sureties or Vouchers for the Children that are to be baptized, to transact that momentary Business of entering into Covenant with God in their Names, which, by reason of their Infancy they cannot perform themselves; and to promise for them, that when they come to Years of Discretion they shall be instructed in, and make profession of that Holy Religion, which, through their Engagement, they are admitted into. The Reason why the Church does not think Parents so proper to do this is, Because that in case the Parents should either die before the Children are brought up, or if they should apostatize from the Christian Faith, or be negligent in the Education of their Children, the Suretiship of several other good Persons will, in all probability, supply the Part which the Parents should have taken.

(1) That thou mightest know the truth of those things wherein thou hast been instructed, (in the Greek) Catechised, Luke i. 1.

(2) The Doctrine of Baptism and laying on of Hands, Heb. vi. 7. The Priests under the Law were to bless the People, Numb. vi. 24. and the same was used under the Gospel, James v. 14.

(3) This was the practice of the Patriarchs, in giving their paternal Benediction to their Children: Thus Jacob blessed his Sons, laying his hands upon their heads, Gen. xlviii. 17. So Aaron in his Priestly Benediction, lifted up his hands towards the people and blessed them, Lev. ix. 22.

(4) Our Saviour, when the little Children were brought unto him, he put his hands upon them and blessed them, Mark x.

(5) The Apostles, Peter and John, were sent to those Persons in Samaria, whom Philip had baptized, to confirm them: And

they prayed for them that they might receive the Holy Ghost, and they laid their hands upon them, and they received the Holy Ghost, Act. viii. 15.

(6) God gave him to be Head over all things to the Church, which is his Body, Eph. i. 22, 23. The Husband is the head of the wife, even as Christ is the head of the Church, Eph. v. 23.

(7) Abraham called the name of his Son Isaac, and circumcised him being eight days old, Gen. xxi. 24.

(8) And it came to pass, that on the eighth day they came to circumcise the Child, and they called his name Zacharias, &c. Luke ii. 30.

(9) And when eight days were accomplished for the circumcising of the Child, his Name was called Jesus.

(10) I took unto me the faithful witnesses, Isa. viii. 2.

(11) See

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Of the Privileges of Baptism; or what God, on his part, engages to make good to the baptized Person in this Covenant.

wherein I was made a (g) member of Christ, the (h) child of God, and an (i) inheritor of the Kingdom of heaven.

Question.

What did your Godfathers and Godmothers then for you?

Answer.

They (k) did promise and vow three things in my name.

[g] Member of Christ.] Baptism being a Covenant or Stipulation between God and us; God, on his part of the Agreement, when we are initiated into his Church by this Sacrament, does immediately vest us with several Privileges: The first is to be a Member of Christ. Now the meaning of being a member of Christ is, to be a Member of Christ's mystical Body, whereof he is Head. And the Advantages we have by being Members of Christ's Church, are these; We have the Advantage of professing the most (11) excellent Religion that ever was in the World, whose Doctrine is more exact and good than either the (12) Pagan or Jewish Religion could ever pretend to; and whose Motives to a good Life, viz. future (13) Rewards and (14) Punishments, are the most proper that can be imagined. We have likewise, by this, the Advantage of the Christian Ordinances, viz. the Benefits of the Holy (15) Sacraments, (16) Preaching, (17) Prayer, (18) Absolution and other special Comforts and Assistances, which none but Christians do partake of. And lastly, We have the Assistance of the (19) Divine Grace to keep us from Temptations, (19) to put into our Minds good Desires and holy Resolutions, to (20) quicken our Devotions, and to assist us in every good Work.

[h] Child of God.] By being a Child of God is not understood, One that is so by God's Creation of him, for by virtue of that Relation he is the common (21) Father of all Mankind; nor yet one who is a Child of God by spiritual (22) Regeneration and actual Holiness: But one who is a Child of God by (23) Covenant and Adoption; and so are (24) all such who are baptized into the Faith of Christ. The Advantages which we receive by being the Children of God, are these: By this we are assured of all the Kindnesses, which an indulgent Father can grant unto his (25) beloved Children: That we shall obtain (26) pardon for our Sins, upon a sincere Repentance: That he will not take any Advantage against us for our Sins of Ignorance or Weakness: and, That in all our Necessities we may have free (27) access to the Throne of his Grace, by devout Prayer.

[i] Inheritor of the Kingdom of Heaven.] By being an inheritor of the Kingdom of Heaven is meant, One who by the Promise of our Saviour has a legal Title to the Joys of the other World, in case he performs the Conditions which are required by the Gospel in order to it; and such every Christian has by virtue of his Baptism. The Advantages of being an Inheritor of the Kingdom of Heaven are these, (28) A firm Expectation, at present, and a full Possession hereafter, of Joys of an unspeakable nature; which the Holy Scripture, in condescension to our Capacities, does explain by a (29) Marriage-Feast, by (30) Crowns, (31) Thrones, and other the most pompous things of this World, as Emblems of that Immortal Glory; all which we by Covenant with God in (32) Baptism have right to, whilst (33) others (tho' good moral Persons) who have lived out of Christ's Church, have had little or no expectation of, and no Promise at all concerning them.

[k] Did Promise and Vow.] Our Godfathers are said to Promise and Vow, Because in every Covenant and Agreement, it is requisite that the Party obliged therein, do expressly Promise what he on his part is to perform; and when this Agreement is made with God, then such Promise is properly termed (34) a Vow. The nature of this Covenant which they promise and vow to is this; God, on his side, promises all that we have been speaking of before, viz. That he will make us Members of Christ's Church, and instate us in all the Privileges thereunto belonging: That he will allow us the favour and advantage of being deemed his Sons in this World; and that he will entitle us to the Inheritance of eternal Glory in the next. So we, on our sides, do Covenant with God to forsake all Sin, with the whole Empire of the Devil; and to believe and practise all that our Saviour Jesus Christ has commanded us. Now this Covenant is solemnly ratified in our Baptism between the Minister, as Agent for God Almighty, and the Sureties, as Proxies for the Child to be baptized.

Of

(11) See Matt. v. vi. and vii.

(12) Changed the glory of the incorruptible God, into an Image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things, and were thereupon given up to uncleanness and vile affections, Rom. xi. 23.

(13) Why do you therefore transgress the commandment of God by your Traditions? Mat. xv. 3. Moses for the hardness of your hearts suffered you to put away your wives, but in the beginning it was not so, Matt. xix. 8. How turn you again to weak and beggarly elements? Gal. iv. 9. The Law being only a shadow of good things to come cannot make the comers thereunto perfect, Heb. x. 1.

(14) Knowing therefore the terror of the Lord we persuade men, 2 Cor. v. 11. Who hath brought life and immortality to light through the Gospel, 2 Tim. i. 10. And these shall go away into everlasting punishment, but the righteous into life eternal, Matt. xxv. 46.

(15) Repent therefore and be baptized, for the remission of sins, Acts. ii. 28. This is my blood of the new testament, which is shed for many for the remission of sins, Matt. xxvi. 28.

(16) How shall they hear without a preacher? Rom. x. 14. Faith cometh by hearing, Rom. x. 17.

(17) Where two or three are gathered together in my Name, there am I in the midst of them, Matt. xviii. 20.

(18) Whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained, Joh. xx. 23.

(19) Not that we are sufficient of ourselves, to think any thing as of ourselves, but our sufficiency is of God, Phil. ii. 13.

(20) It is God that worketh in you both to will and to do, Phil. i. 6.

(21) Sons of God, Job. i. 6.

(22) Begetting in Christ, 1 Cor. iv. 25. As many as are led by the Spirit are the sons of God, Rom. viii. 14.

(23) The Israelites are called the children of God, Deut. xiv. 1. When the fulness of time was come, God sent forth his Son made of a

woman, made under the law, to redeem them that are under the law, that we might receive the adoption of sons, Gal. iv. 4, 5.

(24) Gentiles were strangers unto the covenants and promises, having no hopes of pardon, Eph. ii. 11. Prodigal son, Luke xv.

(25) As a father pitieth his children, so the Lord pitieth them that fear him, Psal. ciii. 13.

(26) We may henceforward draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, Heb. x. 20. We have received the spirit of adoption, whereby we cry Abba Father, Rom. viii. 15.

(27) The Spirit itself beareth witness, that we are the children of God, and if children, then heirs; heirs of God, and joint heirs with Christ, Rom. viii. 16, 17. That being justified by his Grace, we should be made heirs, according to the hope of eternal life, hath made us meet to be partakers of the inheritance of the Saints in light.

(28) Ye were sealed with that holy spirit of promise, which is the earnest of our Inheritance, until the redemption of the purchased possession, unto the praise of his glory, Eph. i. 13. Which hope we have as an anchor of our soul, both sure and steadfast, Heb. vi. 19.

(29) Matt. xxii. 2, 4, 9.

(30) 2 Tim. iv. 8. Jam. i. 12. 1 Pet. v. 4. Rev. ii. 10.

(31) Matt. xix. 28. Luke xxii. 30.

(32) Godliness is profitable unto all things, having the promise of this life, and that which is to come, 1 Tim. iv. 8. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give us the last day, 2 Tim. iv. 9. Ye shall receive a crown of glory that fadeth not away, 1 Pet. v. 4.

(33) But is now made manifest by the appearing of our Lord Jesus Christ, who hath brought life and immortality to light through the Gospel, 2 Tim. i. 10.

(34) And Jacob vowed a vow, saying, if God be with me, Gen. xxviii. 20. Judg. xi. 30. Isa. xix. 21.

(35) See

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name. First, that I should (l) renounce the devil and all his works, the (m) pomps and vanity of this wicked world, and all (n) the sinful lusts of the flesh. Secondly, that I should believe all the articles of the Christian faith. And Thirdly, that I should keep Gods holy will and commandments, and walk in the same all the days of my life.

Question.

Dost thou not think that thou art bound (o) to believe, and to do, as they have promised for thee?

Answer.

Yes verily; and by Gods help so I will. And I heartily thank our heavenly Father, that he hath (p) called me

Of our Vows to God in Baptism, on what we on our part engage to perform in this Covenant.

(l) Renounce the Devil.] By renouncing the Devil is meant, The declaring a defiance to, and utterly forsaking of the Cause and Empire of that wicked Spirit, the (35) Prince of the Fallen Angels, and the (36) declared Enemy of God, and all good Men, who has (37) set up a Kingdom (38) of Wicked Men and Unbelievers, and which it is the Design of the Religion of Jesus Christ (39) to overthrow. By the Works of the Devil is understood, 1. All those horrible Sins which the Devil makes those poor Unbelievers, who are under his Vassalage, slaves to; such as (40) Idolatry, (41) Witchcraft, (42) abominable Superstitions. 2. Those Sins of a Spiritual nature, which the Devils are most prone to, such as (43) Falshood, Pride, Envy, Malice, &c. 3. All other wicked Practices, which ill Men commit through the (44) Instigation of the Devil.

(m) Pomps and Vanity.] By renouncing the Pomps and Vanity of the World is meant, (45) Not to set our Hearts upon any of the fine things which this World affords, such as (46) Riches, Honours, and sensual Pleasures; not to be eager in the pursuit of them; but if it shall please God to give us a greater Share of them, to use them sparingly and with humility; and when it shall please God to take them from us, to (47) bear the loss with Patience, and with a modest Resignation to his divine Will and Pleasure. It is called this wicked world, Because the generality of the World (48) are wicked, and we Christians (49) are elected out of the rest of the World, to be a chosen Generation, and a peculiar People.

(n) The sinful Lusts.] The sinful Lusts of the flesh, which we here renounce, are, All (50) sinful Pleasures which we are inclined to by our deprav'd Nature, and which our sinful Appetites are continually prompting us to. We came to be subject to these sinful Lusts, Because by the Sin (51) of our first Parents, the original Frame and Constitution of our Nature was spoiled and corrupted, and our sinful Appetites since have grown so headstrong, that they are with great difficulty to be (52) governed by Reason, and are not to be subdued but only by the Grace of God, (53) which is promised by the Gospel. Now these sinful desires are to be renounced, By (54) constant Prayer for God's Grace, and by our own (55) diligent Endeavours, to better our corrupted Nature, and to renew it after the Image of God; resolving never to give way to any vicious Inclinations, but by (56) mortifying our Affections, and resisting the first motions to Sin, so inuring our Souls by a constant habit of Vertue, that at last they may have (57) little or no tendency to Evil. We are obliged to renounce all the Devil's Works, and all the sinful lusts of the Flesh, Because the Gospel does accept of none but a (58) compleat Obedience; so that we do not perform our part of the Covenant with God, if we allow ourselves in any known Sin.

(o) To believe and do as they have promised.] We are bound by our Sureties Promise, Because they were our Proxies or Agents, who acted in our stead, so that what they did on our behalf we are obliged to stand to, especially when the Promise is in itself so reasonable, and so highly beneficial to us.

(p) Called me to this state of Salvation.] By calling us to a state of Salvation is meant, God's admitting us at our Baptism

(35) Satan or Adversary, Job i. 6. Psal. cix. 6. Old and subtil serpent, Rev. xii. 9. Reserved in everlasting chains under darkness, unto the last day, Jude 6. Prince of this world, Joh. xii. 31. Casteth out devils by the prince of devils, Mat. ix. 34.

(36) The devil sinneth from the beginning, and for this purpose the Son of God was manifested, that he might destroy the works of the devil, 1 Joh. iii. 8.

(37) For we are not ignorant of his devices, 2 Cor. ii. 11. Stand against the wiles of the devil, Eph. vi. 11. Your adversary the devil as a roaring lion walketh about seeking whom he may devour, 1 Pet. v. 8.

(38) If Satan cast out Satan he is divided against himself, how then can his kingdom stand? Mat. xii. 25.

(39) For this purpose the Son of God was manifested to destroy the works of the devil, 1 Joh. iii. 8.

(40) Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, Rom. i. 25.

(41) There shall not be found among you any one, that maketh his Son or Daughter to pass through the fire, or that useth Divination, or an Observer of times, or an enchanter or a witch, or a Charmer, or a Consulter with familiar spirits, or a wizard, or a Necromancer; for all these things are an abomination unto the Lord, Deut. xviii. 10.

(42) Ye are of your Father the Devil, and the lusts of your Father ye will do; he was a murderer from the beginning, and abode not in the Truth, because there was no truth in him, Joh. viii. 44.

(43) Then cometh the Devil and taketh away the word out of their hearts, Luk. viii. 2. Lest he fall into the Snare of the Devil, 1 Tim. iii. 7. Put on the whole Armour of God, that ye may be able to stand against the wiles of the Devil, Eph. vi. 11.

(44) Set your Affections on things above and not on things of the earth, Col. iii. 2. Love not the world, neither the things that are in the world, 1 Joh. ii. 15.

(45) Use this world as not abusing it, 1 Cor. vii. 31. Charge the rich in this world that they be not high-minded, nor trust in uncertain riches, 1 Tim. vi. 17.

(46) Be careful for nothing, Phil. iv. 6. In patience possess ye your

souls, Luk. xxi. 19. Sorrow not as others who have no hope, 1 Thess. iv. 13.

(47) The whole world lieth in wickedness, 1 Joh. v. 19.

(48) Walk worthy of the vocation wherewith ye are called, Eph. iv. 1. But ye are a chosen generation, a Royal Priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light, 1 Pet. ii. 9.

(49) The works of the flesh are manifest, which are these, Adultery, Fornication, Uncleanness, Lasciviousness, &c.

(50) vid. Gen. III. God made man upright, but he has sought out many Inventions, Eccl. vii. 24. Put off the old man which is corrupt, Eph. iv. 22. By one man sin entred into the world, and Death by sin, Rom. v. 12. But I see another Law in my members warring against the Law of my mind, Rom. vii. 23.

(51) I know, that in my flesh dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not; for the Good which I would I do not, but the Evil that I would not that I do, Rom. vii. 18, 19.

(52) My Grace is sufficient for thee, 1 Cor. xii. 9.

(53) For this thing I besought the Lord thrice, that it might depart from me, Rom. xii. 8.

(54) Put off concerning the former Conversation the old man which is corrupt, according to the deceitful Lusts, and be renewed in the spirit of your minds; and put ye on the new man, which after God is created in righteousness, and true holiness, Eph. iv. 22, 23.

(55) Work out your salvation with fear and trembling, Phil. ii. 12.

(56) Crucifie the flesh with the Affections and Lusts, Gal. v. 24. Mortify therefore your Members which are upon earth, Fornication, &c. Evil Concupiscence, Col. iii. 5. See Mat. xxv. 28, &c.

(57) Whosoever is born of God sinneth not, 1 Joh. v. 18.

(58) The wrath of God is revealed from Heaven, against all ungodliness and unrighteousness of men, Rom. i. 18. Whosoever shall keep the whole Law, and yet offendeth in one point, he is guilty of all, Jam. ii. 10.

H h h

(59) The

A C A T E C H I S M.

Baptism into that (59) Holy Religion which we profess, and by which we enjoy all the necessary means of Salvation.

(9) Through Jesus Christ.] *We are said to be called to a state of salvation by Jesus Christ, Because unless it were for the Merits and Intercession of Jesus Christ, we could not be saved; for it is his (61) Blood alone, which has made an infinite Satisfaction for the Sins of the (62) whole World, that we are redeemed from everlasting Punishment; and it is by his (63) pleading his Merits on our behalf, with the Father, that we are capable of being made Partakers of eternal Happiness.*

(r) I pray to God to give me his Grace.] *By the Grace of God, which we here pray for, is meant, That Influence and Assistance of God's Holy Spirit, which he has promised to give us, upon our devout Prayer to him for it; which Grace concurring with our own diligent Endeavours, doth render the Conditions of the Gospel not only possible, but in some measure easy to perform. We pray for God's Grace to continue in the state of salvation, Because unless God's Grace doth remain with us, we may fall into a total Apostacy and Unbelief of our Saviour, and so be debarred even of the means of Salvation; or if he doth not afford us Grace to perform the Conditions required by the Gospel, we can have no pretence to the Promises of it.*

me to this state of salvation, (q) through Jesus Christ our Saviour. And (r) I pray unto God to give me his grace, that I may continue in the same unto my lives end.

Catechist.

Rehearse the Articles of thy Belief.

Answer.

I I. Believe in II. God the III. Father IV. Almighty, V. Maker of heaven and earth: And in VI. Jesus Christ his only Son VII. our Lord, Who

I. *To believe*, is to have an undoubted persuasion of any one or more Truths, upon (1) the Testimony of God, or upon the Ground of Divine Revelation. II. *To believe in God*, Is to acknowledge that there is (2) One only God. III. *God is called the Father*, Because he is so to all Men, by (3) Creation and (4) Redemption, of Christians by (5) Adoption; but in a peculiar manner the Father of our Lord Jesus Christ, by (6) eternal Generation. IV. *God is termed Almighty*, Because He is vested with an almighty Power of (7) doing all things, and (8) governing things at his Pleasure. V. *He is said to be Maker of Heaven and Earth*, Because He made the (9) whole World, and every thing contained therein. VI. *By believing in Jesus Christ we acknowledge*, That He is what his Name signifies, (10) *Jesus*, or the Saviour of the World; That He is *Christ*, or (11) the Messiah, which was so long before his coming promised under the Old Testament; That He is the (12) only Son of God, begotten from all Eternity; partly as being said to come down from Heaven, partly because He is said in Scripture (13) to have made the World; partly by reason He is frequently (14) called God, but chiefly because of (15) the Divine Essence being communicated to him, and that in a manner different from all created Beings. VII. Who is likewise *our Lord*, by being the true (16) Jehovah, or Lord, by having all things put under his (17) Dominion,

(59) *The Gospel is the power of God to Salvation to every one that believeth, Rom. i. 16. From a child thou hast known the Scriptures, which are able to make thee wise unto salvation, 2 Tim. iii. 15.*

(61) *Purchased by the Blood of God, Act. xx. 28. Ye are not redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ, 1 Pet. i. 18, 19.*

(62) *We are reconciled to God by the Death of his Son, Rom. v. 10. He is the propitiation for our sins, and not for our sins only, but for the sins of the whole world, 1 Joh. ii. 2.*

(63) *Christ is entered into heaven itself, now to appear in the presence of God for us, Heb. ix. 24. He ever lives to make intercession for us, Heb. vii. 25. Whose blood speaketh better things than that of Abel, Heb. xii. 24.*

(1) *Abraham believed God, Rom. iv. 3.*

(2) *That thou mayst know that the Lord is God, there is none else besides him, Deut. iv. 35. But to us there is but one God the Father, of whom are all things and we in him.*

(3) *Have we not all one father? hath not one God created us, Mal. ii. 10.*

(4) *Do ye thus requite the Lord, O foolish people and unwise? Is not he thy father that bought thee? hath he not made thee, and established thee? Deut. xxxii. 6.*

(5) *Behold what manner of love the father hath bestowed upon us, that we should be called the sons of God, 1 Joh. iii. 1.*

(6) *God who at sundry times and in divers manners, spake in times past to the fathers by the Prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the world, Heb. i. 1, 2. The living father hath sent me, and I live by the father, Joh. vi. 57.*

(7) *I have made the earth and created man upon it: I even my hands have stretched out the heavens, and all their host I have commanded, Isa. xlv. 12. And I heard as it were the voice of a great multitude, and the voice of mighty thundrings, saying, Hallelujah, for the Lord omnipotent reigneth, Rev. xix. 16.*

(8) *Thine, O Lord, is the greatness, and the power and the glory, and the victory and the majesty: for all that is in the heaven and in the earth is thine, thine is the kingdom, O Lord, and thou art exalted as head above all, 1 Chron. xxix. 11.*

(9) *Made heaven and earth, Exod. xx. 11. He was in the world, and the world was made by him, and the world knew him not, Joh.*

i. 10. *For by him were all things created that are in heaven and that are in earth.*

(10) *She shall bring forth a Son, and thou shalt call his name Jesus: for he shall save his people from their sins, Mat. i. 21. Of this man Davids seed, hath God according to his word raised unto Israel a Saviour Jesus, Act. xii. 23.*

(11) *For in Isaac shall thy seed be called, Gen. xxi. 12. The Scepter shall not depart from Judah, nor a Lawgiver from between his feet until Shilo come, and unto him shall the gathering of the Nations be, Gen. xlix. 10. The Lord whom ye seek shall suddenly come to his temple, even the Messenger of the Covenant whom ye delight in, he shall come, saith the Lord of hosts, Mal. iii. 1.*

(12) *For I came down from heaven, not to do my own will, but the will of him that sent me, Joh. vi. 38.*

(13) *Hath in these days spoken unto us by his son, whom he hath appointed Heir of all things, by whom also he made the worlds, Heb. i. 2.*

(14) *Who is the image of the invisible God, the first-born of every Creature, Col. i. 15. In the beginning was the word, and the word was God, Joh. i. 1. Who being in the form of God thought it no robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, Phil. ii. 6, 7. Without controversy, great is the mystery of Godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, &c. 1 Tim. iii. 16.*

(15) *Whose are the fathers, and of whom, as concerning the flesh Christ came, who is over all God blessed for ever, Rom. ix. 5. All things that the father hath are mine, therefore said I, that he shall take of mine and shall shew it unto you, Joh. xvi. 15. For as the father hath life in himself, so hath he given to the son to have life in himself, Joh. v. 26. In whom the God of this world hath blinded the mind of them which believe not, lest the light of the glorious Gospel of Christ, who is the Image of God should shine unto them, 2 Cor. iv. 4. But to which of the angels said he at any time, sit on my right hand until I have made thy enemies thy footstool, Heb. i. 13.*

(16) *But I will have mercy upon the house of Judah, and will save them by the LORD their God, Hos. i. 7. The voice of one crying in the wilderness prepare ye the way of the LORD, make his paths straight, Mat. iii. 3.*

(17) *The Lord at thy right hand shall strike through Kings in the day of thy wrath, Psal. cx. 5. Hath put all things under his feet, 1 Cor. xv. 27.*

That

A C A T E C H I S M.

Who was ^{VIII} conceived by the holy Ghost, Born of the * Virgin Mary, ^{IX} Suffered under Pontius Pilate, Was crucified dead and buried, ^X He descended into hell, ^{XI} The third day he rose again from the dead, ^{XII} He ascended into Heaven, And ^{XIII} sitteth at the right hand of God the Father Almighty; from thence he shall come to ^{XIV} judge the quick and the dead. I believe in ^{XV} the holy Ghost; The ^{XVI} holy Catholick Church; ^{XVII} The Com-

on, by redeeming us from the (18) Power of the Devil, who before had got the Mastery over us: by (19) purchasing us by his Blood: by our voluntary becoming his (20) Servants and Scholars by Baptism. ^{VIII} By our Saviour's being conceived of the Holy Ghost, we understand, That tho' he was (21) true Man, yet he was not produced after the ordinary manner of human Conception, but by the (22) overshadowing of the Holy Ghost. *He was born of the Virgin Mary, a poor Maid of the Lineage of David, who continued a (23) Virgin, notwithstanding that miraculous Birth. ^{IX} By Christ's

Suffering and being Crucified, we understand, That He suffered an ignominious Death, (24) as was foretold, and this at the time when (25) Pontius Pilate was Governour under the Romans in Judea; was nailed to the Cross, a terrible and scandalous Punishment, which the Romans used to put their wicked Slaves to Death by: That under this grievous Torture he (26) really died, and after that, by a kind Disciple, was (27) buried. ^X By Christ descending into Hell we mean, That he went to the Repository, or Place of (28) separate Souls. ^{XI} And that the third day after his Crucifixion He rose again, as He did (29) foretel. ^{XII} After that, in the sight of a great many credible Witnesses, He, in a most glorious manner, (30) ascended up into Heaven, (31) as the Prophets had long before predicted. ^{XIII} And was shortly after advanced to a more especial Honour, (32) which was never vouchsafed to any Person before, to sit on the right hand of God, which is a Place of the (33) greatest Dignity in Heaven; where He has begun his Spiritual Kingdom, and treads upon the Necks of the great Enemies of his Jurisdiction, (34) Sin, (35) Satan, and (36) Death. ^{XIV} Who, at the End of the World, shall come in a triumphant and glorious Procession, attended with the (37) Angels, and shall have all Power committed to him, (38) to judge those who shall then be (39) alive, and those who shall be (40) raised from their Graves. ^{XV} By believing in the Holy Ghost, we profess him to be very God, and the Third Person of the blessed Trinity, that He is not a Virtue, or a Grace, as some fondly imagine, but (41) a Person who is called frequently (42) the Comforter, and is expressly named (43) God. ^{XVI} From the Article of the Catholick Church we believe, That there is a number of Men sequestered from the rest of the World by Faith in Christ, that have continued throughout all Ages from the Apostles Time, and shall do so to the coming of Christ, which we call the Catholick Church; which is (44) Holy, by reason of the Holy Profession which they are called to, tho' all the particular Members thereof (45) are not so. It is likewise Catholick or Universal, because of its diffusiveness throughout the World. ^{XVII} By the Article of the Communion of Saints, we believe, That there is a Communion of the (46) Saints and Elect People of God, united with (47) God the Father, with (48) God the Son, and with God

(18) That thro' Death he might destroy him who hath the power of Death, that is, the Devil, Heb. ii. 14. And having spoiled principalities and powers, he made shew of them openly, triumphing over them in his Cross, Col. ii. 15.

(19) Take heed therefore to your selves and to all the flock over which he hath made you overseers, to feed the Church of God which he hath purchased with his own Blood, Act. xx. 28. In whom we have redemption thro' his blood, Eph. i. 7.

(20) Knowing this, that our old man is crucified with him, that the Body of sin might be destroyed, that henceforth we should not serve sin, Eph. i. 7. Neither yield ye your members as Instruments of Unrighteousness unto sin: but yield your selves unto God, as those that are alive from the dead, and your members as Instruments of righteousness unto God, Rom. vi. 13.

(21) For we have not an High Priest which cannot be touched with the feeling of our Infirmities; but was in all points tempted like as we are, yet without sin, Heb. iv. 15.

(22) And the Angel said, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, Luk. i. 35.

(23) A Virgin espoused to a man whose name was Joseph, of the house of David, and the Virgins name was Mary, Luk. i. 27.

(24) And he made his grave with the wicked, and with the rich in his Death, because he had done no violence, neither was any deceit in his mouth, Isa. lii. 9. How it is written of the Son of man that he must suffer many things, and be set at nought, Mar. ix. 12.

(25) And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour, Mat. xxvii. 2.

(26) And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit, and having said thus he gave up the Ghost, Luk. xxiii. 46.

(27) Joseph of Arimathea being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate, that he might take away the body of Jesus; he came therefore and took the body of Jesus, &c. Joh. xix. 38, &c.

(28) Therefore Hell hath enlarged herself, and opened her mouth without measure, Isa. v. 14. For thou wilt not leave my soul in Hell, neither wilt thou suffer thy holy one to see corruption, Psal. xvi. 10.

(29) From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the Elders and Chief Priests and Scribes, and be killed, and be raised again on the third day, Mat. xvi. 21. For he taught his disciples, and said unto them, the son of man is delivered into the hands of men and they shall kill him, and after that he is killed, he shall rise again the third day, Mar. ix. 31.

(30) And it came to pass while he blessed them he was parted from them, and ascended up into heaven, Luk. xxiv. 51. And when he had spoken these things, while they beheld, he was taken up and a cloud received him out of their sight. And while they looked steadfastly towards heaven, as he went up, behold two men stood by them in white apparel, Act. i. 9, 10. Thou hast ascended on high, thou hast led captivity captive, thou hast received Gifts for men; yea, for the

rebellious also, that the Lord God might dwell among men, Psal. lxviii. 18.

(31) Hereafter shall the son of man sit on the right hand of the power of God, Luk. xxii. 89. Who is gone into heaven, and is on the right hand of God, angels and authorities, and powers being made subject unto him, 1 Pet. iii. 22.

(32) But to which of the angels said he at any time, sit on my right hand, until I make thy enemies thy footstool, Heb. i. 13.

(33) And Solomon sat down on his Throne, and caused a seat to be set for the kings mother, and she sat on his right hand, 1 King. ii. 19. We have such an high Priest, who is set on the right hand of the Throne of the Majesty in the heavens, Heb. viii. 1.

(34) Nevertheless death reigned from Adam to Moses, even over them which had not sinned, after the similitude of Adams Transgression, Rom. v. 14.

(35) That through death he might destroy him that had the power of death, that is, the devil, Heb. ii. 14.

(36) The last enemy that shall be destroyed is death, 1 Cor. xv. 26.

(37) When the Lord Jesus shall be revealed from heaven with his mighty angels, 2 Thess. i. 7. When the son of man shall come in his Glory, and all the angels with him, then shall he sit upon the Throne of his glory, Mat. xxv. 31.

(38) For the father judgeth no man, but hath committed all judgment unto the son, Joh. v. 22. Hath given him authority to execute judgment also, because he is the son of man, Joh. v. 27. He hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained, Act. xvii. 31.

(39) We which are alive and remain shall be caught up together with them, in the clouds to meet the Lord in the Air, 1 Thess. iv. 17. We shall not all sleep, but we shall all be changed, 1 Cor. xv. 51.

(40) And before him shall be gathered all nations, Mat. xxv. 32.

(41) Grieve not the holy spirit of God, Eph. iv. 30. Likewise the spirit also helpeth our Infirmities, Rom. viii. 26. While Peter thought on the Vision, the spirit said unto him, Act. x. 19.

(42) But the Comforter which is the holy Ghost, whom the father will send in my Name, he shall teach you all things, John xiv. 26. But when the Comforter is come, whom I will send unto you from the father, Joh. xv. 26. If I go not away, the Comforter will not come unto you, Joh. xvi. 7.

(43) Filled thy heart to lie unto the holy Ghost, — thou hast not lied unto men but unto God, Act. v. 3, 4.

(44) Hath called with an holy calling, 2 Tim. i. 9. Ye also as lively stones are built up as a spiritual house, an holy Priesthood, &c. 1 Pet. ii. 5.

(45) Then appeared the tares also, Mat. xiii. 24.

(46) But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of God, 1 Cor. vi. 11. In whom also after that ye believed, ye were sealed with that holy spirit of promise, Eph. i. 13.

(47) Our fellowship is with the father, 1 Joh. i. 3.

(48) That they may be one as thou, Father, art in me and I in thee, that

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(49) God the Holy Ghost; with all the (50) Saints in all Churches now upon Earth, as also with all the (51) Saints departed. XVIII. By the Article of the forgiveness of Sins, we believe, That whereas by our Sins we are become (52) Debtors to God's Justice, so through the Blood of Christ, who has made (53) satisfaction for them, we may obtain forgiveness of them, not only in (54) Baptism, but (55) afterwards, if we truly repent us thereof. XIX. By the Article of the Resurrection of the Body, we believe, That the Rising of the Body is not only a thing (56) possible to be done by an almighty Agent, but a thing (57) generally expected by the Jews; That this is clearly promised under (58) the Gospel; and, moreover, That the self-same Body shall rise again; and, lastly, That the Resurrection shall extend to (59) bad, as well as good Men. XX. By the Article of Life everlasting, we believe, That all (60) bad Men shall everlastingly continue in Misery; and, That all (61) good Men shall for ever continue in a state of Glory, which does arise from a vacancy from all Sorrow, from the (62) Vision of God, as also from (63) unspeakable Pleasures, which they shall then partake of.

* Preface to the first Commandment, The same which, &c. not in the 1 B. Edw. VI.

I. The purport of the first Commandment is, First, That we should not have any but the great Maker of Heaven and Earth for our God, paying Him all the Duties which are owing to Him as an eternal Creator, and an almighty Governour; (1) Believing in Him, (2) Trusting in Him, (3) Hoping in Him, (4) Loving Him, (5) Obeying Him, and (6) Fearing Him. Secondly, That we should worship no God together with Him, avoiding (7) Polytheism, Idolatry,

that they also may be one in us, Joh. xvii. 21. By whom ye were called unto the fellowship of his Son Jesus Christ our Lord, 1 Cor. i. 9. (49) If there be any fellowship of the Spirit, Phil. ii. 1. If so be that the Spirit of God dwell in you, Rom. viii. 9. (50) But if we walk in the light, as he is in the light, we have fellowship one with another, 1 John i. 7. (51) But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of Angels; To the general Assembly and Church of the first-born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, Heb. xii. 22, 23. (52) Who so committeth sin transgresseth also the Law: for sin is the transgression of the Law, 1 Joh. iii. 4. There is none good but one, that is God, Mat. xix. 17. (53) The son of man came to give his life a ransom for many, Mat. xx. 28. Who hath reconciled us to himself by Jesus Christ, 2 Cor. v. 18. For if when we were his enemies, we were reconciled unto God by the death of his Son; much more being reconciled, we shall be saved by his life, Rom. v. 10. (54) Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, Act. ii. 38. Be baptized and wash away thy sins, calling on the name of the Lord, Act. xxii. 16. That he might sanctify it, and cleanse it by the washing of water and the Word, Eph. v. 26. (55) If any man sin we have an Advocate with the father. Jesus Christ the righteous, and he is a propitiation for our sins, 1 Joh. ii. 1. (56) For with God nothing is impossible, Luk. i. 37. Why should it be thought a thing incredible with you, that God should raise the dead? Act. xxvi. 8. But the very hairs of your head are numbered, Mat. x. 30. (57) Tho' after my skin, worms destroy this Body, yet in my flesh I shall see God, Job xix. 26. Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt, Dan. xii. 2. (58) For to this end Christ both died and rose and revived, that he might be Lord both of the dead and the living, Rom. xiv. 9. He that raised up Christ from the dead, shall also quicken your mortal bo-

Communion of Saints; XVIII. The forgiveness of sins, XIX. The resurrection of the body; XX. And the life everlasting. Amen.

Question.

What dost thou chiefly learn in these Articles of thy belief?

Answer.

First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, In God the Son, who hath redeemed me, and all mankind.

Thirdly, In God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You said that your Godfathers and Godmothers did promise for you, that you should keep Gods commandments. Tell me how many there be?

Answer.

Ten.

Question.

Which be they?

Answer.

* The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other Gods, but me.

II. Thou

dies, by his spirit that dwelleth in you, Rom. viii. 11. For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad, 2 Cor. v. 10. (59) For as in Adam all die, even so in Christ shall all be made alive, 1 Cor. xv. 22. For the hour is coming, in which all that are in the graves shall hear his voice, Joh. v. 28. (60) Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels, Mat. xxv. 41. And these shall go away into everlasting punishment: but the righteous into life eternal, Mat. xxv. 46. But rather fear him which is able to destroy both body and soul in hell, Mat. x. 28. And the devil that deceived them was cast into the lake of fire and brimstone, where the Beast and the false prophet are, and shall be tormented day and night for ever and ever, Rev. xx. 10. (61) And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, Rev. xxi. 4. (62) For now we see through a Glass darkly, but then face to face, 1 Cor. xiii. 12. It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him; for we shall see him as he is, 1 Joh. iii. 2. (63) Eye hath not seen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him, 1 Cor. ii. 9. (1) He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him, Heb. xi. 6. (2) Trust in the Lord with all thine heart: and lean not to thine own understanding, Prov. iii. 5. (3) By the commandment of God our saviour, and Lord Jesus Christ, which is our hope, 1 Tim. i. 1. (4) We love him, because he first loved us, 1 Joh. iv. 19. (5) For this is the love of God that we keep his commandments, 1 Joh. v. 3. (6) The fear of the Lord is the beginning of Wisdom, Psal. cxi. 10. (7) Ye shall not go after other Gods, Deut. vi. 14.

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II. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them.* For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain †: for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath day ‡. Six days shalt thou labour and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested

(8) Idolatry, (9) Sorcery, and (10) Idolizing of Riches.

II. The purport of the second Commandment is, First, That we should not worship God after the Pagan way of (11) Images; That we should not pay any worship either to the (12) Angels or the Celestial Bodies, as Sun, Moon, or Stars; or to the Inhabitants of the Earth, as (13) Men or Beasts, &c. or to the Fishes in the Water. We must not pay any manner of Worship to them, either by bowing to them, or kneeling, or by shewing any token of Religious Regard; since God declares himself very Jealous of his Honour in this respect, assuring us, that any that shall be guilty of this Fault, He will not only punish him in his own Person, but in his Family likewise, for several Generations. But, Secondly, That we must pay him his Worship in the way which he shall (14) direct; by (15) Praying to Him, by (16) Praising Him, by (17) Hearing his Holy Word, by frequenting the (18) publick Congregation assembled for his Worship.

III. The purport of this Commandment is, That we should not make use of (19) God's Name in an Oath, to attest (20) a false matter; nor upon any (21) trivial occasion; nor speak of his (22) Attributes; or his Holy

(23) Word irreverently: and that we should not make a Vow, which is an inferior kind of Oath, (24) rashly, (25) insincerely, nor without sufficient (26) Authority, nor upon any but a very (27) weighty occasion, and when made we should carefully and religiously (28) perform it. But, contrariwise, that we should honour God, by swearing truly and (29) reverently by his Name; especially if it be on a charitable Design, in (30) deciding Differences: if we shall at any time speak of Him, it must be with (31) reverence, and an awful Admiration of his Being; and if we reason out of his revealed Word, it must not be out of Wantonness, but for (32) Edification. If we shall make a Vow upon any (33) laudable Account, we must perform it (34) conscientiously. Now for a Man to be faulty in any of these Particulars, is to commit a great Sin against God, for which He will most severely punish him.

IV. The Duties contain'd in the fourth Commandment are these, That we should take care to observe religiously the Sabbath-Day, i. e. one Day in the Week, which God has especially set aside for his Worship, in remembrance of his Creation of the Universe: That we should keep Holy this Day, by our own abstaining, and of all that belongs to us, from Work,

* Here ends the 2d Commandment in 1 B. Ed. VI. † Here ends the 3d Command. in 1 B. Ed. VI. ‡ Here ends the 4th Command. in 1 B. Ed. VI.

(8) As ye have forsaken me and served strange Gods in your land, so shall ye serve strangers in a land that is not yours, Jer. v. 19.

(9) There shall not be found among you one that useth divination, or an observer of times, or an enchanter, or a witch: or a charmer, or a consulter with evil spirits, or a necromancer, Deut. xviii. 10, 11.

(10) If I have made gold my hope, or have said to fine gold, thou art my confidence, Job xxxi. 24. Mortify therefore your members which are upon earth, — and covetousness which is idolatry, Col. iii. 5.

(11) Take ye therefore good heed unto your selves, lest you corrupt your selves and make you a graven Image, the similitude of any figure, the likeness of male or female, Deut. iv. 16.

(12) If I beheld the sun when it shined, or the moon walking in brightness: and my heart hath been secretly enticed, or my mouth hath kissed my hand, Job xxxi. 26, 27.

(13) — Te fall down and worship the golden Image which Nebuchadnezzar the king hath set up, Dan. iii. 5.

(14) Take heed that thou be not snared by following the nations, &c. Deut. xii. 30.

(15) Watch ye therefore and pray always, Luke xxi. 36.

(16) He is thy praise, and he is thy God who has done for thee these great things, Deut. xx. 21. And at midnight Paul and Silas prayed and sang praises unto God, Acts xvi. 25.

(17) Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days which they shall live upon earth, Deut. iv. 10.

(18) In the midst of the congregation I will praise thee, Psal. xxii. 22. Not forsaking the assembling of ourselves together, or the manner of some is, Heb. x. 25.

(19) And ye shall not swear by my name falsely; neither shalt thou profane the name of thy God, Lev. xix. 2.

(20) If a man vow a vow unto the Lord, or swear an oath, to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth, Numb. xxx. 2.

(21) But I say unto you, swear not at all, neither by heaven, &c. Mat. v. 34. But above all things, my Brethren, swear not; neither by

heaven, neither by Earth, neither by any other oath: but let your yea be yea, and your nay, nay; lest you fall into condemnation, Jam. v. 12.

(22) They spake against God and said, Can God furnish a Table in the wilderness? Psal. lxxviii. 19. Who is the Lord that I should obey his voice to let Israel go? Exod. v. 2.

(23) Who was before a blasphemer, 1 Tim. i. 13.

(24) Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God, Eccl. v. 2.

(25) They did flatter him with their mouth, and lied unto him with their tongues, Psal. lxxviii. 36.

(26) But if her Father disallow her in the day that he beareth; not any of her vows or of her bonds wherewith she hath bound her soul shall stand: and the Lord shall forgive her, because her father disalloweth her, Numb. xxx. 5.

(27) And Jacob vowed a vow saying, If God be with me, and will keep me in the way that I go, &c. Then shall the Lord be my God, Gen. xxviii. 20.

(28) If a Man vow a vow unto the Lord, &c. Numb. xxx. 2. Whilst it remained was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God, Acts v. 4.

(29) Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name, Deut. vi. 13.

(30) Let there now be an Oath betwixt us, even betwixt us and thee, and let us make a Covenant with thee, Gen. xxvi. 28. And an oath for confirmation is to them an end of all strife, Heb. vi. 16.

(31) Who is over all, God blessed for ever, Rom. ix. 5. Our Lord Jesus Christ, who is blessed for evermore, 2 Cor. xi. 31.

(32) Received the word with all readiness of mind, searching the Scriptures daily, whether those things were so, Acts xvii. 11. My tongue shall speak of thy word, for thy commandments are righteousness, Psal. cxiv. 172.

(33) Jacob vowed a vow, &c. Gen. xxviii. 20.

(34) How he (David) swore unto the Lord, and vowed a vow unto the mighty God of Jacob, Psal. cxxxii. 2.

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(35) Work, and ordinary Calling; not to (36) buy, or sell, or carry burthens, or make (37) journeys, except in cases of (38) necessity, as in providing Food, or looking after Cattle, fighting (39) for defence of our Country; and Works of (40) Charity, as healing the Sick, and assisting Women in their Travail, (41) Labour of Ministers in the exercise of their Calling, and the (42) travelling of People to the Places of Publick Worship. But the better part of the Sanctification of this Day does consist in performing the Spiritual Exercises, which all devout Persons ought to spend their Time in upon that Day; joining in the (43) publick Devotion, and hearing the Word preached, and meditating upon it afterwards at Home; in private Devotions with their Families, and in a more retir'd one by themselves, in their own Closets; by reading the Holy Scriptures, and other good Books; by visiting the Poor, and relieving the Needy; and by making up unhappy Differences among Neighbours.

V. The purport of this Commandment is, That we should take care to perform our Duties, as well to our Political Parent, the Prince, who governs us; to our Domestick Parent, our Master, who feeds and cloathes us; as to our Natural Father and Mother who begat us. If we are Subjects we must honour the Prince, whom God has set over us; we must (44) stand in awe of him, and (45) obey him in all things not forbid by God, and contrary to National Constitutions, and the Liberties of a Free People: We must submit to his Correction and Punishment, and (46) assist him with our Persons or our Money, in his just Wars, or Maintenance of the Royal Dignity. And, on the other side, God will require of him to govern us according to the Rules (47) of Justice and Piety, that he shall seek ours and all his (48) Peoples Good. 2. If we be Servants we must (49) reverence, and (50) honour our Masters, we must (51) fear to displease them, we must obey their Commands: be (52) patient under their Corrections, be (53) diligent in our Callings, (54) studying in all things to please them. As, on the other side, God requires, for our sakes, of our Masters, that they should not behave themselves (55) peevishly and perversely towards us; but that they shall be gentle and kind, as they shall expect to find favour with God (56): and shall provide for us in our Old Age, if we spend our whole time in their (57) Service. 3. If we are Lay-Persons, we must love our Pastors who have the (58) care over us; we must pay them (59) just Reverence and Respect; we must submit ourselves to their Directions in (60) Spiritual Matters, and we must contribute to make them up a (61) handsome and liberal Maintenance. And, on the other side, God requires of the Pastor, that he shall look upon his Flock as his (62) Children; that, by his Holy Life and Conversation, he shall set an (63) Example for them to copy by; that he shall be diligent in (64) preaching the Word in Season, and out of Season; and lastly, that he shall be (65) meek, peaceable, and courteous. 4. If we are Sons or Daughters, we must reverence and respect our Parents, tho' they happen to be in a (66) mean Condition; we must (67) obey them in all lawful things which they command; we must relieve them (68) when in Want; submit ourselves to their (69) Instructions; and, when we are young, to their (70) Correction; and, when we are grown up, we must take their Advice, in every (71) important Affair of Life. Now, to answer this, God expects,

refted the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother,* that thy days may be long in the land which the Lord thy God giveth thee.

* Here ends the fifth Commandment 1 B. Ed. VI.

VI. Thou

(35) In those days saw I Judah, some treading winepresses on the sabbath, and bringing in sheaves and lading Asses; as also wine, grapes and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath-day: and I testified against them in the day wherein they sold victuals, Nehem. xiii. 15.

(36) Neither carry forth a burden out of your houses on the sabbath-day, neither do ye any work, but hallow you the sabbath day, as I commanded your fathers, Jer. xvii. 22.

(37) Abide ye every man in his place, let no man go out of his place on the sabbath-day, Exod. xvi. 29.

(38) What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold of it, and lift it out? Matt. xii. 11.

(39) At that time therefore they decreed, saying, whosoever shall come to make battle with us on the sabbath-day, we will fight against him, 1 Mac. ii. 41.

(40) How much then is a man better than a sheep? wherefore it is lawful to do well on the sabbath-days, Matt. xii. 12. For I desired mercy and not sacrifice, Hof. vi. 6.

(41) Have ye not read in the Law, how that on the sabbath-days the Priests in the Temple prophane the sabbaths and are blameless? Matt. xii. 5.

(42) Wherefore wilt thou go to him (Elisha) to day, it is neither new moon nor sabbath? 2 Kings iv. 23.

(43) The seventh day is a sabbath of rest, an holy Convocation, Lev. xxiii. 3. Upon the first day of the week let every one lay by him in store, 1 Cor. xvi. 2.

(44) Honour the King, 1 Pet. ii. 17.

(45) Let every soul be subject to the higher powers: For there is no power but of God: The powers that be, are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation, Rom. xiii. 1, 2. Submit yourselves unto every ordinance of man for the Lords sake, whether it be to the King as supreme; or unto governours, as unto them that are sent by him, &c. 1 Pet. ii. 13, 14.

(46) Is it lawful to give tribute, &c. Then saith he unto them, render therefore unto Caesar the things which are Caesars, and unto God the things which are Gods, Matt. xxii. v. 17. to 21. For this cause pay you tribute also, Rom. xiii. 6.

(47) I exhort therefore that supplications, &c. Be made for all men, for Kings, and for all in authority, that we may live a quiet and peaceable life, in all godliness and honesty, 1 Tim. ii. 1, 2.

(48) For he is the minister of God to thee for good, Rom. xiii. 4.

(49) Let as many servants as are under the yoke count their own masters worthy of all honour, 1 Tim. vi. 1.

(50) A son honoureth his father and a servant his master, Mal. i. 6.

(51) Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of heart as unto Christ: Not with eye-service, &c. Eph. vi. 5, 6.

(52) Servants be subject to your Masters with all fear, not only to the good and gentle, but also to the froward, 1 Pet. ii. 18.

(53) Servants, whatever ye do, do it heartily, as to the Lord and not unto men, Col. ii. 23.

(54) Exhort servants to be obedient unto their own masters, and to please them well in all things, not answering again, Tit. ii. 9.

(55) But also to the froward, 1 Pet. ii. 18. Thou shalt not oppress an hired servant, Deut. xiv. 14.

(56) Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven, Col. iv. 1.

(57) A wise servant shall have rule over a son that causeth shame: and shall have part of the Inheritance, among the brethren, Prov. xvii. 2.

(58) And to esteem them very highly for their works sake, 1 Thes. v. 13.

(59) Receive him therefore in the Lord with gladness, and hold such in reputation, Phil. ii. 29. Let the Elders that rule well be counted worthy of double honour, 1 Tim. v. 17.

(60) Obey them that rule over you, and submit your selves: for they watch for your souls, as they that must give an account, that they may do it with joy and not with grief, Heb. xiii. 17.

(61) Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine: For the Scripture saith, Thou shalt not muzzle the Ox that treadeth out the Corn: and the Labourer is worthy of his hire, 1 Tim. v. 17, 18. Let him that is taught in the word communicate unto him that teacheth in all good things, Gal. vi. 6.

(62) My little children, of whom I travail in birth again, until Christ be formed in you, Gal. iv. 19. For I have no man like-minded, who will naturally care for your state, Phil. ii. 20.

(63) In all things shewing thy self a pattern of good works: in doctrine shewing incorruptness, gravity, sincerity, Tit. ii. 7. Be thou an example of the Believers, in word, in conversation, in charity, in spirit, in faith, in purity, 1 Tim. iv. 12.

(64) Preach the word, be instant in season, and out of season; reprove, rebuke, exhort, with all long-suffering and doctrine, 2 Tim. iv. 2.

(65) Follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart, 2 Tim. ii. 22.

(66) A son honoureth his father, Mal. i. 6. And he answered and said, I go, Sir, Mat. xxi. 30.

(67) Children, obey your Parents in all things; for this is right, Eph. vi. 1. Children, obey your Parents in all things; for this is well-pleasing unto the Lord. Col. iii. 20.

(68) For God hath commanded, saying, honour thy father and mother, &c. Mat. xv. 4. But if any Widow have Children or Nephews let them learn first to shew Piety at home, and to requite their parents, 1 Tim. v. 4.

(69) My son, hear the Instruction of thy father, and forsake not the law of thy mother: For they shall be an ornament of grace unto thy head, and chains about thy neck.

(70) Whom the Lord loveth he correcteth, even as the father the son in whom he delighteth, Prov. iii. 12.

(71) As was done by Isaac, Gen. xxiv. 1. And Jacob, Gen. xxvii. 46.

(72) Well

A C A T E C H I S M.

VI. Thou shalt * do no murthar.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

* Thou shalt not kill. 1 B. Edw. VI.

IX. Thou

on our Parents side; that they shall bring us up in (72) our Childhood, provide (73) Necessaries for us in that State, Raiment, Food, &c. instruct us in (74) Religion, shew us a good Example, keep us in Obedience by a just Awe, avoiding both Fondness and Rigour; lay up for us to put us out into the World, according to our Birth and Quality. Now if we do conscientiously discharge these Duties, God will reward us, not only with Temporal, but with Spiritual Blessings.

VI. *The purport of this Commandment is,* That we should not only avoid the barbarous Crime of (78) Murder upon the Body of our Neighbour, but also the (79) laying violent hands upon our selves, as some discontented Men have done; as also the careless meddling with such (80) Instruments of Death, as may destroy those that are near us, especially the striking with them in Rage. We must avoid the occasions of Murder, (81) *Immoderate Anger*, (82) *Hatred*, *Malice*, and (83) *Bitterness of Speech*: And, on the contrary, we must practise the Vertues of (84) *Peaceableness*, (85) *Meekness*, (86) *Charity*.

VII. *The purport of this Commandment is,* That we should not defile ourselves by the foul Sin of (87) Adultery, with the Husband or Wife of another; or, which is worse, to cover it under the pretence of Marriage, which is called (88) *Polygamy*; or, which is still more criminal, have unlawful Commixtures with those of the (89) *same Blood*; or with those of the (90) *same Sex*; or with those of a (91) *different Kind*. That we must likewise avoid (92) *Fornication*, or Uncleanliness committed between single Persons; and the Incitements thereunto, (93) *Drunkenness*, *Wanton Behaviour*, (94) *Attire*, and *Idleness*. But, contrary to all these foul Vices, we must be Chaste in our (95) *Thoughts*, (96) *Words*, and (97) *Behaviour*.

VIII. *The purport of this Commandment is,* That we must not commit the outrageous Act of (98) *Robbery*, or forcible taking away from our Neighbour; nor be guilty of private (99) *Stealing*, nor of (100) *Extortion* and unjust Gain; nor of (101) *Fraud* in Dealing; nor of *Grievousness* and Hardship towards the Poor. But, on the other side, we must be (102) *honest* in our Dealings. If we have done any Wrong, we must make (103) *Restitution* for it; we must be Merciful and (104) *Charitable* to the Poor, and we must be (105) *diligent* in our Callings.

IX. The

(72) Well reported of for good works, if she have brought up Children, 1 Tim. v. 10.

(73) She riseth also whilst it is yet night, and giveth meat to her household, Prov. xxxi. 15. But if any provide not for his own house, he hath denied the faith and is worse than an infidel, 1 Tim. v. 8.

(74) And thou shalt teach these words diligently unto thy Children, Deut. vi. 7.

And that from a Child thou hast known the Scriptures, 2 Tim. iii. 15.

(75) Job rose up early in the morning, and offered burnt-offerings according to the number of them all, Job i. 5. But as for me and my house we will serve the Lord, Job xxiv. 15.

(76) One that ruleth well his own house, having his Children in subjection with all gravity, 1 Tim. iii. 4.

(77) For the Children ought not to lay up for the Parents, but the Parents for the Children, 2 Cor. xii. 14.

(78) And surely your blood of your lives will I require, at the hand of every beast will I require it; at the hand of every man, and at the hand of every mans brother will I require the life of man. Whoso shed mans blood, by man shall his blood be shed; for in the image of God made he man, Gen. ix. 5, 6. If he smite him with a sharp Instrument of Iron so that he die he is a murderer: the murderer shall surely be put to death, Num. xxxv. 16.

(79) Saul took a sword and fell upon it, 1 Sam. xxxi. 4. Judas departed and went and hanged himself, Mat. xxvii. 5.

(80) If he smite him throwing a stone, or hard weapon of wood, wherewith he may die, he is a murderer, &c. Numb. xxxv. 17, 18.

(81) But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of judgement, Mat. v. 22.

(82) Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him, 1 Joh. iii. 15.

(83) Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from among you with all malice, Eph. iv. 31.

(84) If it be possible, as much as lieth in you, live peaceably with all men, Rom. xii. 18.

(85) Recompense to no man evil for evil, Rom. xxii. 7.

(86) Therefore if thine enemy hunger feed him, if he thirst give him drink, Rom. xxii. 20.

(87) And the man that committeth adultery with another mans wife, the Adulterer and the Adulteress shall be surely put to death, Lev. xx. 10. Marriage is honourable among all, and the bed undefiled: but whoremongers and adulterers God will judge, Heb. xiii. 4.

(88) Neither shalt thou take to wife thy wives sister, to vex her, to uncover her nakedness, besides the other in her life time, Lev. xviii. 18. And did he not make one? yet he had the residue of the spirit: and wherefore one? that he might seek a godly seed: therefore take heed unto your spirit, and let none deal treacherously with the wife of his youth, Mal. ii. 15. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband, 1 Cor. vii. 2.

(89) None of you shall approach to any that is near of kin to him, Lev. xviii. 6. It is reported among you, that there is a fornication among you, and such a fornication as is not named among the Gentiles, that one should have his fathers wife, 1 Cor. v. 1.

(90) For this cause God gave them up to vile affections: for even their women did change the natural use into that which is against na-

ture: and so likewise the men, leaving the natural use of the women, burned in their lust one towards another, Rom. i. 26, 27. Thou shalt not lie with mankind as with womankind: it is an abomination, Lev. xviii. 22.

(91) Neither shalt thou lie with a beast, to defile thyself therewith, Lev. xviii. 23.

(92) Be not deceived, neither Fornicators, &c. shall inherit the kingdom of God, 1 Cor. v. 9.

(93) When ye walked in lasciviousness, lusts, excess of wine, &c. 1 Pet. iv. 3. Thine eyes shall behold strange women, and thine heart shall utter perverse things, Prov. xxiii. 33. And delivered just Lot, vexed with the filthy conversation of the wicked, 1 Pet. ii. 7. That I may bewail many who have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed, 2 Cor. xii. 21.

(94) And behold there met him a woman with the attire of an harlot, and subtil of heart, Prov. vii. 10.

(95) For out of the heart proceed evil thoughts, murders, adulteries, fornications, &c. Mat. xv. 19.

(96) Know ye not that a little leaven leaveneth the whole lump, 1 Cor. v. 6. But now put off all these, anger, wrath, malice, blasphemy, filthy communication out of your mouth, Col. iii. 8.

(97) Not in chambering and wantonness, Rom. xiii. 13.

(98) Ye shall not steal, neither deal falsely, neither lye one to another, Lev. xix. 11. Thou shalt not defraud thy neighbour, neither rob him, Lev. xix. 13.

(99) Let him that stole, steal no more, Eph. iv. 28.

(100) He that by usury, or unjust gain increaseth his substance, he shall gather it for him that pitieth the poor, Prov. xxviii. 8. Wo to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil, Hab. ii. 9. If any man that is called a brother be a fornicator, or covetous, &c. with such an one, no not to eat, 1 Cor. v. 11.

(101) Divers weights and divers measures, both of them alike are an abomination unto the Lord, Prov. xx. 10. What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith the Lord God of hosts, Isa. iii. 15.

(102) A just weight and balance are the Lords: all the weights of the bag are his work, Prov. xvi. 11.

(103) If the wicked restore the pledge, give again that he hath robbed, walk in the statutes of life without committing iniquity; he shall surely live, he shall not die, Ez. xxiii. 15. If a man steal an ox or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep, Exod. xxii. 1.

(104) And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest, Lev. xix. 9. He that hath pity on the poor lendeth unto the Lord; and look what he layeth out it shall be paid him again, Prov. xix. 17.

(105) For we hear that there are some among you, which walk disorderly, working not at all, but are busie bodies. Now them that are such we command, and exhort, by our Lord Jesus Christ, that with quietness they work, and eat their own bread, 1 Thess. iii. 11. He also that is slothful in his work, is brother to him that is a great waster, Prov. xviii. 9.

A CATECHISM

IX. The purport of this Commandment is, That we must take care not to commit that horrid Villany of giving (106) a false Testimony in a Judicial Matter, to the Prejudice of our Neighbour, or by (107) glossing with artificial Words and Circumstances, a true one; or (108) suborn Men to give a false Testimony. We must not (109) slander our Neighbour, by uttering a malicious Lye, in prejudice of his Reputation or Interest; nor (110) report abroad his secret Faults, unless unclaimable; nor willingly hear, or (111) repeat ill Stories of our Neighbour, nor (112) rashly censure his Actions. But, on the contrary, we ought to (113) vindicate him when he is wronged, and in every thing, which will bear it, (114) judge charitably of him.

X. The substance of this Commandment is, That we should not allow ourselves in any unlawful (115) hankering after our Neighbour's Estate, or (116) Wife, or any of his (117) Goods and Possessions, or in any (118) evil Fancies or Thoughts, which may incline us to Evil: But that we should be (119) content with our present State, and be (120) diligent in our own Calling; and (121) mortify the Lusts of our Flesh.

Question.

What dost thou chiefly learn by these Commandments?

Answer.

I learn two things: my duty towards God, and my duty towards my neighbour.

Question.

What is thy duty towards God?

Answer.

My duty towards God, I. is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, II. to honour his holy Name and his Word, IV. and to serve him truly all the days of my life.

Question.

What is thy duty towards thy neighbour?

Answer.

My duty towards my neighbour, is to love him as my self, and to do to all men, as I would they should do unto me. V. To love, honour and succour my father and mother. To honour and obey the King, and all that are put in authority under him. To submit myself to all my governours, teachers, spiritual pastors and masters. To order my self lowly and reverently to all my betters. VI. To hurt no body by word or deed. To be true and just in all my dealing. To bear no malice nor hatred in my heart. VIII. To keep my hands from picking and stealing, and IX. my tongue from

(106) Two men of Belial witnessed against Naboth, 1 King. xxi. 13.

(107) Many false witnesses came, Mat. xxvii. 60.

(108) Jezebel set two men, sons of Belial, before him, to bear witness against him, 1 Kings xxi. 10.

(109) If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this mans Religion is vain, Jam. i. 26. Wherefore putting away lying, speak every man truth to his neighbour, Jam. iv. 25.

(110) He that hideth hatred with lying lips, and he that uttereth a slander is a fool, Prov. x. 18.

(111) A wicked doer giveth heed to false lips, and a liar giveth ear to a naughty tongue, Prov. xvii. 4. Thou shalt not raise a false report: put not thy hand with the wicked to be an unrighteous witness, Exod. xxiii. 1.

(112) Now Hannah she spake in her Heart, only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken, 1 Sam. i. 13. Now when the Pharisee which had bidden him, saw it, he spake within himself, saying, This man if he were a Prophet would have known who, and what manner of woman this is that toucheth him: for she is a sinner, Luk. vii. 39.

(113) Dost our Law judge any man before it hear him, and know what he doth? John vii. 51.

(114) Charity thinketh no evil, 1 Cor. xiii. 5.

(115) Thou shalt not desire thy Neighbours wife, neither shalt thou covet thy Neighbours house, &c. Deut. v. 21. See the History of Ahab's coveting Naboth's vineyard, 1 Kings xxi.

(116) See the History of David's coveting Uriah's Wife, 2 Sam. xi.

(117) Whose Ox have I taken? &c. 1 Sam. xii. 3.

(118) The thought of foolishness is sin, Prov. xxiv. 9. Let none of you imagine evil in your hearts against his neighbour, Zech. viii. 17. Beware there be not a thought in thy wicked heart, saying, &c. Deut. xv. 9. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee, Acts viii. 22.

(119) Be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee, Heb. xiii. 5.

(120) For even when we were with you this we commanded you, that if any would not work, neither should he eat. Let every man abide in the same calling, wherein he was called, 1 Cor. vii. 20.

(121) And they that are Christs have crucified the flesh, with the Affections and Lusts, Gal. v. 24.

A C A T E C H I S M.

from evil speaking, lying and slandering. VII. To keep my body in temperance, soberness, and chastity. X. Not to covet nor desire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist.

* My good child, know this, that thou art not able to do these things of thy self, nor to walk in the commandments of God, and to serve him without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lords prayer.

* My good Son, 1 B. Edw. VI.

Answer.

O Ur Father II. which art in heaven; III. Hallowed be thy Name. IV. Thy kingdom come. V. Thy will be done in earth, As it is in heaven. VI. Give us this day our daily bread. VII. And forgive us our trespasses, As we forgive them that trespass against us. VIII. And lead us not into temptation; IX. But deliver us from evil. [X. *For thine is the kingdom, and the power, and the Glory, for ever and ever.*] Amen.

Question.

and also be honoured with distinguishing Marks of Esteem. IV. *By praying the words, Thy kingdom come, we mean,* That we earnestly desire and long for the (5) Time, when God's Kingdom of Glory shall begin, which (6) Flesh and Blood cannot inherit, and which all (7) good Christians shall, after the General Resurrection, enter into. V. *By saying, God's will be done, &c. we desire,* That we Christians here upon Earth may perform the (8) Will of God manifested unto us by the preaching of the Gospel, with as much readiness and exactness, as the (9) Angels in Heaven perform it. VI. *By praying for daily bread, we beg* a sufficiency of Bread, *i. e.* Food, Raiment, and (10) other Necessaries of Life, in such Proportion as God is pleased to deal out to us. VII. *By praying to God to forgive us our trespasses, &c. we beg of Him to forgive us* our Sins (11) small and great, both of which make us liable to God's eternal Vengeance: As we, on our parts, own, that we freely forgive all that have offended against us, knowing that God will pardon our Sins, upon (12) no other Condition. VIII. *By praying to God, not to lead us into Temptation, we desire of Him,* That He would be pleased to hinder any strong Temptation, which it is not likely we shall have Power to (14) overcome, from being laid in our way, or if it be, to give us such a powerful Assistance (15) of his Grace, as may enable us to overcome it. IX. *When we pray to God to deliver us from Evil, we desire of Him,* That He would defend us from all Evil, as well that of (16) Sin, as that of (17) Misfortune, and that arising from the Malice of (18) Evil Spirits. X. *The Conclusion of this Prayer contains,* a Doxology, or short Hymn of Praise to God, drawn from several of his most glorious Attributes; for the sake of which we trust that God will grant us the forementioned Blessings, these adorable Perfections giving us encouragement to expect them from Him: For since God has the (19) Kingdom, and Sovereign Dominion of all things, he has no one to controul him in the bestowing them: He is endowed with infinite (20) Power, and hath nothing to withstand Him: And his own (21) Glory, is manifested in making us happy.

I. *We address ourselves to God, in this Prayer, under the Title of Father, Because He is the Father of all Mankind, by (1) Creation, but especially the Father of us Christians, by (2) Adoption. II. We add the words, which art in heaven, Because God's especial Place of Residence is in the (3) highest Heavens. III. By the words Hallowed be thy name, we mean,* That we desire, and will endeavour that God's (4) Name, and whatsoever belongs to him, may be hallowed, and kept from any manner of Contempt,

- (1) Have we not one father? hath not one God created us? Mal. ii. 10.
- (2) For ye have not received the spirit of Bondage again to fear; but ye have received the spirit of Adoption, whereby we cry Abba, Father, Rom. viii. 15.
- (3) Thus saith the Lord, the Heaven is my Throne and the Earth is my footstool, Isa. lxvi. 1. Flesh and blood hath not revealed it to thee, but my father which is in heaven, Mat. xvi. 17. Their angels do always behold the face of my father which is in heaven, Mat. xviii. 10.
- (4) Thou shalt not take the name of the Lord thy God in vain, Exod. xx. 7.
- (5) [Time] Remember to keep holy the sabbath day, Exod. xx. Sanctify a fast, Joel. i. 14. [Place] The Tabernacle shall be holy, Exod. xi. 9. [Persons] Aaron and his Sons, Exod. xxviii. 41. xxix. 33. xl. 13.
- (6) Now this I say, Brethren, that flesh and blood cannot inherit the kingdom of God, 1 Cor. xv. 50.
- (7) Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, Mat. xxv. 34.
- (8) For whosoever shall do the will of God, the same is my Brother and my Sister, and Mother, Mar. iii. 35. Walk as Children of the light proving what is acceptable unto the Lord, Eph. v. 10. That ye may prove what is that good and acceptable and perfect will of God.
- (9) Bless the Lord all ye his hosts, ye ministers of his that do his pleasure, Psal. ciii. 21. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven, Mat. xviii. 10.
- (10) And having food and raiment let us be therewith content, 1 Tim. vi. 8.
- (11) But I say unto you, that every idle word which men shall speak they shall give an account thereof in the day of judgment, Mat. xii. 36.

- (12) Know ye not, that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor effeminate, nor abusers of themselves with mankind: Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God, 1 Cor. vi. 9, 10.
- (13) But if ye forgive not men their Trespasses, neither will your father forgive your trespasses, Mat. vi. 15.
- (14) Watch and pray that ye enter not into temptation: the spirit indeed is willing but the flesh is weak, Mat. xxvi. 41.
- (15) And he said unto me, my Grace is sufficient for thee: for my strength is made perfect in weakness, 2 Cor. xii. 9.
- (16) And you hath he quickened who were dead in trespasses and sins, Eph. ii. 1. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God, Heb. x. 12.
- (17) Tet setteth he the poor on high from affliction, and maketh him families like a flock, Psal. cvii. 41. And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt, Act. vii. 10.
- (18) Hast thou not made an hedge about him, and about his house, and about all that he hath on every side? Job i. 10. And the dragon and his angels fought and prevailed not, Rev. xii. 7.
- (19) Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty, 1 Chron. xxix. 11. To the only wise God our Saviour be glory and majesty, dominion and power both now and ever, Amen, Jude 25.
- (20) And hath said hitherto shalt thou come but no further, and here shall thy proud waves be stayed, Job xxxviii. 11. Who stilleth the noise of the seas, the noise of the waves, and the tumult of the people, Psal. lxxv. 7.
- (21) To the praise and glory of his grace wherein he hath made us accepted in the beloved, Eph i. 6. To the only wise God be glory, Jude xv.

A C A T E C H I S M.

Question.

What desirest thou of God in this prayer?

Answer.

[I. *Our Father, &c.*] I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all the People; [II. *Hallowed, &c.*] That we may worship him, serve him, and obey him as we ought to do. III. *Give us this, &c.*] And I pray unto God, that he will send us all things that be needful, both for our souls and bodies; [IV. *Forgive us our, &c.*] and that he will be merciful unto us, and forgive us our Sins; and that it will please him to save and defend us in all dangers ghostly and bodily; [V. *Lead us not into, &c.*] and that he will keep us from * all sin and wickedness, and from our ghostly enemy, and from everlasting death. [VI. *For thine, &c.*] And this I trust he will doe of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it. †

I. Of the SACRAMENTS in general.]

Question.

How many (a) Sacraments hath Christ ordained in the Church?

Answer.

Two only, as (b) generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Question.

What meanest thou by this word *Sacrament*?

Answer.

(c) I mean an outward visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question.

VARIOUS READINGS.

* Sin and wickedness. O. C. P.
† Here ended the Catechism in all the Common-Prayer Books before that of K. James I. who after the Conference at Hampton-Court, ordered this latter part, concerning the Sacraments, to be added.

Of the SACRAMENTS in general.

(a) Sacraments.] For explaining the meaning of the Word Sacrament, in the larger sense, it must be known, That, tho' the Word Sacrament does not occur in Scripture, yet it is an ancient Ecclesiastical Word, in a large sense applied, to denote a Federal Rite between God and us, used in Religion. It was called a Sacrament, from the *Sacramentum*, or Soldiers Oath, which all that were listed into the Roman Army, were obliged to take to their General, the better to encourage them to Valour and Fidelity. And thus, under our Christian Warfare, it is necessary that we should have some Federal Tie, as well at our Initiation into Christianity, to continue (as our Church expresses it) *Christ's faithful Soldiers unto our Lives end*, as to remind us of our former Obligation, and to fix and establish our Resolutions with new and repeated Vows. Now the Word Sacrament is usually applied to signify, not the Oath or Covenant itself, which is made between God and us, but only that outward and visible Sign which does usually attend it: For of Old Time there were always some visible Tokens, or outward Rites and Ceremonies, which went along with the Covenants. Thus it was the Custom among the Romans, for the Herald to throw a Stone violently out of his Hand, wishing, That if he, or the People whom he represented, acted treacherously, and violated the League, the Gods would deal with him as with that Stone. So Gen. xv. 10. Abraham made a Covenant with God, by dividing the Bodies of an Heifer, She-Goat, and a Ram into two Parts: The like Ceremonies have been universally used in private Con-

tracts, as in selling of Estates, the Delivery of Writings; in Matrimony, the Delivery of a Ring, or the joining of Hands. Now, tho' our blessed Lord designed to institute a Religion of the greatest Simplicity, consisting of a Collection of profitable Instructions, and true Notions concerning the Divine Nature, of the choicest Moral Precepts, and the best Motives to a good Life, viz. the Revelation of everlasting Rewards and Punishments; yet He was pleased himself to appoint these two Rites, because of their extraordinary usefulness to his Church. For tho' they are not Actions, like Moral Duties, good in their own Nature, and therefore commanded, because they are such (they being only for that reason, good Actions, and our Duty, because commanded; yet by virtue of God's Grace and Blessing going along with them, they make us better by the doing them.

(b) Generally necessary.] By generally necessary we understand, That (1) all Persons, of what Rank and Quality soever, are obliged to the Performance of them, unless they labour under an Incapacity, by reason of their Age or otherwise, or are hindered therefrom by an invincible Necessity.

(c) I mean an outward and visible Sign.] That we may better understand the nature of a Sacrament in a stricter sense, it is necessary that we take notice of the following Particulars:

1. That there is in them an outward Sign openly visible to Beholders, which does represent and denote the Conveyance to us of some spiritual and inward thing, which is unseen by us. Now it is requisite that the Sign should be something like, and something unlike, to the thing which it represents: If it were in nothing unlike, it would be the same, and then it could not properly represent itself; if it were in nothing like, there would be no ground of Representation, which is always founded in Similitude: For a Picture, or Image does represent a Man, because it is of like Lineaments with him; a Judge represents a Prince, because he does the same Justice which the Prince, were he there himself, would do. Upon which Ground, our Saviour appointed Washing

with

BAPTISM.

(1) Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Mat. xxviii. 19. He that believeth and is baptized shall be saved, but he that believeth not shall be damned, Mar. xvi. 16. Except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God, Joh. iii. 5.

LORD'S-SUPPER.

This is my Body which is given for you: this do in remembrance of me, Luke xxii. 19. And he took the Cup and gave thanks, and gave it to them, saying, drink ye all of it, Mat. xxvi. 27. This do ye as oft as ye drink it, in remembrance of me, 1 Cor. xi. 25. As often as ye eat this Bread and drink this Cup ye do shew the Lords death till he come, 1 Cor. xi. 29.

(2) Now

A C A T E C H I S M.

Question.

How many parts are there in a Sacrament?

Answer.

Two: the outward visible sign, and the inward spiritual grace.

[II. Of BAPTISM.]

Question.

What is the outward visible sign or form in Baptism?

*The visible sign
of Baptism.*

Answer.

Water: wherein the person is baptized, *In the Name of the Father, and of the Son, and of the holy Ghost.*

Question.

What is the inward and spiritual grace?

Answer.

A (d) death unto sin, and a new birth unto righteousness: for being (e) by nature born in sin, and the children of wrath, we are hereby made the (f) children of grace

*The invisible
Grace con-
veyed in
Baptism.*

Question.

with Water, to denote a Purgation from Sin; for as the Water washes off the Soil and Filth which the body has contracted, so does the Holy Ghost in Baptism, operating in our Hearts, purify our Souls from all original Guilt propagated with our Nature, and from all actual Sin committed by our own selves. Upon the like account, He has appointed the Breaking and Eating of a Piece of Bread, and the drinking a Cup of Wine, to represent his Suffering on the Cross for our sakes, viz. the Wounding of his Body, and the Pouring out of his Blood.

2. That there is an inward and spiritual Grace represented by this Sign, and conveyed in it. Which shall be more fully explain'd hereafter.

3. That this must be instituted by Christ himself. And herein lies the difference between the two Sacred Rites of Baptism and the Lord's-Supper, and other Rites which may be observed in Religion: That the latter were instituted by the Apostles, in the first Times, or by the Church of God in latter Ages; but these two Rites were appointed by our blessed Lord himself. Thus, tho' Confirmation be a very ancient Rite, yet because it was not enjoined by our blessed Lord himself, we do not allow it to be a Sacrament, at least in the strict sense of the Word.

4. That these Holy Rites are not only Pledges, that God will afford his Grace to us, as the shaking of Hands, or subscribing of Names, are Pledges or Tokens of making good a Bargain; but they are likewise Means, which God Almighty is pleased to make use of, to convey those Graces to us; so that they who do worthily, and with a true Faith receive them, do actually receive with them many Spiritual Comforts and Assistances.

O F B A P T I S M.

Spiritual Graces conferred in Baptism.

(d) Death unto Sin.] By dying unto Sin (which is the great Benefit which Baptism confers) in the Scripture (2) Language is understood, That Baptism does free us from the Guilt and Punishment of Sin, and confers good Dispositions and Tendencies to live better for the future.

(e) By nature born in Sin.] Sin being of two sorts, one Original and the other Actual; Baptism doth free the Infants of

Believing Parents, from the Guilt and Stain of Original Sin, and Adult Persons both from Original and Actual Sin. 1 Baptism frees from the Guilt and Stain of Original Sin. That there is a sort of Original Corruption in our Nature, altogether independent of our Wills, and born with us into the World, is plain, not only from the Complaints of observing Heathens themselves, and every Man's own Experience; but particularly from the Holy (3) Scripture, which does so frequently assert it. Which Original Stain is not any actual Depravation of our Natures, in their first make, but only a Deprivation or Loss of supernatural Grace, which our first Parents were endowed with, whereby they were enabled, if they had stood, to have easily conquered any Temptation, and to have persevered in an unblemish'd Piety, and unfinishing Obedience; but, upon their Fall, this Grace was taken from them, their Obedience being the Condition of its Continuance to them and their posterity. Now Infants being born of this depraved Stock, and being void of that original Goodness which God's supernatural Grace preserved our first Parents in, they are not pure in the sight of God, unless this Stain be washed away by Baptism; but by the Benefit of this Sacrament they are vested again with the Original Righteousness; or with such a measure of it, as is suitable to the Terms of the Gospel-Obedience. From hence, in Scripture-Expression, we are said to be born again, and to be buried with Christ by Baptism, and to be quickened together with him. 4. So likewise Baptism frees us from the Guilt and Punishment of all Actual Sins: And this was the most principal Benefit, conferred by Baptism in the Primitive Times, when most of the Baptized Persons were converted Jews or Heathens; for their Actual Sins were the greatest Stains which they had to be washed off, and to which their original Corruption was nothing comparable. Upon which consideration, those frequent Exhortations to Baptism in (4) Scripture are chiefly founded.

(f) Children of Grace.] By being made Children of Grace we understand, That by Baptism, as an initiatory Rite, we enter into Covenant with God, are Members of Christ's Mystical Body the Church, are Partakers of all his gracious Promises, and also do thereby receive sufficient Strength, to enable us to perform the Precepts of the Gospel. For, First, This is the (5) Federal Rite by which we are initiated into the Christian Body or Society, and by which, from Strangers and Aliens to God, we become (6) Mem-

bers

* (2) Now if we be dead with Christ we believe that we shall also live with him, Rom. vi. 8. Reckon your selves dead unto Sin but alive unto God, Rom. vi. 11. Buried with him in Baptism, wherein you are also risen with him, thro' the faith of the operation of God who hath raised him from the dead. And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses, Col. ii. 12, 13. Even when we were dead in sins, hath he quickened us together with Christ; by grace ye are saved, Eph. ii. 5.

(3) The imaginations of mans heart are evil from his youth, Gen. viii. 21. Who can bring a clean thing out of an unclean, Job xiv. 4. Behold I was shapen in iniquity and in sin hath my mother conceived me, Psal. li. 5. We were by nature Children of wrath, even as others, Eph. ii. 3. By one man sin entred into the world, and death by sin, Rom. v. 12. By one mans disobedience many were made sinners, ver. 19.

(4) St. Peter in an answer to his Jewish Auditors, who asked him what they should do, says, Repent and be baptized in the name of the Lord Jesus, for the remission of sins, Act. ii. 38. And Ananias is urgent upon Paul, That he should arise and be baptized, and wash away his sins, Act. xxii. 16. Upon this was founded that eagerness of the Eunuch to be baptized, what hinders me to be baptized, Act. viii. 36. Of the Jailor, Act. xvi. 33. Of Lydia and her household, Act. xvi. 15. And upon this is grounded that expression in the Nicene Creed, I believe in one Baptism for the Remission of sins.

(5) Know ye not that so many as were baptized into Jesus Christ, were baptized into his death, Rom. vi. 3. Teach all nations baptizing them, &c. Mat. xxviii. 19.

(6) The Church which is Christ's Body, Eph. i. 22, 23. Christ is the head of the Church, Eph. v. 23.

A C A T E C H I S M.

Question.

What is required of persons to be baptized?

Answer.

*Qualification
for Baptism.*

(g) Repentance, whereby they forsake sin; (h) and faith, whereby they stedfastly believe the promises of God, made to them in that Sacrament.

Question.

(i) Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Answer.

Because they promise them both by their sureties: which promise, when they come to age, themselves are bound to perform.

[III. Of the LORD'S-SUPPER.]

Question.

*The End of the Institution
of the Lords-Supper.*

Why was the (k) Sacrament of the Lord's Supper ordained?

Answer.

(l) For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question.

bers of the Family of Christ, and enter into the (7) Communion of the Saints. Hereby we are freed from the Empire of the Devil, and the Society of wicked Men; we are lifted under Christ's Banner, and are made Denizens of his Kingdom; are Fellow-Subjects with all the great Apostles and glorious Martyrs in Christ's Kingdom; and have a Title to all his (8) glorious Promises, if we square our Lives according to his Laws. Secondly, By Baptism we have sufficient Strength afforded us, to practice the Rules of the Gospel, by the Grace of God's Holy Spirit then conveyed to us, working in us. This is clear from many Passages in Scripture, which mention our being (9) born again of Water, our being (10) renewed by the Holy Ghost, our walking (11) in newness of life and (12) our being freed from Sin. By all which it is plain, That by Baptism we do receive the Advantage and Assistance of God's Holy Spirit, to enable us to encounter with all the Wiles and Malice of the Devil, and with the strongest Temptations which the World can present before us; and have Courage afforded us manfully to discharge our Duty, whatever Difficulties and Dangers do beset us in the Performance of it.

(g) Repentance whereby.] *The first Qualification (which every Person, who is to be partaker of the Rite of Baptism, ought to be endowed with) is Repentance.* For such Person must engage to forsake (13) every known Sin, however near and dear to him; to suffer no (14) vicious Habit to remain within him, or any thing else that is contrary to the Commands of his dearest Lord, whose Religion he doth then solemnly espouse, resolving wholly to give himself up to his Directions.

(h) And Faith.] *The second Qualification is Faith:* And that is to (15) believe all that God has expressly revealed to us in his Holy Word. And upon this Account it is, that the Church has all along required of Persons to be Baptized, to give an Assent to all the Articles of the Christian Faith, by repeating the Creed at the time of their Baptism.

(i) Why then are Infants.] *Obj.* But there is an Objection against Faith and Repentance being Qualifications for Baptism For we allow Children to be baptized, and yet it is very plain that they neither Believe nor Repent. *Sol.* To this we answer, That the Sureties of the Children promise, that they shall discharge both these Duties when they come to a competent Age: And this they are obliged to, tho' they do not actually consent to their Sureties Promise, which, as a Beneficial Act, binds them, as the Acts of a Guardian, for the Good of his Ward, binds such an Orphan; and, by being brought into the Christian Covenant, by this Stipulation of the Sureties, they are as much oblig'd to the Performance of the Articles of it, as the (16) Jewish Children, who were admitted by Circumcision into the Mosaic Covenant at Eight Days old, were tied up to perform the Precepts of that Law.

Of the LORD'S SUPPER.

(k) Sacrament of the Lord's-Supper.] *It is called the Lord's-Supper, because, At the last (17) Supper which he ate with his Disciples before his Death, he ordered the frequent Performance of this Rite, in remembrance of his Death and Passion.*

(l) For a continual Remembrance.] *The End of the Institution of the Lord's-Supper is, To keep up a Remembrance of Christ's Death; and that not only for a Time, during the Lives of the Apostles, or the primitive Ages of Christianity, but (18) Continually, that is, till his second Coming. This Death of our blessed Lord we are to Commemorate as a (19) Sacrifice for the Sins of the whole World, and as the happy means of procuring us the most inestimable Benefits, viz. (20) the Pardon of our Sins, and the (21) Promise of everlasting Happiness.*

Of

(7) But ye are come into Mount Sion, and unto the city of the living God the heavenly Jerusalem, and to an innumerable number of angels, to the general Assembly and Church of the first-born, &c. Heb. xii. 22, 23.

(8) He that believeth and is baptized shall be saved, Mar. xvi. 16.

(9) Except a man be born of water and of the spirit, he cannot enter into the kingdom of God, Joh. iii. 5.

(10) According to his mercy hath saved us by the washing of regeneration, and renewing of the holy Ghost.

(11) That being buried with him by baptism into death, we should walk in newness of life.

(12) He that is dead is freed from Sin, Rom. vi. 7.

(13) Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, Act. ii. 38, 41. For whosoever shall keep the whole law, and offend in one point he is guilty of all, Jam. ii. 10.

(14) Knowing this, that our old man is crucified with him, that the Body of sin might be destroyed, that henceforth we should not serve sin, Rom. vi. 6.

(15) If thou believest with all thy heart thou mayst be baptized, Act. viii. 37.

(16) Ye stand this day all of you before the Lord your God, your captains of your Tribes, your elders and your officers, with all the men of Israel, your little ones and your wives, &c. that thou shouldest enter into covenant with the Lord thy God, and into his oath which the Lord thy God maketh with thee this day, Deut. xix. 10, 11, 12. He that is eight days old shall be circumcised among you, Gen. xvii. 12.

(17) Mat. xxvi. 26. It had, &c.

(18) As often as ye eat this Bread and drink this Cup, ye do shew the Lord's death till he come, 1 Cor. xi. 26.

(19) He put away sin by a sacrifice of himself, Heb. ix. 26. This he did once when he offered up himself, Heb. vii. 27. Once offered to bear the sins of many, Heb. ix. 28. He died for all, 2 Cor. v. 15.

(20) In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, Eph. i. 7.

(21) That who so believeth in him should not perish, but have eternal life, Joh. iii. 15.

(22) The

A C A T E C H I S M

Question.

What is the outward part or sign of the Lords Supper?

The visible sign of it.

Answer.

(m) Bread and wine, which the Lord hath commanded to be received.

Question.

What is the inward part, or thing signified?

What signified under that sign.

Answer.

(n) The body and bloud of Christ, which are (o) verily and indeed taken and received by the faithful in the Lords Supper.

Question.

What are the benefits whereof we are partakers thereby?

Benefits of receiving the Lord's-Supper.

Answer.

(o) The strengthening and refreshing of our souls by the body and bloud of Christ; as our bodies are by the bread and wine.

Question.

Of the Outward Part of the Lord's-Supper, or the Elements.

true Faith and pious Resolutions; for † wicked Unbelievers (as our Church teaches) do not eat the Body of Christ in the Lord's-Supper.

(m) Bread and Wine.] Our Saviour hath appointed Bread and Wine to be the Outward Part of this Sacrament, as is plain by the Relation of the Institution made by all the Evangelists. Therefore this Holy Sacrament is not duly administered in the Church of Rome, where only Bread is administered to the Laity, our Saviour having appointed both Bread and Wine: Nor when Bread is made of Superstitious Ingredients; nor in the Form of Wafers, with Crucifixes, or other Pictures upon them, our Saviour having administered it with such Bread as was commonly eaten at Meals.

Of the Benefits of the Lord's-Supper.

(p) The strengthening and refreshing of our Souls.] Now our Souls are strengthened and refreshed by the Sacrament, four several ways, 1. By pardon of our Sins: Which beneficial Effect is not a Physical and necessary one, as those of natural Agents are; but a Spiritual and Moral one: The natural Effect of Bread and Wine being to nourish our Bodies, but the supernatural Grace of God's Holy Spirit, cooperating with these means, doth procure the Pardon of our Sins, which the Elements, in their own nature could never do. Nor is the Effect of this Blessed Sacrament so necessary, as to exclude all operation and concurrence of our own Will, as if our Sins could be pardoned upon the bare receiving of the Elements, or that the Effects naturally followed upon the pure *opus operatum* of this Sacrament; but it always requires a previous Repentance and resolution of Amendment, which St. Paul calls a Judging and Examining ourselves: For, without this, it will do us no more good, than our ordinary eating and drinking; nay, will rather turn to our Mischief and Destruction. But if we truly repent us of our Sins, this Sacrament is a Seal of the full Pardon of them: and if we take care not to break again this solemn Vow, we need no more fear Punishment for our former Sins, than if we had never committed them. For since our Saviour has declared, that this is his Body and Blood, the meanest Sense that can be put upon the Word is this, That we receive thereby all the Benefits of his Body and Blood, that is, whatever Benefits accrued to the World by his Sufferings, are all conveyed to those that are worthy Receivers of this Holy Sacrament. 2. By renewing our Covenant in Baptism. For tho' our Sins after Baptism should be pardoned, had we totally lost all our Title to eternal Rewards, our Condition would be deplorable. But this Sacrament renews again our Baptismal Covenant with God, making up again the Articles we had broken, and restoring us to our former Condition which we stood in, before we had forfeited the Rewards that we had covenanted for. And upon this Account our Saviour says, *This is my Blood of the new Covenant which is shed for many for the remission of sins*; Mat. xxvi. 28. by which is meant, That in this Sacrament we do covenant again with God, as we formerly did in Baptism, to perform all the Articles of the new Covenant. Which is a wonderful Benefit of the Christian Dispensation, that we have always Means left to partake of the Benefits of this Covenant; unless by a total Impenitence we debar ourselves of them, and perfectly shut ourselves out from the Throne of Grace. 3. By affording us greater measures of God's assisting Grace. When we are assured in Scripture, that God will give his Holy Spirit to those that ask it, and that he will endue us with Grace sufficient, upon our Requests in our ordinary Devotion, we need not doubt, but, by reason of this extraordinary and solemn Devotion, we shall attain such an Assistance of God's

Of the Inward Part of the Lord's-Supper.

(n) Body and Blood of Christ.] When the Bread and Wine are said, by our Saviour, to be his Body and Blood, it must not be thought that there is a substantial Change of the Elements, as the Papists pretend. For our Saviour's Words, *This is my Body*, &c. must chiefly be understood in a figurative Sense, to mean, This is the Sign of my Body, or, This does represent it; which metaphorical way of speaking, as it is common to all Languages, so 'tis especially used in the Scriptural; where the (22) seven Kine are said to be seven Years; (23) dead Mens Bones to be the House of Israel; the (24) golden Head to be Nebuchadnezzar; (25) ten Horns to be ten Kings; and yet no one ever dreamt of a real Change, but only a Representation, by these Expressions. Add to this, That in the very Institution of the Jewish Passover, which the Lord's-Supper, in the Christian Dispensation is instituted in lieu of, the same metaphorical Expression is used, (26) *This is the Lord's Passover*, the eating this (i. e. the Paschal Lamb) doth represent the Lord's passing over the first-born of the Israelites. To omit the great unreasonableness of having Men to disbelieve their Senses, which God has given them to examine the Ground, not only of all natural Truth by, but also of Religion itself, by appealing to them by Miracles done for the support of it: Nor to insist upon the monstrous Absurdities of this Doctrine; for Christ's Body to be, at the same time, in Heaven and Earth; to be of the dimensions of a humane Body, and of that of a Wafer; to be broken in one Place, and entire in another; upon the Altar, and in the Bodies of the Faithful; moved at the same time East, West, North, and South, according as 'tis carried towards the several Communicants differently Seated.

(o) Verily and indeed taken by the Faithful.] But as we * Protestants do avoid the gross Errors of the Popish Doctrine of Transubstantiation, yet we do allow, That our Saviour's Body is really received by all Faithful Communicants. The Elements do not only barely represent our Lord's Body, with his Death and Passion; but whilst we are performing this Action, our Saviour's Body, in some inexplicable manner, which we do not presume to define, is exhibited to us, if we come to this Sacrament with a

(22) The seven kine are seven years, Gen. xli. 26.

(23) The bones are the house of Israel, Ex. xxxiii. 7.

(24) Daniel said to Nebuchadnezzar, Thou art the Golden head, Dan. vii. 24.

(25) The ten horns are ten Kings, Rev. xvii. 12.

(26) It is the Lord's passover, Exod. xii. 11.

* Vid. Corpus Confess. Tit. Cæna Dom.

† Art. 29.

A C A T E C H I S M.

Question.

Qualifications for Reception. What is required of them who come to the Lords Supper?

Answer.

(p) To examine themselves, whether they (q) repent them truly of their former sins, (r) stedfastly purposing to lead a new life, (s) have a lively faith in Gods mercy through Christ, with a (t) thankful remembrance of his death; and (u) be in charity with all men.

¶ (a) The Curate of every parish shall diligently upon Sundays and Holy-days, * after (b) The

God's Holy Spirit, as will enable us the better to perform our Duty for the future. But we have further confirmation thereof by considering the extraordinary effects (which our Saviour Attributes to the spiritual eating and drinking his Blood; by saying this will occasion Men (27) never to hunger, but (28) to live for ever; that this is given (29) for the Life of the World, that by this (30) we dwell in Christ and Christ in us. By which Expressions the least that can be understood is, That our Souls are invigorated by the lively Influence of God's Holy Spirit conveyed in this Sacrament, that they are quickened by his Grace, that they are render'd more inclinable to walk according to God's Laws, are better enabled to conquer Lusts and Temptations, and are endowed with Strength cheerfully to undergo Afflictions. 4. By affording a spiritual Comfort. It being an unspeakable Satisfaction to a Penitent Sinner, after being so long estranged from God, to be admitted a Guest at his Table, and into a stricter Union with Christ, and the Holy Members of his Church; to have all the Burden of his Sins removed, which sate so heavy upon his Conscience, and to have the Pardon of them sealed in this blessed Sacrament, being assured thereby that God will remember them no more. But this Sacrament is then more especially a mighty Comfort and Satisfaction under afflictions, for when we are deprived of all outward blessings, when Friends deceive us and Enemies oppress us, here we find a sure Anchor of Hope and a Refuge for our Trouble, arising not only from the wonderful example of Patience of our blessed Lord, in his sufferings then set before us, but by the operation of God's Holy Spirit then working in us, to produce our extraordinary Joy and Comfort.

Of the Qualifications for those who are to receive the Lords-Supper.

(p) To examine themselves.] Whenever we are to receive this blessed Sacrament, we ought to set aside some space of time longer or shorter according to our respective Conditions, to (31) enquire into the State of our Souls, and to know what is amiss in our Lives, that we may beg God's pardon for it, and make resolutions of amendment.

(q) Repent them truly.] When by examination of our Consciences we have found out, wherein we have been delinquent, and discovered those Sins which have put us out of God's favour; we ought to be heartily sorry for them, not only because we are thereby liable to punishment, but because we have offended so good and gracious a God after his abundant mercies to us, and his so long sparing us after such repeated provocations.

(r) Stedfastly purposing.] But to compleat our Repentance we must add a Resolution of future Obedience, which ought not to be faint and ill-grounded, nor hastily taken up upon some short Religious Disposition, and then laid aside as our Temper alters; but upon a deep sense and well-weighed consideration of the misery and danger of our Condition. Nor must we resolve only against Sin in general, but we must resolve against every particular Sin, especially those which we find our selves most inclined to, redoubling our Vows and Resolutions against them; and using all possible endeavours, to gain an Habit of the contrary Vertues.

(s) Have a lively faith.] We must give an undoubted Assent to all the divine Truths which are clearly revealed to us in Gods word; and to the Miracles by which they were confirmed. But

more especially, we must have a stedfast Belief that our Lord Jesus Christ (32) came to die for the sins of the World; so that if we forsake our sins and (33) rely upon his Merits for the pardon of them, and for the future diligently walk after the Commands of his holy Religion, we shall never have them any more imputed to us, but that the Guilt of them shall be washed away by his Blood, in this World, and the punishment of them cancelled in the other.

(t) Thankful remembrance of his Death.] We must not only barely commemorate our Saviour's Sufferings and Death for our sakes; but we must come to pay this acknowledgement with (34) thankfulness, and hearts brim-full of Respect and Love to him for conferring such an inestimable benefit upon us; for having our lost Souls redeemed by his all-sufficient Merits, and the hopes of everlasting happiness purchased for us.

(u) Be in charity.] Before we come to partake of this holy Sacrament, we must restore every one that have done us any wrong to our good-will and opinion, passing a perfect Amnesty upon their former ill-treatment of us, and being so far from revenging it, as never after to resent it. And if we have injured any one else, we must make a just Restitution, and desire them to be reconciled to us.

(a) The Curate of every Parish.] Our Church here orders that the Priest, who officiates divine Service in the publick Congregation, should instruct Novices in the fundamental Points of Religion; but this was in former times a distinct Office. Therefore I shall say something, first of the Person Catechising, or the Catechist, secondly of the Persons Catechised, or the Catechumens.

Of the CATECHIST.

That there were some select Persons who particularly appli'd themselves to this Office, even from the earliest Times of Christianity, is manifest from the Scriptural Books: For the Apostles themselves, and other Converters to Christianity, were Chatechists, as appears by their instructing the Persons whom they designed to convert, or had in some measure converted, in the principal Points of the Christian Religion. Hence St. Paul calls himself, διδάσκαλον ἑθνῶν, a Teacher of the Gentiles, 1 Tim. ii. 7. It was such Catechetical Instruction which they received gladly who were baptized, Acts ii. 41. and in which Theophilus, κατηχῶν, had been Catechised, Luke i. 4. And 'tis, in all probability, this Instruction which the Apostle refers to, Heb. vi. 2. when he calls it βαπτισμῶν δίδαχον: the doctrine of Baptisms. This Office, in the primitive Times, was not distinguished from that of the Evangelist; the Conversion and the Instruction of the Proselyte, for the most part, going on together. But, in the following Times, the Office of the Catechist was entirely distinct; for oftentimes the Person set aside for that Office was a Lay-Person, or one of a lower Order among the Clergy. St. Cyprian speaks of his making a Catechist of one who was only a Reader in his Church; Optatum inter Lectores doctorem audientium constituit. We have made Optatus, who is one of the Readers a Catechist or Teacher of the Catechumens, Cyp. Ep. 24. The like is affirmed by the Author of the Apostolical Constitutions, Ὁ δίδασκων, εἰ καὶ λαϊκὸς ᾖ, ἐμπροσθεν τοῦ τοῦ λόγου καὶ τῶν τεύχων σπουδῶν, διδάσκειτω. A Catechist, tho' he be a Lay-man, yet if he be skilful in the Point of Christianity, and be prudent in his Conversation, let him continue in that Profession, Const. Ap. Lib. 8. cap. 32. St. Austin writes of a Deacon who exercised this Office at Carthage, in his Time,

(27) Job. VI. 35.

(28) Job. VI. 50, 54.

(29) Job. VI. 51.

(30) Job. VI. 56.

(31) Let a man examine himself, and so let him eat of that bread, 1 Cor. xi. 20. If we would judge our selves, we should not be judged, 1 Cor. xi. 31.

(32) This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save Sinners, 1 Tim. i. 15.

(33) Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved, Act. iv. 12.

(34) For as often as ye eat this Bread and drink this Cup, ye do shew forth the Lord's death till he come, 1 Cor. xi. 26. This do in remembrance of me.

VARIOUS READING.

* Once in six weeks at least the Priest, upon warning by him given, shall upon some Sunday or Holiday, half an hour before Evensong, instruct and examine, &c. 1-B. Edw. VI.

A CATECHISM.

(b) the second lesson at Evening Prayer, openly in the Church instruct and examine so many children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.

¶ And

Time, *Petis à me, Frater, &c.* You desire of me that I should give you an account of the Method of Catechising, which might be of use to you: For you say, that at Carthage, where you are Deacon, that there are several brought to you to be instructed in the Principles of Christianity, Aug. de Catech. rudibus. But the Catechist's Office at Alexandria happens to be more taken notice of in Antiquity than any other, there being a Succession of Catechists from St. Mark's Time, who himself was the first that exercised that Office there; and indeed all this Succession were Men of very great Abilities and Learning; for Eusebius writes, *Eccl. Hist. Lib. V. cap. 10.* that when the famous Pantenus was Catechist, which was A. D. 181. the School had flourished there long before. Pantenus was succeeded by Clement of Alexandria, and his learned Book now extant, under the Title of his *Paedagogus*, was a course of Catechetical Lectures read in that School. After Clement, the Learned Origen succeeded in the Catechist's Place of that City. 'Tis uncertain, whether any of these Persons were in Holy Orders, during the whole Time of their executing this Office; but 'tis certain some of them were not, for Origen entered upon his Office of Catechist in the eighteenth Year of his Age, before he was capable of entering into Holy Orders.

Nay, further, the Office of Catechising was sometimes committed to Women. These were generally of the number of Deaconesses, as long as that Female Order in the Church was kept up. This is testified by the Writer of the Apostolical Constitutions: *Εἰς τὴν οὐρανὴν ἐκ ποτὶν οὐκ αἰσ ἀνδρῶν διάκονον γυναῖκιν ἡ δὲ ἀρχὴ πρῶτον διὰ τῶν ἀπίστων, ἀποσταλὴς ἐν γυναῖκα διάκονον.* It happens in some Houses sometimes, that you cannot send a Deacon to Women, without giving Scandal to Unbelievers, and therefore, in such case, you shall send a Deaconess, *Const. Ap. Lib. III. cap. 15.* That such Women were sent to instruct other Women, who were, but as yet, imperfect Converts, in the second Century, and, perhaps, in the Apostolical Times, is plain, from a Passage in Clement of Alexandria, *Strom. Lib. III.* where he explains the *συνδαιμόνους*, ὡς οὐκ αἰσ γυναῖκας, as he calls them, that is, those which St. Paul speaks of, *1 Cor. ix. 6.* (*viz.* the Sister or a Wife) to be such Persons, *Δι' ὧν εἰς τὴν γυναῖκα οὐκ αἰσ ἀνδρῶν παρὲς δέσποιν ἡ τῆς κυρίας διδασκαλία.* By whom the Doctrine of Christ may be conveyed into the Women's Apartments, without censure. These Women Catechists are called, by the Fourth Council of Carthage, *Sanctimoniales*. *Sanctimoniales, quæ ad ministerium baptizandarum mulierum eliguntur, instructæ sunt ad officium, ut possint apto & sancto sermone docere imperitas & rusticas mulieres, tempore quo baptizandæ sunt, qualiter baptizatori interrogatæ respondeant.* The Sanctimonials who are chosen to attend upon the Women to be baptized, let them be, so instructed in their Office, that they may be able to instruct the ignorant Country-Women in wholesome and sound Doctrine; so that when they come to be baptized they may return proper Answers, to the Questions which are proposed to them by the Baptizer. The matter of the Catechists Discourses was, for the most part, an Exposition upon the Creed and the Lord's-Prayer; both which the Catechised Persons must learn by Heart, before Baptism, if they were Adults. This, as to the Creed, the Council of Laodicea obliges, *Δεῖ τὸν βαπτιστέον τὴν πίστιν ἐκμανθάνειν.* They that are to be baptized must learn their Creed, *Conc. Laod. Can. 46.* To the like purpose the Second Council of Brecara: *Baptizandi discant symbolum Apostolicum, quod in Baptismo illis erat recitandum.* Those who are to be baptized must learn the Apostles Creed, which is to be repeated by them in their Baptism. St. Austin speaks the same of the Catechumens of his Time, *Ideo prius symbolum didicistis, ubi est regula fidei vestra brevis & grandis; brevis numero verborum, grandis pondere sententiarum.* Therefore you in the first place learn your Creed, which is the short and the great Rule of your Faith: short indeed as to the number of the words, but great as to the weight of the matter therein contained, *Aug. Ser. 135. de Temp.* The like St. Austin, in the forementioned Place, says of the Lord's-Prayer; *Oratio autem Dominica, quam hodie accipistis tenendam, & ad octo dies reddendam.* The Lord's-Prayer which to day you have heard, is to be got by heart, and to be repeated by you for eight days together, *Aug. ib.* And in his Forty second Homily he commands the Competentes, or Persons who were shortly to be baptized, to get the Lord's-Prayer without Book, that they might be able to repeat it the two following Saturdays after their Baptism. And both these are enjoined by an ancient Canon of our own Church, in the Saxon-Times, *viz.* that of Cloveshoe, *Ut Dominicam orationem & symbolum Presbyteri discant.* That the Priests should learn and teach the Lord's-Prayer, and the Apostles Creed, *Syn. Clov. Can. 10.* These two afforded Subject Matter for the Expositions and Discourses of the ancient Catechists: nor were they tied down just to a literal Exposition of them; but they took occasion from some Hints therein, to discourse more largely of other Theological Points: as may be seen in the *Paedagogus* of St. Clement of Alexandria, and the Catechetical Readings of St. Cyril, who exercised the Office of a Catechist

at Hierusalem. And that this was the usual Practice in the Third or Fourth Century, is plain from that Passage in the Writer of the Apostolical Constitutions, *Ὁ μὲλλον βαπτιστέος ἔστω τῆς κοίτης, &c.* He that is to be catechised in the Principles of the Christian Religion, let him be before Baptism, instructed in the Knowledge of the unbegotten, in the knowledge of his only begotten Son, and the fulness of the Holy Ghost. Let him learn the various Order of the Creation, the Series of God's Providence, and his various Dispensations. Let him be instructed why the World was made, and why man was made a Citizen of the World. Let him know what kind of Nature he was made of: How God has punished the Wicked with Water and Fire; and, How he has glorified his Saints in every Generation, *Καὶ μετὰ τὴν εὐχαριστίαν, &c.* And after the Thanksgiving-Prayer [or the Eucharist] let him teach the Catechumen those things which concern the Incarnation of the Lord, of his Passion, of his Resurrection from the Dead, and his Ascension.

Of the CATECHUMENS, or Persons Catechised.

In the early Times of Christianity, whilst our Holy Religion was growing upon the Heathen Superstition, the Baptisms were chiefly of Adults, who became Profelites to the Faith of Jesus Christ; and were therefore willing, as soon as might be, to partake of that Sacred Rite, which initiated them Members of his Church. Now this would not be allowed to any Person, till he were sufficiently instructed in the Principles of that Religion which he was to profess. Therefore there was a considerable time enjoined before Baptism, for these Persons to gain such a competent Knowledge of the chief points of Christianity, as was requisite to render them meet Partakers of that Sacrament. Now these whilst they were in this learning Capacity, were called Catechumens. Of which there were two Ranks; the one were called, *ἀκροθιμένοι*, by the Greeks; and *Audientes*, by the Latins, *i. e.* Hearers; in which Order they continued, as long as they were learning the Principles of their Religion. The second were called by the Greeks, *συναυτῆς*, by the Latins, *Competentes*, *i. e.* Candidates or Competitors for Baptism; and did consist of such as having made a sufficient Progress in Christian knowledge, were judged ripe for Baptism, and were appointed to be baptized the next publick Administration of that Sacrament.

Of the Order of the *Audientes*, or *Hearers*, mention is made in the Fourteenth Canon of the Council of Nice, and ordered, That such of them that fell in a Lapse, *τεῖσιν ἐπὶ τὸν αὐτὸν ἀποσταλέντων χρόνον, should be only Hearers for three Years.* The same Rank of Catechumens is mentioned by Tertullian, *Lib. de pœn. cap. 6.* *Nemo ergo sibi aduleatur, quia inter Auditorum Tyrocinia deputatur.* Let no one flatter himself, because he is doing his Exercise among the Hearers. They are likewise spoken of by St. Cyprian, when he says, *Audientibus etiam, siquid fuerint periculo preventi, & in exitu constituti vigilantia vestra non desit.* Let not your Vigilance be wanting, even to the Hearers, if they be in any danger, or nigh their End. *Cyp. Ep. XIII.* These Persons were to hear the Scriptures read in the Publick Congregation standing, according to Zonaras his Explication of the fourth Canon of Ancyra: *Τέττος δὲ ἐνταυτῶν ἀκούειν καλέναι, ἐν τῷ ναρθηκί ἵσταίνεσθαι, καὶ ἀκούοντας ἡ γὰρ παρὸν.* This Canon commands them to be Hearers for a Year, standing in the Narthex, or outward Isle of the Church, and Hearing the Scriptures.

The second Rank of Catechumens, were those who were ready for Baptism, called the *συναυτῆς*, or *Competentes*. St. Ambrose mentions those in these Words; *Symbolum aliquibus Competentibus; in Baptisteriis tradebam Basilicæ.* I gave a Copy of the Creed to some of the Competentes, in the Baptisteries of the Church, *Ambr. Ep. 33.* And St. Austin, *Cum fontis illius Sacramenta peteremus, atque ab hoc Competentes etiam vocaremur.* Whilst we ourselves, Peteremus, did earnestly sue for the Sacrament of this Font, and for that reason were called Competentes, *Aug. Lib. de Fid. & Op. cap. 6.*

Now it must be further observed, That neither of these two Orders of Catechumens had liberty granted them to stay in the Church whilst the Communion-Service was performing. To this Usage St. Chrysostom refers, in his Seventeenth Homily upon the Hebrews; *Ὁ Διάκονος ὕψι καὶ ἐκτὸς μεγάλης τῆς φωνῆς καὶ χειρὶς ἐὼν, κατὰ πρὸς τὴν κήρυξ τὴν χεῖρα ἀίρων εἰς τὸ ὕψος, τὰς μὲν καλεῖ, τὰς δὲ ἀπείργει, τὰς μὲν ἐμβάλλει, τὰς δὲ εἰσάγει.* The Deacon standing up on a place higher than ordinary, with a great Voice, and a terrible cry, lifting up his Hands on high, calls some, drives others back, some he gives admittance to, and others he keeps out. Nay, the very Forms which the Deacons used are still preserved in the ancient Greek Liturgies; *Μή τις ἦν κατηχημένον.* Let none of the Catechumens come in. *Ὅσοι πιστοὶ ἐπ' ἐν εἰρήνῃ τῇ κυρίᾳ συνδωμεν.* Let as many of us as are faithful, and in the peace of the Lord join in Prayer.

(b) After the second Lesson.] This Rubrick was altered upon the Review of the Common Prayer 1662; it being in the former Rubrick

A CATECHISM.

¶ And all Fathers, Mothers, Masters and Dames, shall cause their children, servants and prentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.

¶ * So soon as Children are come to a competent age, and can say in their Mother-tongue the Creed, the Lords-Prayer, and the ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a witness of their Confirmation.

¶ And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And, if the Bishop approve of them, he shall confirm them in manner following.

Rubrick half an hour after Evening, &c. The Reason of the Alteration, I presume, was, That Catechism being performed in the midst of Divine Service, the Elder Persons, as well as the Younger, might receive Benefit by the Ministers Expositions, and that the Presence of Masters and Parents, might be an Encouragement to their Servants and Children, to a diligent Performance of their Duty therein. But the worthy Persons who made this Alteration, have been miserably disappointed in their good Intentions; for this very thing has drove Catechism almost out of the Church: For now if Ministers Catechise in Prayer-time, they will drive away their Congregations, in most places. So that there being no other Time appointed by the Rubrick, the exercise thereof is most shamefully neglected; and the Nation feels the dismal Effects thereof, by the loose Principles of some Persons, and the Ignorance of others. Happy would it be were the Rubrick altered to what it was before, and the Custom which obtained before the Wars revived; which was, That the Children were Catechised on Saturday in the Afternoon (when there was always publick Prayers) and the Servants and Apprentices after

Evening-Prayer on Sundays. For if there were a separate Time allotted for Catechism, as formerly, the Elder People would not be tired as they pretend to be, with this Exercise; and younger People being only among themselves, and the Minister, would not be under that great Concern, as we frequently observe them to be in the midst of a full Congregation.

VARIOUS READINGS.

¶ * So soon as the Children can say in their mother-tongue the Articles of the Faith, the Lord's-Prayer, and the Ten Commandments, and also can answer to such Questions of this short Catechism, as the Bishop (or such as he shall appoint) shall by his discretion oppose them in; then shall they be brought to the Bishop by one that shall be his Godfather or Godmother, that every child may have a witness of his confirmation. And the Bishop shall confirm them on this wise. O. C. P.

The

(a) The ORDER of (b) CONFIRMATION.

O R,
Laying on of Hands upon those that are baptized,
and

NOTES.

Popish abuses in Confirmation.

(a) The Order.] Note, That our Church has much improved the Administration of this Sacred Rite, over what it was before the Reformation; for the Papists had mixed several Usages, which were unwarranted both by Scripture and Antiquity; and those which were ancient they had so superstitiously abused, that it was fitter they should be laid aside. For first of all, they had made this a Sacrament, in the strictest sense of the Word, tho' they cannot say it was ordained by Christ himself: or if they do, they cannot vouch any Scripture for it, and are forced to fly to their Tradition for the support of it. Secondly, They account Chrism or Unction with a particular sort of Oil, a necessary part of this Rite, which, tho' it were anciently used, yet there is no *constat* that it was used in the Apostolical Times; and since they have abused it by their Superstitions, it has been deservedly exploded by our Church. Thirdly, In the use of this Chrism they have mixed many superstitious Ceremonies, which the Ancients, when they made use of the same, knew nothing of: As the Bishop's breathing into the Vial of Chrism, which is to be consecrated; and after the Consecration, his saluting the Oil in these Words, *Ave sanctum Chrisma, Hail sacred Chrism*: That the Bishop must give the Confirmed Person a gentle Stroke: That he must bind a Cloth over his Forehead, which he must wear seven Days afterwards; all which time he must not wash his Face: That the Party must be confirmed Fasting. Fourthly, They oblige the confirmed Party to have Godfathers, which being a spiritual Kindred, they must not marry with, without Dispensation. These particulars were, with great Wisdom, laid aside by our Reformers. And as to the last of these the Church of Rome itself was weary of it, as appears by that Canon of the Council of Mentz: *Non raro ex impedimentis cognationum spiritualium, difficultates & pericula solent evenire: ad qua cohibenda decernimus, ne cuiquam, sive ex sacro fonte lavando, sive ad sacram confirmationem tenendo, plures quam unum Patrinum, liceat adhibere*, Conc. Prov. Mentz. cap. 19. Nay, they had turned the very use of Godfathers and Godmothers, not only in Confirmation, but even in Baptism itself, into great Superstition; and to Ends very different from their first Institution, which we retain, as appears by the Old Form of Exhortation to the Godfathers and Godmothers used here in England: *Godfathers and Godmothers of this Child, we charge you, that you charge the Father and Mother to keep it from Fire and Water, and other Perils, to the Age of seven Years; and that you teach, or see it to be taught the Pater noster, Ave Maria, and Credo, according to the Law of Holy Church; and with convenient speed to be Confirmed, of my Lord of the Diocese, or his Deputy; and that the Mother bring again the Chrism at his Purification. And wash your Hands ere you depart the Church.*

The Apostolical Antiquity of Confirmation.

(b) Confirmation.] This ancient Rite of the Christian Church seems to have taken its Original, from a like Usage among the Jews. For as Buxtorf informs us, *Lyn. Jud. cap. 3.* Children at the Age of thirteen Years are publicly presented before the Congregation, and make a solemn promise that they will faithfully observe the Law of Moses. And then follows thereupon the Prayers of the Congregation, for a blessing upon them, that they may be enabled to make good that solemn Promise. But for the use of this Ceremony in the Christian Church, we have no less Authority, than that of the Apostles themselves. For, when the Apostles at Jerusalem had received Advice, that the Samaritans had embraced the Gospel, they sent unto them Peter and John, two of the Principal Apostles, to pray for them, that they might receive the Holy Ghost, *Act. viii. 14.* Which, upon laying hands on them, they received, *v. 17.* If it be said, as it is by some, that these Gifts of the Holy Ghost were the extraordinary ones, which were common in those Times: I would desire such Persons to give an account, how it is any ways probable, that such Miraculous Gifts should be offered to a whole Nation. For St. Paul asks a question, as concerning a very absurd and impossible thing, *Do all speak*

with tongues? *1 Cor. xii. 30.* Was it, I pray, worth while for the whole Apostolical College at Jerusalem, to send two such honourable Persons of their sacred Body, to confer the extraordinary Gifts of the Holy Ghost, which were no necessary parts of Religion, nor which tended to promote holiness of Life, which was the principal Aim of Christianity, upon a whole Nation, good and bad? For it could hardly be supposed, that all of them would make the best use of this miraculous Power; but some of them would certainly be for exercising it for mere ostentation sake. However it is certain that the Gift of the Holy Ghost went along with the laying-on of hands, which was subsequent upon Baptism; as we find, in the Instance of those baptized by St. Paul, *Act. xix. 2.* And 'tis plain, that the Apostle, *Heb. vi. 2.* mentions Baptism and laying on of hands together, as initiatory Rites, by which new Members were entered into the Christian Society. Neither is this holy Rite established only by the usage of the Apostles, but by the constant practice of the Church throughout all Ages. It would be almost infinite to produce all the Authorities, which might be alledged to this purpose. I shall content myself with bringing together some few. The Council of Eliberis, held A. D. 305, Speaking of the Baptism of a Clinick says, *Si supervixerit ad Episcopum eum perducatur, ut per manus impositionem proficere possit.* That in case of necessity he may be baptized by anyone who has perfect Baptism himself, but yet, if he happen to outlive his Distemper, he be brought to the Bishop for Imposition of Hands to be perfected, Conc. Elib. Can. 38. The first Council of Arles treating of Arian Baptism, has these words; *Et si perviderint in Patre & Filio & Spiritu Sancto eos baptizatos, manus iis tantum imponatur, ut accipiant Spiritum Sanctum.* If they shall find that the persons baptized by them, have been baptized in the Name of the Father, Son, and Holy Ghost, let only Hands be laid upon them, that they may receive the Holy Ghost, Conc. Arl. I. Can. 8. The second Council of Arles, held A. D. 390, speaking of some others who were baptized by Hereticks, says, *Dum interrogati fidem nostram ex toto corde confessi fuerint, cum Chrismate & manibus impositione in Ecclesiam recipi sufficiat.* If upon Examination, they shall make a sincere confession of the Catholick Faith, it suffices that they be received into the Church by Chrism, and Imposition of Hands, II. Conc. Arl. Can. 17. Tertullian, speaking of baptized Persons, says, That after Baptism *Dehinc manus imponitur, per benedictionem advocans, & invitans Spiritum Sanctum.* Afterwards Hands are laid upon them, by benediction, desiring and inviting the Holy Ghost. Tertul. de Bapt. cap. 8. And, in his Book of the Resurrection of the Flesh he has these words, *Caro manibus impositione adumbratur ut & anima & spiritu illuminetur.* The Flesh is overshadowed by the Imposition of Hands, that it may be enlightened by the Mind and Spirit. St. Cyprian likewise affords us his Testimony, as to the use of this sacred Rite in his Time; *Illi qui in Samaria crediderunt, &c.* They who believed in Samaria, because they believed with a true Faith, and were baptized into the Church, which was but one, and therefore had been partakers of a lawful and Ecclesiastical Baptism, ought not to be baptized again, but only that which was wanting was supplied by Peter and John; so that Prayer being said over them, and hands laid upon them, that the Holy Ghost might be invoked and poured upon them: which is still the Custom with us, that they who are baptized into the Church, should be solemnly dedicated by the Bishops of the Church, and may receive the Holy Ghost by the Imposition of Hands, Cyp. ad Juh. Ep. 73. St. Jerom is a further Evidence of the use thereof in his Time, in his Dialogue between the Orthodox and the Luciferian; where the Luciferian speaks thus: *An nescis Ecclesiarum hunc morem esse, &c.* Do not you know this to be the Custom of the Churches, that after Baptism Hands are imposed on the baptized Persons, and that the Holy Spirit is invoked upon them? You ask where this is written? in the Acts of the Apostles? nay, tho' there were no Authority for this in Scripture, the consent of the whole world, as to this matter, would be a sufficient Precept thereof. To which the Orthodox makes answer, *Non quidem abnuo, hanc esse Ecclesiarum consuetudinem, &c.* I do not deny this to be the Custom of the Churches, that,

K k k

CONFIRMATION.

and come to (c) years of discretion.

* Upon the day appointed all that are to be then confirmed, being placed, and (d) standing in Order before the Bishop; he (or some other Minister appointed by him) shall read this preface following.

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lords Prayer, and the ten Commandments; and can also answer to such other questions, as in the short Catechism are contained: Which Order is (e) very convenient to be observed, to

that, as for them who are baptized afar off, in the lesser Towns, by Presbyters and Deacons, the Bishop travels out to them, to lay his hands upon them, and to invoke the Holy Spirit. To the like purpose St. Austin, *Spiritus autem Sanctus, qui in sola Catholica Ecclesia, per manus impositionem, dari dicitur.* The Holy Ghost, which is only in the Catholick Church given by imposition of Hands, Aug. de Bapt. cont. Don. Lib. III. This is a Matter so plain, that the Adversaries of this sacred Rite are forced to assert, either that this Ceremony was not used before Tertullian's Time, or that it was only a small Ceremony used in Baptism, and not any Rite distinct from it. But both these are mistakes: For Irenæus, who lived before Tertullian, makes mention of the Rite of Confirmation. He in relating the Mysteries of the Valentinians, which they had borrowed from the Orthodox, mentions the ἀπολύτρωσις ἢ τελείωσις, a Redemption to Perfection; as also ἐσθίεργμα, λαύσεργμα, &c. which are the Expressions that the ancient Church uses, with relation to this Rite of Confirmation: and presently after he adds, ἐπειτα μυστήριον τὸ τελεσμένον τῷ ὁπὸ βαλσάμου. Afterwards they anoint the Confirmed Person with Balsam. And again, ἐνίοι δὲ αὐτῶν — μίξαντες ἑλαιοὺς καὶ ὕδατος, ὅτι τὸ αὐτὸ ἐμψάλλουσιν τῇ κεφαλῇ καὶ τῷ τελειομένων. Some of them mixing Oil and Water together, pour it upon the Head of those who are Confirmed Iren. cont. Her. Lib. 4. cap. 10. And Theophilus Antiochenus, who was an earlier Writer than Irenæus, takes notice of the Chrism used in the Administration of this Rite: Τίς δ' ἀνθρώπου ἐισιόντος εἰς τὸνδε καὶ βίον ἡ ἀθλῶν ἐχέεται τῷ ἑλαίῳ. What Man entering into the conflict of this Life, is not anointed with Oil? Theoph. Lib. ad Autol. And that Confirmation was not esteemed a Concomitant Ceremony of Baptism, may be evinced by this Passage of St. Cyprian: *Et quod parum sit eis manum imponere ad accipiendum Spiritum Sanctum, nisi accipiant et Ecclesie Baptismum. Tunc enim demum plene sanctificari, et esse Filii Dei possunt, si Sacramento utroque nascuntur.* For it is not enough for them to receive the Holy Ghost by Imposition of Hands, but they must likewise receive the Baptism of the Church. For then they are truly sanctified, and become the Sons of God, when they are born of both these Sacraments. You may see here, that tho' St. Cyprian be maintaining his particular Opinion of the Rebaptization of Hereticks, and opposing the ordinary usage of admitting them only by Confirmation; yet he declares that Confirmation is so far from being esteem'd a Ceremony of Baptism, that he makes that and Baptism to be two Sacraments, in the Language of those Times.

VARIOUS READINGS.

† The Catechism and the Order of Confirmation being joined together in the Old Common-Prayer-Books, the following Rubricks served for both, and were set before the beginning of the Catechism.

¶ The order of Confirmation, or laying on of hands upon children baptized, and able to render an account of their Faith according to the Catechism following.

To the end that Confirmation may be ministered to the more edifying of such as shall receive it, (according to Saint Paul's doctrine, who teacheth all things should be done in the Church, to the edification of the same) it is thought good that none hereafter shall be confirmed, but such as can say in their mother-tongue the Articles of the faith, the Lords prayer, and the ten Commandments, and can also answer to such questions of this short Catechism, as the Bishop (or such as he shall appoint) shall by his discretion appose him in. And this order is most convenient to be observed for divers considerations.

First, because that when children come to the years of discretion, and have learned what their Godfathers and Godmothers promised for them in Baptism, they may then themselves with their own mouth, and with their own consent, openly before the Church, ratifie and confirm the same, and also promise that by the grace of God, they will evermore endeavour themselves faithfully to observe and keep such things, as they by their own mouth and confession have assented unto.

Secondly, forasmuch as Confirmation is ministered unto them that be baptized, that by imposition of hands and prayer they may receive strength and defence against all temptations to sin, and the assaults of the world and the devil, it is most meet to be ministered when children come to that age, that partly by the frailty of their own flesh, partly by the assaults of the world and the devil, they begin to be in danger to fall into sundry kinds of sin.

Thirdly, for that it is agreeable with the usage of the Church in times past, whereby it was ordained that Confirmation should be ministered to them that were of perfect age, that they being instructed in Christ's religion, should openly profess their own faith and promise to be obedient unto the will of God.

And that no man shall think that any detriment shall come to the Children by deferring of their Confirmation, he shall know for truth, that it is certain by Gods word, that children being baptized, have all things necessary for their salvation, and be undoubtedly saved. O.C.P. That Children being baptized, if they depart out of this Life in their infancy, have all things necessary for their Salvation, and are undoubtedly saved. 1 B. Edw. VI.

* Added in the last Review.

NOTES.

(c) Years of Discretion.] Before the Reformation here in England Parents might have their Children confirmed at seven Years old; for Lyndwood, in his Gloss upon those Words of the Council of Oxford, *Ad Confirmationem nullus puer teneatur*, says, that this is to be understood of one that was major septennio & minor 14 annis: Above seven and less than fourteen Years old. Our Church has not settled any particular Time, but only limits it to Years of Discretion, which, in several Persons, are sooner or later.

(d) Standing in order before the Bishop.] Before the Reformation all Confirmed Persons were obliged to have a Godfather, *Decret. de Conf. dist. 4. Linw. Prov. Lib. I. cap. 6.* But as there was not the like Reason for this, and it gave the Parents an unnecessary Trouble in procuring them, our wise Reformers have laid that usage aside; and ordered only, that being presented by the Minister of the Parish, either himself bringing them, or sending in Writing under his Hand (subscribed thereunto, Rubr. after the Catech. they shall stand in order before the Bishop.

(e) Very convenient to be observed.] Methinks Benefits of no one that has a Concern for the improvement Confirmation. of Christian Piety, should be against the continuance of an ancient and Apostolical Rite, which carries with it so many Advantages, both to the whole Christian Community, and to every Christian in particular. For what can be more wisely settled, than that every Christian, when he comes to Years of Discretion, should make a publick profession of his Religion, which his Sureties promised he should take upon him; and not let the Vow, which they made in his Name, perpetually rest upon them? What can be a more useful Institution, than that the Novices in the Christian Religion, when they are sufficiently Instructed and Exercised in the Art of their Christian Warfare, should at length try their own Skill, in fighting against the World, the Flesh, and the Devil? By this excellent Order we learn the freedom of the Christian Service, and that the Church would not have us obliged by any Oath, but what we give our own full consent to; leaving us at liberty, either to ratify what our Sureties have promised for us, or to disanul it; and whether, after we come to Age, we had rather live the Lives of Christians or Pagans. By this Rite we not only acknowledge we have been baptized into the Christian Faith, but bind our Baptismal Oath stronger upon us, by promising in our own Names, before a Reverend Person, that we will observe all the Commands of our blessed Lord, as our Sureties engaged we should. Add to this, That it has been the constant Belief of the Christian Church, in all Ages, that God's Holy

C O N F I R M A T I O N.

to the end, that children being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves with their own mouth and consent openly before the Church ratify and confirm the same; and also promise that by the grace of God they will evermore endeavour themselves faithfully to observe such things as they by their own confession have assented unto.

¶ Then shall the Bishop say,

† **D**O ye here in the presence of God and of this congregation renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging your selves bound to believe and to do all those things, which your Godfathers and Godmothers then undertook for you?

¶ And every one shall audibly answer,

I do.

† The Bishop.

Our help is in the Name of the Lord;

Answer.

Who hath made heaven and earth.

Bishop.

Blessed be the Name of the Lord,

Answer.

Henceforth world without end.

Bishop.

Lord, hear our prayers,

Answer.

And let our cry come unto thee.

Bishop.

Let us pray.

Almighty and everliving God, who hast vouchsafed to regenerate these thy servants by water and the holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the holy Ghost the Com-

Holy Spirit is in a peculiar manner bestowed upon us, in the partaking of this Holy Rite; not as heretofore for the sake of working Miracles, but for the supplying us with Grace and Spiritual Assistance. In a word, whatever may be defective in Infant-Baptism, is made good by Confirmation: And either Baptism must be deferred till baptized Persons can answer for themselves in the Administration of that Sacrament, or this, or some other solemn Custom, must be made use of, by which the Promises made in their Names, whether by their Parents or Susceptors, may be ratified by those Persons who are baptized in their Infancy. The Reason of this carries so much Force and Conviction with it, that notwithstanding our Confirmation is so much cried out against by some at home, several of the most eminent Foreign Divines, who otherwise had not the greatest favour for the Rites of our Church, have given their Testimony in approbation of this: For thus Mr. Calvin speaks; *Ita Puer, fide sua approbatâ, cum solenni Benedictione demittebatur. Hujus moris sæpe mentionem faciunt Veteres. Talem enim manuum impositionem, quæ simpliciter loco benedictionis fiat, laudo, & restitutam hodie in publicum usum velim. Hac disciplina si hodie valeret, profecto parentum quorundam ignavia acueretur.* So the young Person, his Faith which he gave account of being approved, was dismissed with a solemn Blessing. Such an Imposition of Hands, which may be only in the place of a simple Blessing, I do approve of, and wish it were, at this Day, restored in the Church. For if this Discipline were in force, it would quicken the negligence of some Parents, Calv. Inst. Lib. IV. cap. 19. And again, in another place, *Pueri, transactâ infantiâ, postquam instituti erant in fide, se quoque ad*

Catechesin offerebant, quæ illis baptismo erat posterior; sed aliud symbolum adhibebatur, nempe manuum impositio. Young Persons, (i.e. the Children of Believing Parents) when their Infancy was past, and they had been instructed in their Faith, they offered themselves to be Catechised, which they had after Baptism, another Rite was adhibited, viz. Imposition of Hands, Com. in Heb. cap. 6. v. 2. This Rite is likewise acknowledged by the famous Mr. Beza, to be of Apostolical Institution: For in his Comment upon the sixth of the Hebrews, he writes thus; Apostolus quinque capita Catechismi numerat, nempe Professionem: Emendationem vitæ: fidei summam de Deo: Doctrinæ explicationem Compendiariam, quæ in Baptismo & Impositione manuum traditur rudibus præsertim solebat. The Apostle here reckons up five Branches of Catechism; Profession of Faith, Emendation of Life, a short account of the Divine Nature, a Compendiary Explication of Doctrine, which was delivered to the Catechumens in Baptism, and Imposition of Hands.

V A R I O U S R E A D I N G S.

† Added in the last Review.

† Minister.

The Lord be with you.

Answer.

And with thy Spirit. 1 B. Edw. VI.

C O N F I R M A T I O N.

Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of council and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, . . . now and for ever. *Amen.*

¶ Then all of them in order, (f) kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,

* **D**efend, O Lord, this thy child [or *this thy servant*] with thy heavenly grace, that he may continue thine for ever: and daily increase in thy holy Spirit more and more, until he come unto thy everlasting kingdom. *Amen.*

¶ Then shall the Bishop say,

† The Lord be with you.

Answer.

And with thy spirit.

¶ And (all kneeling down) the Bishop shall add,

Let us pray.

Our Father which art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses; As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. *Amen.*

¶ And this Collect.

Almighty and everlasting God, who makest us both to will and to do those things that be good and acceptable unto || thy divine Majesty; We make our humble sup-

V A R I O U S R E A D I N G S.

.. These last words were added in the last Review.

† Then the Bishop shall lay his Hand upon every child severally saying. O. C. P.

* Sign them (O Lord,) and mark them to be thine for ever, by the virtue of thy holy Cross and Passion. Confirm and strengthen them by the inward unction of thy holy Ghost, mercifully unto everlasting Life. *Amen.*

¶ Then the Bishop shall cross them on the forehead, and lay his hands upon their heads, saying,

N. I sign thee with the Sign of the Cross, and lay my hand upon thee, In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ And thus shall he do to every Child one after another. And when he hath laid his hand upon every Child, he shall say,

¶ The peace of the Lord abide with you.

Answer.

And with thy spirit. I B. Edw. VI.

‡ The Dominus vobiscum added in the last Review.

|| Thy Majesty. O. C. P.

In the old Common-Prayer-Books between these two Prayers comes this.

¶ Then shall the Bishop say,

Let us pray.

Almighty and everliving God, which makest us both to will, and to do those things that be good and acceptable unto thy Majesty, we make our humble supplications unto thee for these children, upon whom (after the example of the holy Apostles) we have laid our hands, to certify them (by this Sign) of thy favour and gracious goodness toward them; let thy fatherly hand, we beseech thee, ever be over them: let thy holy Spirit ever be with them, and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain the everlasting life, through our Lord Jesus Christ, who with thee and the holy Ghost liveth and reigneth one God, world without end. *Amen.*

N O T E S.

(f) Kneeling before the Bishop.] That the Bishop was the sole Administrator of the Rite of Confirmation, is plain from the Records of Antiquity. This is plainly affirmed by St. Cyprian, when he says, *Quod nunc apud nos geritur, & qui in Ecclesia baptizantur, Præpositis Ecclesiæ offerantur, & per nostram Orationem & manuum Impositionem, Spiritum Sanctum consequantur.* Which is a Custom that obtains among us, that they who are baptized into the Church, should, by our Prayer and Imposition of Hand, receive the Holy Ghost, Cyp. Ep. 73. St. Ambrose affirms, *Ad confirmationem unitatis in Ecclesiâ Christi, à Pontificibus fieri solet.* Because there should be an uniformity in administering the Rite of Confirmation, it is the Usage of the Church that it should be performed by Bishops, Ambr. in Ep. ad Heb. The Pseudo-Dionysius says, *Χρεια τὸ Ἀρχιερεὺς ἔχει, αὐτὸν καὶ ἐκκλησία συντάσσει.* Confirmation is only to be performed by the Bishop; for this is the ancient Custom, Dionys. Ar. Eccl. Hier. cap. 5. To omit innumerable other Authorities, let it be sufficient to mention one more, which is that of St. Jerom, a Person not over-full of Regards to the Episcopal Authority; and he tells us, *Episcopus ad invocationem Sancti Spiritus, manum imposturus excurret.* The Bishop goes into the Country Town to lay on his Hand, for the Invocation of the Holy Spirit, Hier. Dial. inter. Orth. & Lucif. But we have a greater Authority than any of these, in the Holy Scriptures themselves; for there it is expressly recorded, That Philip, an eminent Person in the Apostolical Church, and honoured with the Title of an Evangelist, having converted the Samaritans to the Christian Faith, the good Man here made a stop, not being willing to exceed the bounds of his Commission, nor to break in upon the Episcopal Province; he only makes report of the Success of his Ministry to the Apostles or Bishops who were at Jerusalem; which they had no sooner heard, but they sent two Apostles to lay Hands upon the new Converts. Now if Philip had had a competent Authority to have confirmed them, by laying Hands on them, as he had to baptize them, what reason was there that two Apostles should be sent from Jerusalem to a remote Province, on a Concern, which, upon the Supposition of our Adversaries, either Philip himself, or any other inferior Minister, might have performed?

† This

CONFIRMATION.

supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy word, that in the end they may obtain everlasting life, through our Lord Jesus Christ, who with thee and the holy Ghost liveth and reigneth, ever one God, world without end. *Amen.* †

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then the Bishop shall bless them, saying thus;*

THe blessing of God Almighty, the Father, the Son, and the holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ *And there shall none be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.*

† *This Prayer was added in the last Review.*

The

The FORM of SOLEMNIZATION of (g) MATRIMONY.

First the (h) Banns of all that are to be married together, must be published in the Church three several Sundays or Holy-daies, in the time of Divine Service, immediately before the sentences for the Offertory; the Curate saying after the accustomed manner,

I Publish the Banns of marriage between M. of ----- and N. of ----- If any of you know cause or just impediment, why these two persons should not be joined together in holy matrimony, ye are to declare it: This is the First [second, or third] time of asking.

¶ And if the persons that are to be married, dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony

VARIOUS READINGS.

¶ First, the Banns must be asked three several Sundays, or Holy daies, in the time of Service, the people being present after the accustomed manner.

And if the persons that would be married dwell in divers Parishes, the Banns must be asked in both Parishes: and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked from the Curate of the other Parish.

At the day appointed for solemnization of Matrimony, the persons to be married, shall come into the Body of the Church, with their friends and neighbours, and there the Priest shall say thus. O. C. P.

NOTES.

Of the Original and Solemn Rites of Matrimony.

(g) Matrimony.] That this Holy State was instituted by God, is evident from the History of Genesis, where we find that God ordered a wife for Adam, whilst he continued in his unaltered Condition, Ad the Lord said it is not good that the man should be alone: I will make a meet help for him, Gen. ii. 18. And again, Therefore shall a Man leave his Father and his Mother, and shall cleave unto his Wife: and they shall be one flesh, Gen. ii. 24. Hence it has come to pass, that among the numerous Descendants from this first Original Couple, the Inhabitants of the different Nations of the World, there has been some Religious Way of entering into this State, in Testimony of its divine Institution. Among the Jews, the Religious way of solemnizing a Marriage, which they pretend they have handed down to them by their ancient Progenitors, is, that the Rabbins or Chief-Elder of the Congregation, present a Cup of Wine to the married Persons, with this Prayer, Blessed be the Lord God, the Governor of the World, who has created Man after his Image, and has prepared for himself a house for ever, after the Image of his likeness. And again, Blessed art thou, O Lord God, who hast created Joy and Gladness, the Bridegroom and the Bride, Charity and Brotherly Love, Recreation and Delight, Peace and Society: I pray thee, O Lord, that there may continually be heard in the Cities of Judea, and the Streets of Jerusalem, the Voice of Joy and Gladness, the voice of the Bridegroom and the Bride: The Voice of exultation in the Bride-Chamber, which is sweeter than any Feast; and Children, which are sweeter than the sweetness of a song, vid. Geneb. de Rit. Jud. & Buxt. Synag. Jud. Among the Egyptians, the Couple to be married were brought to the Temple of Isis, and the Man swore, that he did ἀγαπήσειν ἀδελφώς love the Woman heartily; and the Woman, that she made the Man her Husband, and Lord of whatever she was intitled to. The Greeks, upon this Occasion, paid a great many Rites to the γαμήλιοι θεοί, those Gods or Goddesses, which they thought had a particular concern in Marriage; innumerable Instances of which, may be seen in their ancient Writers. The Roman Confarreatio, was a sort of Religious Rite, by which, by the Mediation of the Priest, the married Persons were joined together. This Servius says, in Virg. Geo. Lib. I. was done per Pontificem Maximum & Flaminem Dialem. And Pliny speaking of it, says, in sacris nihil religiosius Confarreationis vinculo novaque nupte farreum proferebant. Among the Sacred Rites, there is none of them

which is more Religious, than the Confarreatio, when the Brides solemnly carry Wheaten Cakes in their Hands. And of this Ulpian speaks, Farre Convenitur in manum certis verbis, & testibus 10 presentibus, solemnique sacrificio facto, in quo panis quoque farreus adhibetur. The way of the Marriage-Stipulation by the Farr or Cakes of Wheat or any Bread-Corn, is, when the Farr is put into the Woman's Hand, with certain solemn Words, and 10 Witnesses present, a solemn Sacrifice being made upon that Occasion, in which Cakes made of the Farr are likewise offered, Ulp. Hist. Lib. 10. When Christianity prevailed, the Persons who were Married, after they had made profession of that Religion, were solemnly joyned together by an Ecclesiastical Person and this in the very earliest times. For Ignatius, who wrote in the Year of Christ 120, saith, Πέπειν δὲ τοῖς γαμέσι, καὶ ταῖς γαμέσις, μετὰ γαμήσις τῆς Ἐκκλησίας τὴν ἐνωσιν, ποιῆσαι, ἵνα ὁ γάμος ἡκατὰ Κύριον, καὶ κατὰ ἐκκλησίαν. All Men and Women who are to be married, ought to be joined together by the Order of the Bishop, that the Marriage may be according to the Lord, and not according to carnal desire, Ign. Ep. ad Polyp. Tertullian speaks of Marriages in his time, A. D. 200. at least confirmed, if not celebrated by the Minister in the publick Congregation. Unde sufficiam, ad enarrandam felicitatem ejus matrimonii, quod Ecclesia conciliat & obfirmat Oblatio, & obsignat Benedictio. How shall I be able no speak of the Happiness of that Matrimony, which the Holy Sacrament of the Lord's Supper makes and confirms, and the Ministers Blessing seals? Tertul. ad Ux. Lib. 2. By the Fourth Council of Carthage held A. D. 398. it is enjoined, that after Contract, Sponsus & sponsa, cum benedicendi sunt a sacerdote, a Parentibus suis vel Paranimphis offerantur. When the Bridegroom and Bride go to the Church for the Priests blessing, let them be presented to him by the Parents or the Paranimphs, or the Bride-men, Con. Cart. IV. Can. 13. Upon this account, both in the Greek and the Latin Liturgies, Offices were drawn for the Religious Celebration of this Ordinance in the Church; which, in process of time, being mixed with some superstitious Rites, our Church, upon the Reformation, has thought fit to lay them aside, and to draw a Form, which is consonant to God's Word, and agreeable to the usage of the purest State of the Church.

(h) The Banns of all that are to be married together.] The word Bann comes from the barbarous Latin Word, Bannum, Bandum, or Bannive, which signifies to put out such an Edict or Proclamation. It came into use about the Seventh or Eight Century, when the Latin Tongue was vitiated by an intermixture of a number of Gothick, Teutonic, and Gaulish Words. For we find the use of it in the Capitulars of Charles the Great, A. D. 802. Bannimus firmiter, ut nemo amplius faciat, &c. We publish it as a Bann that no one hereafter, &c. Cap. Car. M. cap. 39. If it be asked, how a Proclamation come to be called Bannum, or Bandum; I take this to be the Reason. The Germans called the Colours in their Armies Bands, Du. Fren. Glos. in voc. Bandum; and the Scholiast, upon Nazianzens Julian says, τὰ καλέμενα παρὰ Ῥωμαίοις σίγνα καὶ βάνδα, ταῦτα ὁ Ἀθηναῖος συνθέματα καὶ σημεῖα καλεῖ. What the Latins call Signa & Banda, the Greeks call, &c. Now this Band or Ensign was a slip of Cloth tied to a Pikes head, which being waved by the Wind and distinguished by several Marks and Colours, gave direction to the Soldiers

OF MATRIMONY.

Matrimony betwixt them, without a Certificate of (i) the Banns being thrice asked from the Curate of the other Parish.

¶ At the day and (k) time appointed for solemnization of Matrimony, the persons to be married (l) shall come into the body of the Church with their (m) friends and neighbours:

diers to what Company they should repair. This ancient Sense of the Word *Band*, to signify a slip of Cloth, is still preserved in several Words of our Northern Languages; as *Bands* for Gords, *Withs*, *Bandage*, *Ribband*, &c. When any of these Northern Princes, or Generals, had a mind to publish an Order to be observed in their Armies, or among their Subjects, they put it into Writing and affixed it to the principal *Ban* or Ensign, which hung out at the Princes Palace, or the Chief Commanders Tent. Hence the Edict itself gained the Name of the *Band*. In like manner, Penalties upon Deserters from the Army, and other Persons who had fled from publick Justice, were notified; and therefore those who were under such a Proscription, were said to be *under the Band*, i. e. their Names were affixed to the Ensign. After this the Word came to be used in the Canon-Law. And our Provincial Constitutions enjoin: *Quibusvis sacerdotibus, etiam non Parochialibus, qui Contrahibus Matrimonialibus ante solemnem editionem Bannorum initis presumserint interesse; panam suspensionis ab Officio per triennium infligimus, &c.* To any Priests, tho' not Parish ones, who shall presume to be present at Marriage-Contracts, before the solemn Publication of the Banns be made, we inflict the Punishment of Suspension for three Years, Prov. Const. Cap. de claud. Despons.

(i) *The Banns being thrice asked.*] The Reason of this is to avoid clandestine Marriages, which are generally a great injury to Families, and a dishonour to the Church. This the Christians were diligent in avoiding, in the earliest times of Christianity. For Tertullian says, *Apud nos occultæ Conjunctiones, id est, non prius apud Ecclesiam professæ, juxta machinam ac fornicationem, judicari periculatur.* Among us clandestine Marriages, which are not first declared in the Church, are liable to be judged Adultery and Fornication, Tert. de Pud. Therefore the old Canon-Law enjoins it, and that as an ancient Custom, *ut cum Matrimonia fuerint contrahenda, in Ecclesiis per Presbyteros publicè proponantur.* That when Marriages are to be contracted, they are to be proposed publicly by the Presbyters in the Churches, Decretal. Lib. 4. de Clan. Desp. Tit. 3. This Decretal Law our Provincial Injunctions order the Bishops to explain to their Clergy in the Vulgar Tongue, that none of them might, thro' Ignorance, offend against it, Prov. Const. Lib. 4. Tit. 3. And Lyndwood, in his Gloss upon this Provincial Decree, tells us, in what Churches the Banns must be published, *Debent proponi in omnibus Ecclesiis illius Loci, ubi contrahere volentes habitant, vel saltem in pluribus earum, quod maxime servari debet, quando sunt diversarum Parochiarum.* They ought to be published in all Churches of those Places, where those who have any concern in the Contract live, which ought chiefly to be observed, when they are of divers Parishes. This he quotes as the Law, from the authority of Innocentius: But he says, *sed non servatur*, but 'tis not observed; and that was no wonder, for Canonists Glosses, corrupt Practices, and Dispensations, had spoiled a number of good and wholesome Laws. Our wise Reformers have restored all to the ancient Rule, and ordered, not only the Banns thrice to be published but that too in both Parishes, if the Parties live in several.

(k) *At the time appointed.*] It has been usual among several Nations, to have some certain times exempted from the Celebration of Marriages thereupon; some upon account of the extraordinary sacredness of those times, they being particularly set aside for Religion and Devotion, and others upon different Views. 'Tis recorded of the Egyptians, *Ev iepois µη µιγνυσθαι γυναιξιν*, That they did not consort with their Wives on the Sacred Days, Clem. Alex. Lib. 4. A like Precept God enjoined the Jews, after their coming out of Egypt, Exod. xix. 15. Plutarch in his Problems writes, that the Romans were wont to abstain from Marriage, during the whole Month of May, Probl. Rom. 86. But Ovid understands this only of the Lemuralia, i. e. 9, 10, & 11. of May, which were ominous, according to the Rules of Heathenish Superstition.

*Nec vidua Tadis eadem, nec Virginis apta
Tempora, quæ nupsit non diuturna fuit, Fast. 5.*

The Jews, as Mr. Selden in his *Uxor Hebraica* shews, had their several Days of Abstinence from Marriage; as particularly, the Paschal-Week, and that of the Feast of Tabernacles, Seld. Ox. Heb. Lib. 2. The Reason, which governed the Jews in prohibiting Marriage at these times, was the extraordinary solemnity of them, they being set aside for the highest Acts of their Religion. And, after this Part of the World became Christian, the Church has guided herself by the same Rules, on the like Occasions. St. Paul's Advice to the Corinthians, 1 Cor. vii. 5. *Defraud not one the other, except it be with consent for a time, that ye may give your selves to Fasting and Prayer*, has been the Foundation for all the Canons of the Church, concerning the prohibition of certain times of Marriage. The most early that we meet with, is that of the Council of Laodicea, held A.D. 365. *Ου δε εν πανηγυρσι γάμους η γυναικία επιτελούν.* It is not lawful to celebrate Marriages, or to keep Birth-Day-Feasts in the

time of Lent, Con. Laod. Can. 53. After this a Canon of the Council of Lerida held A.D. 524. prohibits Marriage from Septuagesima to the Octaves of Easter, as likewise the three Weeks before the Feast of St. John Baptist, and from the beginning of Advent till Epiphany, Conc. Ilerd. apud Grat. 1. qu. 3. non oportet. The ancient Canons of our own National Councils enjoin the like. In the Excerpta of Egbert Arch-Bishop of York, A.D. 750, there is a Prohibition under a Penalty, that Marriages be not celebrated either upon Sundays, or upon Wednesdays or Fridays, or in Lent, Spel. Can. Tom. 1. In the old Saxon Council of Aenham held A.D. 1010. the Prohibition of Marriage is from Advent to Epiphany, and from Septuagesima to the fifteenth Day after Pentecost, Spel. ib. Lyndwood, in his Notes upon the Provincial Constitutions, sets down what were the times of Prohibition in his time, *Non potest fieri, &c. Marriages must not be made from the first Sunday of Advent, to the Octaves of Epiphany exclusively and from Septuagesima-Sunday, to the first Sunday after Easter inclusively, and from the first Day of the Rogations, to the seventh Day after the Feast of Pentecost inclusively*, Lib. 4. Tit. 3. cap. Quia. v. Solen. And this being a part of the Canon-Law anciently received among us, and not contrary to the Laws of this Realm, it is still obligatory here, 25 Hen. 8. Cap. 19. Our Canons of 1603. have limited the time of Marriage to the Morning only. *No Minister, upon pain of Suspension for three Years, shall under any pretence whatsoever, join any Persons in Marriage at any unreasonable times, but only between the Hours of Eight and Twelve, in the Forenoon*, Can. 62. And this I believe, not with any regard to any ancient Constitution, as that of the Council of Wint. A.D. 1208. which prohibits all Marriages, that are not *jejunâ salivâ* (i. e. whilst both Persons are Fasting) celebrated, but only, by reason, this being generally the most busie time of the Day, Clandestine Marriages might thereby be the better discovered.

(l) *Shall come into the Body of the Church.*] Our Church orders the Persons that are to be married, to come into the Body of the Church, partly that the Office may be performed in a visible Place, and not in any By-Corner of it, wherein Marriages may be clandestinely celebrated, and partly in imitation of Antiquity; for in the ancient Church, Marriages were solemnized in this Place. By the Greek Euchology, the Persons who are presented to be married, are to stand *πρὸ τῶν ἁγίων θύρων*, before the sacred Doors, that is, on the outside of the Cancelli or Rails, which divide the Chancel from the rest of the Church. Euchol. Rubric. in Off. Spons.

(m) *Friends.*] It may not be improbable, that by the Word *Friends* in this Place, is not understood of Paranympis stood so much the Relations of the Parties which or Bridemen. we generally now call Friends, but some choise Friends or Acquaintance, which the young Persons have chosen to go along with them; and which the Ancients called *Paranympis*. And to have such Persons, one or more, attending each of the married Couple, being of their own Sex, was a Custom used not only by the ancient Christians and Heathens, but by the Jews, from whom it was handed to the Christians: For we find some Traces of this Custom as old as the time of Sampson, whose Wife was delivered to his Companion whom he had used as his Friend, Jud. xiv. 29. The Hebrew *Lemerengehou* his Companion; the Septuagint translate *Τὸ Νυμφαγωγὸν αὐτοῦ*, His Brideman, and so does the Syriack. The Chaldee Paraphrase explains it by *Shoshibeni*, his Brideman, which is the very Word the modern Jews use to signify a Brideman. And very probably the Title of the 45th Psalm, which is an Epithalamium, was not *gnal Shoshanim*, to the Tune of the Lillies, as we now read it; but *gnal Shoshavim*, to the Tune of the Bridemen; and the Words which follow *Shir Jedithoth*, is not a Song of Loves, as we translate it; (it being Feminine Substantive) and therefore ought to be rendred a Song of the beloved or Favorite-women, or Companions, i. e. the Bridemaids. That this was an usage among the Jews in our Saviour's time, I think is very clear from that Expression of the Baptist, Joh. iii. 29. *He that hath the Bride is the Bridegroom, but the Friend of the Bridegroom, which standeth and heareth him, rejoiceth greatly, because of the Bridegroom's Voice.* Wherein the Baptist compares himself to a Brideman, who attended and waited upon his Friend; during that Solemnity, and was pleased with the Satisfactions which he received. The Christians received this usage from the Jews, using it rather as a civil Custom, and something that added to the Solemnity of that Occasion, than as a Religious Rite. But afterwards in latter Ages it became so; for when the Decretal Epistles were written, the Composer was of this Opinion. For the Epistle attributed to Evaristus says, *Legitimum non fit Conjugium, &c. That it is not a lawful Marriage, when the Bride, a Paranympis, ut consuetudo docet, &c.* is not presented at Church by Paranympis or Bridemen. But by the Fourth Council of Carthage, which was held about the Year 390. this usage is countenanced, and made a part of the Sacred Solemnity, *Sponsus & sponsa cum benedicendi sunt à sacerdote, à parentibus suis, vel PARANYMPHIS, offerantur.* When the Bridegroom and Bride are to receive Benediction from the Priest, let them be presented to him either

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neighbours: And there standing together, the man on the right hand, and the woman on the left, the Priest shall say,

* **D**early beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this man and this woman in holy matrimony, which is an honourable estate † instituted of God in the time of mans innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men; and therefore is not by any to be enterprized, nor taken in hand unadvisedly, lightly, or wantonly, to satisfy mens carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God, duly considering the causes for which matrimony was ordained.

† First, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, ** and to the praise of his holy Name.

Secondly, it was ordained for a remedy against sin, and to avoid fornication, that such persons †† as have not the gift of continency, might marry, and keep themselves undefiled members of Christs body.

Thirdly, it was ordained for the mutual society, help and comfort that the one ought to have of the other, both in prosperity and adversity: Into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ *And also speaking to the persons that shall be married, he shall say,*

I Require and charge you both (as ye will answer at the dreadful day of judgement, when the secrets of all hearts shall be disclosed) that if either of you know any impediment, why ye may not be lawfully joined together in matrimony ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than Gods Word doth allow, are not joined together by God neither is their matrimony lawful.

¶ *At which day of marriage, if any man do alledge and declare (1) any impediment why they may not be coupled together in matrimony, by Gods Law, or the Laws of this Realm,*

by the Parents or the PARANTYMPHS, Conc. Carth. 4. cap. 13. Our Church has neither countenanced, nor discountenanced the Usage, but left it as a thing indifferent.

V A R I O U S R E A D I N G S.

- * Dearly beloved Friends, &c. O. C. P.
- † Instituted by God in Paradise. O. C. P.
- ‡ One was for the, &c. O. C. P.
- ** And the praise of God. O. C. P.
- †† As be married might live chastly in Matrimony. 1 B. Ed. VI.

N O T E S.

(n) *Any Impediment whereby they may not be coupled together.* There are several Impediments which put a Bar to Persons being married together, so that, when these happen, they either dissolve the Marriage-Bond, or lay those, who enter into the Marriage State, notwithstanding these Incapacities, under great Sin. Therefore our Church has used all imaginable Caution, to prevent these abuses in Wedlock, whereby any Injuries may be offered to private Families, or Sins may be committed against Almighty God. Now these Impediments are of several kinds; but the Principal of them, are these following.

1. The marrying without the Consent of the Parents. It cannot be denied, but that the Parents have a natural Right over their Children, especially whilst they live under their Care; and ought to dispose of them in what way of living they shall think fit. Therefore it is a great Act of Undutifulness, and a Violation of that natu-

ral Reverence, which is owing to a Parent; for Children who are under Age, and remain still a part of their Father's Family, to dispose of themselves in Marriage without his Consent; and those who Marry such Persons, or give their Advice towards the carrying on such a Match, are guilty of a high Act of Injustice. The Holy Scriptures do, in several Instances, inform us of this Paternal Right, and that the Consent of the Parents is required in the matching their Children. *Isaac and Rebecca* were joined together, by the mutual Consent of both their Parents, *Gen. xxiv.* *Leah and Rachel* were both given in Marriage by their Father *Laban, Gen. xxix.* To omit innumerable other Instances, those usual Scriptural Phrases in the *Old Testament*, to give a Daughter in Marriage, and to take a Wife for a Son, do suppose the Parent's Right to dispose of his Daughter in Marriage, or at least imply his Consent thereunto.

Nor do we find, that the *New Testament* makes any Alteration in this Rite; for the Apostle supposes this Paternal Power, when he gives his Advice in that Heat of Persecution, which the Church was then under, *He that giveth his Daughter in Marriage, doth well: But he that giveth her not in Marriage, doth better,* 1 Cor. vii. 38. Indeed the *Roman Laws* were so severe, upon the Violation of this Parental Right, that they declared a Marriage Null, which was made without Consent of the Parents, and bastardized the Children; for the Words of the Law run thus, *In potestate manente filiâ, pater sponso nuncium remittere potest, & sponsalia dissolvere; Whilst the Daughter remains in the Power of the Father, the Father may have a Writ of Divorce against the Espouser, and dissolve the Contract,* Dig. Lib. 23. Tit. And so as for the Marriage, *Nuptiæ consistere non possunt, nisi consentiant omnes, i. e. qui coeunt, quorumque in potestate sunt: No Marriages are valid, without the Consent of all, i. e. both of those who are coupled together, and those in whose Power they are,* Dig. Lib. 23. Tit. 2. *Qui vivente patre, & ignorante de conjunctione filie*

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Realm, and will be bound, and sufficient sureties with him, to the parties, or else put in a caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation: Then the solemnization must be deferred until such time as the truth be tryed.

¶ If no impediment be alleadged, then shall the Curate say unto the man.

(n) N. **W**ilt thou have this woman to thy wedded wife, to live together after * Gods ordinance, in the holy estate of matrimony? Wilt thou † love her, † comfort her, ** honour and †† keep her (o) in sickness and in health? and forsaking all other, †† keep thee only unto her, so long as ye both shall live?

¶ The man shall answer.

I will.

¶ Then shall the Priest say unto the woman.

N. **W**ilt thou have this man to thy wedded husband, to live together after Gods ordinance, in the holy estate of matrimony? Wilt thou *† obey him, serve him, love, honour and keep him in sickness and in health, and forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ The

filia conceptus est, justum filium ei ex quo conceptus est non videri: He that is born of a Daughter, who married without her Fathers Knowledge, doth not seem to be a lawful Son, even of him who begat him, Dig. Lib. 1. Tit. 5. §. 11. So likewise the Christian Laws, after the Empire embraced the Gospel, did to their utmost endeavour to support the Paternal Right, and to hinder such Matches, as should be made without the Consent of the Parents. By the Fourth Council of Carthage, the Bridegroom and the Bride are to be presented in the Church, to be married, by their Parents, or the Paranympths who are supposed to be delegated by them, Con. 4. Carth. Can. 13. And the Greek Church declares, that those Persons, who being under their Parents Charge, shall presume to marry without their Consent, their Marriage is no better than Fornication, Mat. Blast. Syntag. Lit. Other later Councils of the Latin Church have determined the like; They that shall marry without the Consent of Parents, ad Episcopalem auctoritatem puniendi, secundum Juris Dispositionem, remittuntur, are to be punished by the Bishop, according to the Determination of the Law, Conc. Salisb. Can. 12. And both the Canon-Law, Decret. de Claud. Despons. cap. cum inhib. and our own Provincial Constitutions, Linw. Prov. Lib. 4. Tit. 3. inflict severe Punishments on those who shall solemnize such clandestine Marriages, which are made without the consent of Parents, Decret. de claud. Desp. cap. cum inhib.

2. Another Impediment of Marrimony is Pre-Of Pre-contracts. contract, or former Marriage with any other. God Almighty, by making only one Original Pair of Humane kind in the Creation, did plainly thereby set the Pattern of single Marriage. And the Parity of the Number of Males and Females, which are born in every Country, do plainly shew, that by the Law of Nature, one Man should have but one Wife. Indeed it was indulged to the ancient Inhabitants of the World, for the better Peopling thereof, (when probably there was a greater Superfatation of Females than now,) that they might have a Plurality of Wives; but when most Countries were considerably stocked with Inhabitants, this Reason ceasing, the former Indulgence was of course annulled. It must be said that Polygamy was in Practice among the Jews, but God rather connived at this, as he did at Divorces among them, for the hardness of their Hearts, Mat. xix. 8. The generality of the Jewish Writers allow, that a Man may have a Hundred Wives, if he can maintain them, Maim. Hal. Inoch. But others are of Opinion, that this was not lawful by the Law of Moses, and Rabbi Anmi, quoted by Mr. Selden out of the Gemara, declares his Opinion, that before a new Wife be brought into the Family, the old one must be sent away with all her Dowry. But the Christian Law, given by our Blessed Saviour, reduced Marriage to its Primitive Institution. He declares plainly, that the Divorce and Plurality of Wives, practised so much in some Ages of the World, from the beginning was not so, Mat. xix. 8. and that the twain ought to be one Flesh, i. e. Marriage to be single, v. 5. The Apostle speaks the same Doctrine, let every Man have his own Wife, and every Woman her own Husband, 1 Cor. vii. 1. Tho' Divorces were too frequent among the Romans, upon trivial Causes, and they did thereby very much prejudice the Cause of single Marriage; yet they always had an abhorrence to a Plurality of Wives; and their Laws were very severe against those who should marry another Wife or Husband, when their former were not Dead or Divorced, L. 1. in fin. L. quid ergo 13. §. 1. D. de his qui notant inf. l. 18. & ad L. Jul. de Adult. As for the Christian Canons, they are so far from allowing Polygamy, that they speak very hardly of Second Marriages, Con. Neocas. Can. 3. and prohibit such as contract them, from entering into Holy Orders, 3 Conc. Arl. Can. 2. Conc. Rom. Can. 2. Now whereas a solemn Contract and Promise of Marriage is in the sight of God, and the Parties own Consciences, as binding as the Publick Solemnization of it in the Church; therefore the Compilers of our Litur-

gy, have used all possible caution to sift out, if any Impediment of this kind be in either of the Parties, who offer themselves to be Married, to prevent a great Sin against God, and an Affront to the Publick Service of the Church. Nor was the ancient Church wanting in this Point, for the Council of Trullo, decrees, Ο τὴν ἑξῆς μνηστεύσαν, ἐπὶ τῷ ἀνδρὶ ζῶντι, εἰς γάμον ἀναστρέψαν, τὸ τῆς μοιχείας ὑποκρίσας ἔγκλημα. He that shall marry a Woman who is betrothed to another Man, whilst that Man lives; let him lie under the Imputation of Adultery, Con. Trull. Can. 98.

3. Another Impediment is nearness of kindred. Of Consanguinity. That the Marriage with nigh Relations, is a Violation of the Law of Nature, as well as that of God, is evident from the Practice of all civilized Nations, who have Industriously avoided it. Other Arguments there are to prove it, drawn from the natural Aversion which most Persons find in themselves to such Commixtures; from the horrible Confusion of Relative Distinctions which this would occasion; from the inconvenience of hindring Alliances with other Families, and shutting up one Breed of People only among themselves, which would for many Reasons be inconvenient to the Publick. But it is sufficient to oblige the Conformity of Duty thereunto, to consider that Matches within several particular Degrees of Consanguinity and Affinity are prohibited by God's Word. See Lev. xviii. which being a Moral Part of the Jewish Law, doth oblige under Christianity. And when one of the first Christians had made a Marriage, contrary to one of the Prohibitions there specified; we may take notice, with what sharpness the Apostle animadverts upon that Practice. It is reported commonly, that there is a Fornication among you, and such a Fornication as is not so much as named among the Gentiles, that one should have his Fathers Wife. The good Apostle would not vouchsafe it the Name of Marriage; and yet it probably was so; but calls it worse than Heathenish Fornication. Wherefore the Church uses all prudent Care, that no Persons might cover any Incestuous Amours; under the Sacred Name of Marriage.

4. There are other Impediments arising from Natural Incapacity of Body in either Sex, whereby Incapacity. Matrimony cannot be compleated, nor the ends thereof attained; therefore such Persons, if they be conscious of their own Incapacity, ought to abstain from Marriage.

(n) Wilt thou have this Woman.] Our Church Consent of the has ordered the Consents of the Persons, that are Parties. to be married, to be asked; because, without a mutual Consent of the Parties themselves, however their Parents or Tutors have agreed, it cannot be a lawful Marriage. For this the standing Rules of Law and Equity require, Matrimonium debet esse liberum: Marriage ought to be free, L. neq; ab iniquis. C. de nuptiis. Consensu matrimonia contrahuntur: Matrimonies are contracted by Consent, L. consensu C. de repudiis. Nuptias non concubitus, sed consensus facit. L. 15. F. de Condit. And therefore our Church has ordered that each of the Persons should be asked, whether they gave their Consent to the designed Marriage; and in this she follows the ancient Forms of the Liturgies, not only of the Latin Churches, but the Greek likewise, Euchol. p. 384.

(o) In sickness and in health.] In the Office of Sarum, there followed after these Words, sicut sponsus debet sponsam; which seems to be an odd Restriction, and capable of a bad Interpretation, and therefore was left out by our Reformers.

* Gen. ii. 24. Matt. xix. 5. † Eph. v. 25. Col. iii. 19. ‡ Eph. v. 24. ** 1 Pet. iii. 7. †† Exod. xxi. 10. Eph. v. 29. †† Rom. vii. 2. 1 Cor. vii. 10, 11. *† Eph. v. 22, 24. Col. iii. 18. 1 Pet. iii. 1, 5.

OF MATRIMONY.

The woman shall answer,
I will.

Then shall the Minister say,
(p) Who giveth this woman to be married to this man?

Then shall they (q) give their troth to each other in this manner.
† The Minister receiving the woman at her fathers or friends hands, shall cause (r) the man with his right hand to take the woman by her right hand, and to say after him as followeth,

(f) I N. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, † till death do us part, (t) according to Gods holy ordinance; and thereto (u) I plight thee my troth.

* Then

VARIOUS READINGS.

† And the Minister receiving the Woman at her Father or Friends hands, shall cause the Man to take the Woman by the right hand, and so either to give their Troth to other: The Man first saying. O. C. P.
‡ Till Death do us depart. Sc. Lit.

NOTES.

Giving the Woman. (p) Who giveth this Woman.] The natural Modesty of the Female-Sex being greater than that of Men, and the Daughters of Families continuing in their Fathers Houses, and under their Care till the time of their Marriage; it has been a Custom in all Ages, that the Woman, upon her Marriage, should not go to meet the Man with any degree of readiness, but should seem to be brought to her Compartment with a sort of Reluctancy and Compulsion, and rather to be bestowed upon him by her Father, or other high Relation, or Friend, than voluntarily to bestow herself. Which Custom has very great Antiquity on its Side, we reading in the Old Testament frequently, of a Daughter given in Marriage by their Father, Gen. xxiv. 16. Josh. xv. 16. 1 Sam. xxvii. 25. The Romans in their Marriages had an *Auctor*, who either was the Father or Guardian, who gave the Woman to the Man, Cic. Orat. pro Flac. Which Custom continued after the Empire became Christian: For St. Austin in his Comment upon Genesis mentions it, *Sponsa à patre tradenda: The Bride must be given by her Father*, Aug. Gen. ad lit. Lib. ii. c. 41.

Plighting of Troth. (q) Give their Troth.] This old English Expression of giving Troth, answers exactly to the Latin *fidem dare*, to promise faithfully; this was the old usual Form of speaking in Stipulations, and making Bargains. As is plain, by that of Terence, Ph. si mihi FIDEM DAS te taciturnum, dicam. Pa. FIDEM DO, loquere. Ph. If you will give your Troth, that you will not speak of it: I will tell you. Pa. I give you my Troth, tell me, Ter. in Hecyra Act. i. Sc. 2. So again in Phormio, Non mihi credis? sin fidem do: What don't you believe me? I give you my honest Word upon it; this the Civil-Law otherwise expresses, by *fidem suam astringere*, L. 27. F. de usuris; and *fidem bonam præstare*, L. 3. in fin. pro Soc. And in this Sense the Canon-Law uses it, *quidam cuidam mulieri contrahendo matrimonio fidem dedit*, Decr. Lib. 4. Tit. 1. So that when the Church requires of the Persons to be married, that they shall give each other their Troth; her meaning is, that they shall make a solemn Assurance to each other, that they design to be Husband and Wife, and to live together in a Faithful Discharge of those Rules and Obligations, which God's Law requires in that State.

Joining of Hands. (r) The Man with his Right-Hand to take the Woman by her Right-Hand.] The joining of Hands together, has been in all Ages and Nations, a Token of Friendship and hearty Love. Thus *Aeneas* in *Virgil* seeing two of his good old Friends,

*Sic fatus, amicum
Ilionea petit dextrâ, lævâque Sequestum.*

So speaking, in his Right-hand he took
His Friend *Ilioneus*, *Sequestus* in his left, *Virg. Æn. i.*

The like is said by *Statius*, *Theb. Lib. i.*

*Sic fatus, & ambos,
Inneflens manibus, testa ulterioris ad aula
Progreditur*

Thus having spoken, both his Friends
Knitting within his Hands, he leads them on
To the further part of the Court

But, besides the being the Token of love and Friendship, the joining Right-hands has in all Ages and Nations too, been a Token of Consent to a Covenant or Agreement. And in this Sense *Virgil* takes it, when he gives an account of the several wicked Persons who are punished in Hell.

*Quique ob Adulterium Cæsi, quique arma secuti
Impia, nec veriti dominorum fallere dextras.*

Those in Adultery kill'd, and those who took
Up impious Arms against their Sovereign Lord,
Being bold to violate the Allegiance-Oath,
Plighted by Right-hands join'd — *Virg. Æn. Lib. 6.*

So the Person in *Ovid*, upbraiding an unfaithful Lover, says,

Hæus, ubi pacta fides, commissæque dextera dextra?

Where is the plighted Faith, and Right-hands join'd?
Ovid. Ep.

So that the Church, upon Consideration that such joining of Hands has been looked on, as a natural Token of Love and Fidelity in all Ages of the World, has thought fit to retain it in the publick Solemnization of Marriage.

Take the woman by the right-hand. In the Office of *Sarum* it is enjoined, *Quod si puella sit, discooperatam habeat manum, si vidua restam: If she be a Maid she must have her Glove off, if a Widow her Glove on; which being but a superstitious Ceremony, was well laid aside when our Rubrick was made.*

(f) I N. take thee N.] This mutual Stipulation in express words of both the Parties, is enjoined, in compliance with the Rules of the Civil and the Canon-Law: *Stipulatio est conventio, solemnibus verbis, ex interrogatione & responsione confecta: A Stipulation is an Agreement, made by solemn Words, consisting of an interrogation and Answer, Tit. de verb. oblig. Inst. in princ.* But in this the Stipulation is not expressed, but only supposed; and is as much as if the Woman should ask, *Do you take me to your wedded Wife, &c.* And the Man answers, *I do take thee to my wedded Wife, &c.* Now it is sufficient for the Espousals, that the Man declares this *de futuro*; but for a compleat Marriage, it is requisite, that he make the acknowledgment *de presenti*. And this the Canon-Law declares: *In veritate contrahitur matrimonium, per legitimum viri & mulieris consensum; sed necessaria sunt (quantum ad Ecclesiam) verba consensum exprimentia de presenti: In reality Matrimony is contracted by the lawful Consent of the Man and the Woman, that they shall hereafter Marry, but it is necessary (as to the Church) to express their Consent by Words, in the Present, Decretal. Tit. 1. cap. 25.*

(t) According to Gods holy Ordinance.] These Words were put in in lieu of those Words in the Office of *Sarum*, if *holie Church* will it permit: And if we consider the Tenor of the Papal Dispensations of unlawful Marriages, and the voiding lawful ones, we must grant that this Change was made upon very good grounds.

(u) Plight thee my Troth.] The Word *Plight*, answers to our Latin Law-Word *Plegio*, which is used by our old English Lawyers, to denote what the Civilians express by *Vador* and *fide Jubeo*, to engage to make an Appearance at the Court: For, by our ancient English Constitution, every one at Twelve Years of Age, was obliged twice a Year, after Easter and Michaelmas, (unless exempted by special Privilege,) to make his appearance in the Sheriff's Court. The entering into this Recognizance, was called *Plegiare*, or the Plighting their Troth that they would appear, *Lib. 2. Monast. Angl. Tom. 1. p. 210. Spelm. Gloss. p. 462.* Now the meaning of the Word in this place, is, that the married Person enters into a solemn Pledge and Engagement, that he will make all good that he has before promised.

Q U E R Y,

CONCERNING A

Passage in the Marriage Ceremony, stated and resolved.

IN what sense are we to understand that declaration of the husband to his bride, "With my body I thee worship?"

The word worship, in ancient English, signifies neither more nor less, than that honour, attention, and respect, which are due to worth-ship, i. e. to distinguished excellence. The Church of England, taking it for granted that a man has a very high opinion of the woman he marries, enjoins him to testify that good opinion; and in such terms, as are equivalent to a solemn promise of treating her tenderly and respectfully: or, as the apostle Peter expresses it, of giving honour to the wife, as to *αγαπῶντες ἑξω σκευῆς*, the less robust vessel of the two. 1 Pet. iii. 7.

A late very sensible * writer supposes, agreeably to the venerable Hooker's comment on the phrase, that the design of the above stipulation is, "To express, that the woman, by virtue of this marriage, has a share in all the titles, and honours, which are due or belong to the person of her husband†." He also observes, that Martin Bucer, who lived at the very time when our liturgy was composed, translated the passage in question by *cum corpore meo te honoro*, i. e. "with my body I thee honour:" and that the learned Mr. Selden renders it *corpore meo te dignor*.—"It is true," adds Mr. Wheatly, "the modern sense of the word is [or rather seems] somewhat different: for which reason, at the review of our liturgy, after the restoration of king Charles II. the word worship was promised to be changed for that of honour. How the alteration came to be omitted, I cannot discover. But, so long as the old word is explained in the sense here given, one would think no objection could be urged against the using of it."

* Viz. Mr. Wheatly, in his *Rationale of the Book of Common Prayer*, p. 440. Edit. 1722. Octavo.

† See Hooker's *Ecclesiastical Polity*, Book v. Sect. 73.

TOUR INTO SOUTH WALES.

LETTER I.

MY DEAR SIR,

Caerphilly, August 5, 1802.

THE approach to Chepstow, from Bristol, is grand and picturesque. The castle is a most noble and beautiful ruin, overlooking the Wye, which runs impetuous at the foot of the rocks on which it is situated: on this side the castle was impregnable. Chepstow being formerly one of the grand bulwarks of the ancient Britons, it was of course a place of great strength, and occupied seven acres of ground. It is famous for being the property of the illustrious De Clare, Earl Strongbow, and was considered of great importance during the wars of Charles and his parliament. The walls facing the west are in good preservation, and exhibit a fine and beautiful picture. The room in which Colonel Martin was confined, and in which he spent twenty-seven years in repenting his former patriotism, is well proportioned, and commands a pleasing view of the river and woods which skirt the opposite shore. Exclusive of its antiquities the town of Chepstow presents little to detain the traveller; the scenes in its vicinity are, however, strikingly beautiful.

The castle and palace of Mathern, once the residence of the Bishops of Llandaff, being in our way, we lost some little time in examining their dilapidated state; we then proceeded towards the once celebrated Caerwent. The aqueducts, temples, porticoes, and baths, that once decorated Caerwent, and all those monuments of the arts which distinguished the residence of the excellent but unfortunate Agricola, are now sunk down to a most miserable and impoverished village. A mosaic pavement was here discovered in 1777, resembling in some measure a Turkey carpet, (as some tourist has observed) but the idleness of wanton cupidity has almost entirely destroyed this national relic of Roman elegance. Several pavements have since been discovered, but have all fallen a prey to the same childish desire of possessing some of the tesserae. These tessellated floors must have been once numerous at Caerwent, as Camden mentions them in his *Brittan. Silures*. p. 509, edit. 1586.

I recollect seeing, some time ago, an ingenious comparison between a piece of Mosaic, and that of nature, exemplified in the wing of a butterfly. The comparison is ingenious, and adds a farther proof of the distance between the exertions of nature, and those of man. The following table exhibits the difference between the

OF MATRIMONY.

¶ * Then shall they loose their hands, and the woman with her right hand taking the man by his right hand, shall likewise say after the Minister;

IN take thee N. to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, (x) to love, cherish, and to obey, till death us do part, according to Gods holy ordinance; and thereto I give thee my troth.

¶ ** Then shall they again loose their hands, and the man shall (y) give unto the woman a ring, laying the same upon the book, with the accustomed duty to the Priest and Clerk. And the Priest taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the womans left hand. †† And the man holding the ring there, and taught by the Priest, shall say,

With this ring I thee wed, (z) with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ Then

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* ¶ Then shall they loose their Hands, and the Woman taking again the Man by the right Hand, shall say. O. C. P.

** Then shall they again loose their hands, and the Man shall give unto the Woman a Ring, and other tokens of spousage, as Gold or Silver, laying the same upon the Book, and the Priest taking the Ring, &c. B. Edw. VI.

†† And the Man taught by the Priest shall say. O. C. P.

NOTES.

(x) To love, cherish, and obey.] These Words were placed here in the Form of the Woman's Stipulation or Contract, in lieu of those Words in the Office of *Sarum*, to be bonair and burfom in bed and at board, which were capable of a wanton meaning.

(y) Give unto the Woman a Ring.] This Ceremony, which the Church has enjoined to be used in the Office of Matrimony, has been the Occasion of great Clamours against her from her Adversaries; for by reason of this, she has been arraigned for making Marriages a Sacrament, especially since the Words, *In the Name of the Father, of the Son, and of the Holy Ghost*, are pronounced upon the putting it on. But how unreasonably do such People act with Relation to this Matter? Do they really think, that every Solemn action is presently made a Sacrament, at which the Names of the Persons of the Blessed Trinity are used? Mens last Wills or Testaments usually begin so, and yet no one ever said, that, when a Man was making a Will, he was celebrating a Sacrament? The Use of the Ring hath been very ancient in Espousals and Marriages. That the *Romans* used it, is beyond Exception; and for that Reason we are blamed, for making use of an Heathenish Rite. This is plainly asserted by *Juvenal*,

*Conventum tamen & Pactum, & Sponsalia, nostrâ
Tempestate parat, jamque a Tonfore magistro
Pectoris, & digito pignus fortasse dedisti.*

Yet in this Age you Marriage-Pacts and Cov'nants Prepare, by some Court-Barber neatly trim'd;
And put the Ring upon the Spoufes finger. *Juven. Sat. 6.*

This Ring was an Iron one, which in ancient Times the *Romans* used: For *Pliny* speaking of this Custom among them, says, *Etiam nunc sponsæ annulus ferreus mittitur, isque sine gemmâ*, Even at this day, an Iron-Ring is given to the Bride, and that without any Jewel in it, *Plin. Nat. Hist. Lib. 33. Cap. 1.* The Use of the Ring, as it was unknown to the ancient *Greeks*, so the old *Romans* made use of it for a Seal, and an Iron one generally served their turn for that Use: For *Pliny* relates, that for a long time in that State, no Senator used a Gold-Ring, that *Marius* during his first two Consulships used only an Iron Ring; and when he was the third time Consul, was the first who used a Gold one, *Hi quoque, qui ob legationem acceperunt aureos, in publico tantum utebantur eis, intra domos vero ferreis*, They also who on account of a publick Embassy, had a Gold one given them, made use of the Iron-Ring at Home: And then subjoins, *Quo argumento etiam nunc sponsæ, &c.* His meaning I take to be, that the Marriage-Ring took its Original from this Seal-Ring, which was anciently made of Iron; and that this was a Symbol to denote the Wife being made a Compartener in her Husbands Affairs. But this was not only a bare Heathen Custom, but has been long in use among the *Jews*: For *Buxtorf* in his *Jewish Synagogue*, mentions

as a Custom among the *Jews* in their Marriages, to put a Gold-Ring upon the Bride's Finger, and then to read the Letters of Marriage, *Syn. Jud. cap. 28.* And the *Tebangath Kedushin*, the Ring of Espousing, is mention'd in the *Talmud. Buxt. Lex. Rab. in WTP.* *Tertullian* speaks of it, as used in his Time among the *Christians*, *Neque Annulus, neque Conjunctio maritalis de alicujus Idoli honore descendit*: Neither the Ring, nor the joyning together in Marriage, does proceed from any honour paid to an Idol, *Tert. de Idol. Cap. 16.* *St. Austin* speaks thus concerning it, *Gradiuntur cum domino filii sponsi pignus accepturi Spiritus Sancti*: Levans autem manus suas benedixit eos, dedit eis *avraham* sponsalem muneris pretiosam, non ex auro gemmisque distinctam, sed charitatis anfulis contextam Catenam, quâ alligati sequuntur eam ad sponsam Agni Jerusalem, patriam sempiternam. There the Children of the Bride-Chamber go with the Bride to receive the Pledge of the Holy Ghost. And he lifted up his hands and blessed them, that is, he gave them the Pledge of the Espousals, a precious Gift, not studded with Gold and precious Stones, but a Chain whose Links are made of Charity, with which they that are encircled, follow him to the Lamb's Spouse, the Heavenly Jerusalem, *Aug. Serm. de Temp. Serm. 199.*

But besides, by this Ceremony of the Ring, the Wife is admitted into a Partnership of her Husband's Goods, the Man at the same time pronouncing these Words, *With this Ring I thee wed*. Now, when any one parts with a Possession, there is always some Ceremony or other attends the Alienation; in some Places it has been by the sealing and delivering of a Writing. Now why should it be esteemed so great a Fault in our Church, that, according to an ancient received Custom, we make the admitting the Wife into a share of the Husband's Goods, to be performed by the Ceremony of the Delivery of a Ring? The Church might, of her own Authority, have established what Ceremony she had thought fit, for the performing this; but however, she has thought it more proper to retain an ancient Rite, which has been used in the Church; on this account, for so many Ages.

Give unto the Woman a Ring.] In the Order of *Sarum* there was a formal Benediction of the Ring; which was performed by two solemn Prayers, the first whereof was this;

Creator & Conservator humani generis, dator gratiæ spiritualis, largitor eternæ salutis, tu domine mitte benedictionem tuam super hunc annulum, ut quæ illum gestaverit sit armata virtute celestis defensionis, & sufficiat illi ad salutem æternam. Per Christum Dominum nostrum. Amen.

The Second was thus;

Bene Christe dic Domine hunc annulum, quem nos in tuo sancto nomine benedicimus, ut quæcumque eum portaverit in tua pace consistat, & in tua voluntate per maneat, & in tuo amore vivat & crescat, & senescat, & multiplicetur in longitudinem dierum. Per Dominum nostrum Jesum Christum. Amen.

After which Prayer, the Ring was sprinkled with Holy-water. All which superstitious Practice was deservedly omitted by our Reformers.

(z) With my Body I thee Worship.] These Words *Worship of the* are objected by our Adversaries, as a great Crime *Wife*. in our Church, for obliging the Bridegroom to make a Idol of his Bride, and to declare in the most extravagant strain of all Complements, that he worships her. But this Imputation is owing to a not just Consideration of the purport of the Old English Word *Worship*, which signifies an Honourable regard, as is yet to be seen in our usual Expressions still retained in common Discourse, as your *Worship, Worshipful, &c.* And so King *James* in the Conference at *Hampton-Court* told *Dr. Reynolds*, who

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¶ Then the man leaving the ring upon the fourth finger of the womans left hand, they shall both kneel down, and the Minister shall say;

Let us pray;

O Eternal God, creator and preserver of all mankind, giver of all spiritual grace, the author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bleſs in thy Name, that as Isaac and Rebecca † lived faithfully together, ſo theſe perſons may ſurely perform and keep the vow and covenant betwixt them made, (whereof this ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy laws, through Jeſus Chriſt our Lord. *Amen.*

¶ Then ſhall the Prieſt join their right hands together, and ſay,

Thoſe whom God hath joyned together, let no man put aſunder.

¶ Then ſhall the Miniſter ſpeak unto the people,

Forasmuch as N. and N. have conſented together in holy wedlock, and have witneſſed the ſame before God and this company, and thereto have given and pledged their troth either to other, and have declared the ſame † by giving and receiving of a ring, and by joining of hands; I pronounce that they be man and wife together, In the Name of the Father, and of the Son, and of the holy Ghoſt. *Amen.*

¶ And the Miniſter ſhall (z) add this bleſſing.

GOD the ** Father, God the Son, God the holy Ghoſt †† bleſs, preſerve and keep you; the Lord mercifully with his favour look upon you, and ſo fill you with all ſpiritual benediction and grace, that ye may †† ſo live together in this life, that in the world to come ye may have life everlaſting. *Amen.*

¶ ∴ Then the Miniſter or Clerks going to the Lords table, ſhall ſay or ſing this Pſalm following.

Pſal. 128. 1 **B**leſſed are all they that fear the Lord: and walk in his ways.
2 For thou ſhalt eat the labour of thine hands: O well is thee, and happy ſhalt thou be.

3 Thy wife ſhall be as the fruitful vine: upon the walls of thy houſe.

4 Thy

made this Objection: For our Church is not only content, that the Wife ſhould be endowed with a ſhare of the Husband's Goods, but that the Husband ſhould oblige himſelf to promote his Spouſe, to the *Worſhip* or Dignity of the Uxorial Honour; for ſhe would not have the Men joined to Concubines by this religious Solemnity; and therefore ties the Man to make Profeſſion, that he is willing to have the Perſon he marries, not only to be a Partner in his Bed, but ſhe ſhould have all the Dignity of a Wife allowed her: And that is the meaning of theſe words, *with my Body I thee worſhip*, I not only give you a Right in my Body, but that in the honourable and worſhipful way of a Wife. For by the old Roman Law, this was the difference between a Wife and a Concubine; that the Husband before Marriage, promiſed that he deſigned to promote the Woman he was married to, to the Honour of the *Mater-familias*, or Miſtreſs of the Family, *D. Lib. 25. Tit. 7.*

(z) *Add this Bleſſing.* In the Roman Office, the Bleſſing was not to be pronounced upon thoſe that entred into ſecond Marriage. And in the 14 Century ſeveral Prieſts were forced to go to Rome for Abſolution, who had indiſcreetly pronounced the Sacramental Benediction, as they called it, upon *Digamiſts*.

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† Here followed in the 1 B. of Edw. VI. theſe words, *After Bracelets and Jewels of Gold given of the one to the other, for tokens of their Matrimony, lived faithfully, &c.*
‡ By giving and receiving Gold and Silver. 1 B. Edw. VI.
** God the Father, † God, &c. 1 B. Edw. VI.
†† Lighten your underſtanding. 1 B. Edw. VI.
‡‡ Have remiſſion of your Sins in this Life. 1 B. Edw. VI.
∴ Then ſhall they go into the Chaire, and the Miniſters or Clerks ſhall ſay, &c. 1 B. Edw. VI.

PARAPHRASE on Pſal. 128.

1. If men are reſolved to acquire as much Happineſs, as their Nature is capable of, they ſhould above all things take Care conſcientiouſly to obſerve the Laws of God.

2. And if thou doſt diligently purſue this Method, God ſhall afford a Bleſſing upon all thy honeſt Endeavours, thou enjoying all that thy Labours have procured thee; in ſhort, thou ſhalt live in a very comfortable and deſirable Condition.

3. Thy Wife ſhall be fruitful in bringing thee forth Children: In like manner as the Vine, which covers thy Houſe, is loaded with Cluſters of Grapes.

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- 4 Thy children like the olive-branches: round about thy Table.
 - 5 Lo, thus shall the man be blessed: that feareth the Lord.
 - 6 The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;
 - 7 Yea, that thou shalt see thy childrens children: and peace upon Israel.
- Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end.
Amen.

¶ Or this Psalm.

Psal. 67. 1 **G**OD be merciful unto us and bless us: and shew us the light of his countenance, and be merciful unto us.

2 That thy way may be known upon earth: thy saving health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase: and God, even our own God shall give us his blessing.

7 God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end.
Amen.

¶ The Psalm ended, and the man and the woman (a) kneeling before the Lords Table, † the Priest standing at the Table, and turning his face towards them, shall say,

Lord, have mercy upon us.

Answer.

Christ, have mercy upon us.

Minister.

Lord, have mercy upon us.

Our

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† The Priest standing at the Altar. 1 B. Edw. VI.

PARAPHRASE.

4 And as the young Olive-trees grow round the Arbour where thou dinnest; so shall thy Children sit round thy Table.

5. In this manner shall Blessings flow in upon him, that is a devout and faithful Servant of God.

6. And if thou dost continue to be so, God shall heap further Blessings upon thee; thou enjoying all the Satisfaction, which flow from the National Prosperity, the Church and State flourishing all thy time.

7. Nay, God shall add to all these Blessings, length of Days; thou living to see several Generations of thy Posterity, the Commonwealth of Israel being all the while in a prosperous Condition.

PARAPHRASE on Psal. 67.

1. Our Prayer is, that God with his Kindness would continually bless and protect our Church and Nation; and that he would not look upon us, as formerly in his Anger, as it were out of a Cloud, but that he would view us with a serene and pleasing Countenance, and as it were with the Sunshine of his Favour.

2. That thy true Religion, O God, may be propagated all over

the World, and that every Nation may receive the Glad-Tidings of their Salvation.

3. Let the Inhabitants of all the Nations of the World, joyn in the Praise and true Worship of thee.

4. Let all the Heathen Nations of the World exult and triumph; for God will some time or other manifest himself to them, and govern them by the holy Laws of the Revelation, which he shall then make to them.

5. Therefore let all the Heathen Nations, to whom thou art reaching out so great a Benefit sing to thy Praise; let every Infidel People testify their Joy and Gratitude in Thanksgivings to thee.

6. Fruitful Seasons and prosperous Years attend that Glorious time: And God shall distinguish his chosen People by some particular Mark of Favour under that Government.

7. God shall favour us with the most signal Blessings; and all the Nations of the World shall Worship him by the exercise of the True Religion.

NOTES.

(a) *Kneeling before the Lord's Table.* By the Order of Sarum, the married Couple were to have a Pall held over them, by four of the Clerks, one holding each Corner: *Prosternant se sponsus et sponsa, in oratione ad gradum Altaris, extenso super eos pallio, quod tendant quatuor Clerici per quatuor cornua.* This odd Ceremony being of no Use, was prudently laid aside by our Reformers.

(b) M.

Of MATRIMONY.

O Ur Father which art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespases; As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. Amen.

Minister.

(a) O Lord, save thy servant, and thy handmaid.

Answer.

Who put their trust in thee.

Minister.

(b) O Lord, send them help from thy holy place.

Answer.

And evermore defend them.

Minister.

(c) Be unto them a tower of strength,

Answer.

From the face of their enemy.

Minister.

(d) O Lord, hear our prayer.

Answer.

And let our cry come unto thee.

Minister.

O God of Abraham, God of Isaac, God of Jacob, bless these thy servants, and (e) sow the * seed of eternal life in their hearts, that whatsoever in thy holy Word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them: And as thou (f) didst send thy blessing upon † Abraham and Sarah, to their great comfort; so vouchsafe to send thy blessing upon these thy servants, that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. Amen.

¶ *This Prayer next following shall be omitted, where the woman is past childbearing.*

O Merciful Lord and heavenly Father, by whose gracious gift mankind is increased; We beseech thee assist with thy blessing these two persons, that they may both (g) be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may ‡ see their children Christianly and Vertuously brought up, to thy praise and honour, through Jesus Christ our Lord. Amen.

O God, who by thy mighty power hast made all things of nothing, who also (after (b) other things set in order) didst appoint that out of man (created (i) after thine own image and similitude) woman should take her beginning;

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* Sow the Seed of Eternal Life in their Minds. O. C. P.

† Didst send thy Angel Raphael to Tobie and Sara, the Daughter of Raguel to their great comfort, &c.

‡ See their Childrens Children unto the Third and Fourth Generation. O. C. P.

PARAPHRASE.

(a) My God, save thy Servant, who putteth his Trust in thee, Psal. lxxxvi. 2.

(b) Send thee help from his Sanctuary, and strengthen thee out of Zion, Psal. xx. 2.

(c) Thou hast been my Hope and a strong Tower for me, against

the Enemy, Psal. lxi. 3: The Septuagint-Version, whereof this is an exact Version, is, *κύριε ἰσχύου ἐν ἐμοὶ καὶ σωθήσῃς ἐκ ἐχθρῶν.*

(d) O hear my crying, O Lord: and give ear unto my Prayer, Psal. lxi. 1.

(e) This is an allusion to the Parable of the Sower, Mat. xiii. Buxtorf in his *Synagoga Judaica*, speaks of a Custom among the Jews, of scattering about Wheat mix'd with small pieces of Money, Cap. 28.

(f) The Jews had a Form of blessing a Woman, which was this; *God make thee like Sarah and Rebecca*, Fag. in Gen. 49.

(g) In the Marriages of the Jews, the whole Congregation crys out those Words of Gen. i. 28. *Perou, verebou, Be fruitful and multiply*, Buxt. Syn. Judaic. Cap. 28.

(h) Gen. i. 21.

(i) Col. iii. 20. Eph. iv. 23.

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ginning; and knitting them together, didst teach that it should never be lawful to put asunder those whom thou by matrimony hadst made one: O God, who hast consecrated the state of matrimony to such an excellent mystery, that in it is (k) signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word (as Christ did love his spouse the Church, who (l) gave himself for it, loving and cherishing it even as his own flesh) and also that this woman may be loving and amiable, faithful and obedient to her husband, and in allquietness, sobriety and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *Then shall * the Priest say,*

Almighty God who at the beginning did create our first parents, Adam and Eve, and did sanctifie and joyn them together in marriage; Pour upon you the riches of his grace, † sanctifie and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives end. *Amen.*

¶ (b) *After which, if there be no Sermon declaring the duties of man and wife, the Minister shall read as followeth.*

ALL ye that are married, or that intend to take the holy estate of matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men, Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctifie and cleanse it with the washing of water, by the word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies: He that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joyned unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular, so love his wife, even as himself.

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that are married, Husbands love your wives, and be not bitter against them.

Hear also what Saint Peter the Apostle of Christ, who was himself a married man, saith unto them that are married, Ye husbands dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

Hitherto

VARIOUS READINGS.

* *Then the Priest shall bless the Man and the Woman saying.*
 † Sanctify and † bless you. 1 B. Edw. VI.
 ‡ *Then shall begin the Communion, and after the Gospel shall be said a sermon, wherein ordinarily (so oft as there is any Marriage) the Office of Man and Wife shall be declared, according to Holy Scripture. Or if there be no Sermon, the Minister shall read this that followeth.* O. C. P.
The Parenthesis (so oft as there is any Marriage) is omitted in the first Book Edw. VI.

(k) Eph. v. 25.
 (l) Joh. xv. 13.

NOTES.

(b) *After which.* At the Conclusion of the Office, there is a Rubrick in the Order of *Sarum*; that the new married Persons should kiss each other, &c. which, being too ludicrous a matter for the Church, was advisedly in our Service laid aside.

There is an Office in the Order of *Sarum*, to be performed by the Priest in the Bed-Chamber of the new-married Couple, whither he is to come at Night, and to say a Prayer to bless their Lodging, Bene + dic Domine thalamum istum, &c. Another Benediction-Prayer to be said over the Bed, Bene + dic Domine hoc cubiculum, &c. And another Benediction over them, when in Bed, Bene + dic Deus Corpora vestra, &c. All these things have, upon very wise Reasons, been laid aside in our Church.

* Very

OF MATRIMONY.

Hitherto ye have heard the duty of the husband toward the wife. Now like wife, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul in the aforementioned Epistle to the Ephesians, teacheth you thus; Wives, submit your selves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband.

And in his Epistle to the Colossians, Saint Paul giveth you this short lesson, Wives, submit your selves unto your own husbands, as it is fit in the Lord.

Saint Peter also doth instruct you * very well, thus saying, Ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time, the holy women also who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

† *It is convenient that the new-married persons should receive the holy Communion at the time of their marriage, or at the first opportunity after their marriage.*

VARIOUS READINGS.

* Very Godly. O. C. P.

† The new married Person at the time of their marriage, must receive the Holy Communion. O. C. P. &c. 1 & 2 Edw. VI.

The O R D E R for the

(a) Visitation of (b) the Sick.

¶ When

VARIOUS READINGS:
* And the Communion of the same. 1 B. Edw. VI.

NOTES.

Kind Offices
shewn to the
Sick.

(a) Visitation.] The kind and civil Custom of visiting Friends and Acquaintance, when they lie sick, is a natural Duty, arising partly from the tenderness of Humane Nature, and Love to our Fellow-Creatures; and partly from those Rules of Equity imprinted in our Minds, which incline us to afford Assistance to those, who are not in a Condition to help themselves, and to administer Comfort to those who want it. Such a friendly Visit, we read in Scripture, was made by Abaziah the Son of Jehoram King of Judah; who went down to see Joram the Son of Abah in Jezreel, because he was sick, 2-King. viii. 29. It was for the greater Solemnity of such Visits, when David's Friends were sick, that his cloathing was sackcloth, and that he humbled himself with Fasting, Psal. xxxv. 13. It was to this kind officiousness of a tender Friend, that David compares the Goodness of God shewn to his Faithful Servants; The Lord will strengthen him upon his Bed of languishing, and make all his Bed in his sickness, Psal. xli 3. To be wanting in these kind Offices to our Friends, our Blessed Saviour remarks, as a Note of Unmercifulness and Cruelty, I was sick and ye visited me not, Mat. xxv. 36. But besides this Duty of one Friend's visiting another, we find a particular Injunction in Scripture, for the Ministers of God's Church to attend upon Sick Persons; to pray with them, and to afford them Spiritual Comfort and Advice. Is any sick among you, let him call for the Elders of the Church, and let them pray over him, anointing him with Oil in the Name of the Lord, and the Prayer of Faith shall save the Sick, and the Lord shall raise him up; and, if he have committed Sins they shall be forgiven him, Jam. v. 14, 15. Now indeed, part of this Injunction relates only to the Primitive Times of Christianity, whilst many Christians, especially the Clergy, enjoyed the Charismata or Power of working Miracles. For tho' many of the Ecclesiastical Writers mention this Unction of the sick, yet they relate it as an extraordinary Method of curing them. Thus Tertullian mentions, how Severus the Emperor was cured of a Distemper, by one Proculus a Christian, anointing him with Oil, Tert. ad Scap. cap. 4. St. Jerom relates, in the Life of Hilarion, how the Shepherds and Husbandmen stocked on this Saint, when they were bit by Serpents, to be cured by the Holy-Oil; and how he saved the Lives of several of Constantia's Relations, by this Method. Sulpitius Severus reports of Martin Bishop of Tours, that he cured a Paralytick Maid by Prayer and the Holy-Oil, in Vit. Mart. But in process of time, it came to pass, that, though the Miraculous Effects of this Unction ceased, yet the Unction itself was continued; till about the Tenth Century, in the Latin Church, it was made a Sacrament to convey Spiritual Grace, and necessary to Salvation. Tho' the Greeks used it chiefly as a means for Recovery of Health; as is plain by many Petitions in the Euchology, to this purpose, p. 408, 411, 412. Upon the whole therefore, we may conclude, that, tho' one part of the Apostles Order is to be laid aside, upon alteration of the Circumstances of Time, and the falling of the Miraculous Powers which the

Medicinal Un-
ction of the
Sick in the A-
postolical
Times.

Apostles, and other of the Clergy, in the Primitive Times were vested with; yet the other Part thereof remains in full force, viz. that the Presbyters of the Church are to be called to pray over sick Persons; and if they have committed Sins, they shall be forgiven them, the sick Persons receiving Absolutions from their Hands. Now that this Apostolical Order, for the Clergy to visit the Sick, was derived from a like Practice among the Jews, is not improbable; especially, if the modern Practice now in use among them, be derived from their ancient Forefathers, as they pretend: For when any one is Sick of a dangerous Distemper, some learned and godly Rabbi is sent for, exhorting him to be constant in the Jewish Faith, and to expect the coming of the Messiah. Some of their Litanies enjoin the 20th, 38th, and 91st Psalm to be repeated, and then the Form of Absolution to follow, wherein he is absolved from all the Curses which may be incumbent upon him or his House: But their ordinary Book of Prayers, enjoins this Prayer to be repeated by the sick Man, וְאֵת אֵלֵינוּ יְהוָה, &c. I acknowledge and confess before thee, O Lord, my God, and the God of my Fathers, the God of the Spirits of all Flesh, that both my Health and my Death, is in thy Hands. Restore me, I beseech thee, unto my former Health, remember me and hear my Prayers, as thou didst Hezekiah's in his time when he was sick:

Ministerial
Visitation.

But if the time of my Visitation draweth near wherein I must die, let my Death be punishment sufficient for all my Sins and Offences, which I have ignorantly or knowingly committed from the first Day that I drew my Breath. Grant, I beseech thee, that I may have a share in Paradise and the World to come, which is prepared for the Righteous; satisfy me with the joy of thy glorious Countenance, at thy Right-hand for evermore. Blessed art thou, O Lord, who hearest the Prayer, Bux. Syn. Jud. Cap. 35. That the Primitive Clergy looked upon Visiting the Sick, as an especial Part of their Duty, may be seen from several Passages of ancient Writers. Polycarp gives it as Advice to the Presbyters, that they should ἐπισκέπτεσθαι τοὺς ἀσθενεῖς. Visit the Sick, Poly. Epist. ad Phil. Posidonius relates it in the Life of St. Austin, that this Holy Man, as soon as he heard any one was sick, he immediately went to him, Pos. in Vit. Aug. cap. 27. Some are of Opinion, that St. Austin wrote his Treatise de Visitatione Infirmorum, which is in the Tenth Volume of his Works, for the use of those he could not come to; but that Book is not written well enough for St. Austin, as Erasmus well observes, but however it is certain that the Clergy were obliged to visit the Sick under their Care, whenever they were called for; nay, the Council of Milain, says, etiamsi non vocati invitant, Let them Visit tho' they be not called, Conc. 1. Mil. Conc. Tom: 4. And our own Provincial Constitutions, oblige the Rectors and Vicars of Parishes, ut quoties fuerint accersiti calenter accedant & hilariter ad agrotos: That when-ever they are called, they go with quickness and readiness to sick Persons, Lindw. Prov. Lib. 1. Cap. 11.

(b) The Sick.] The Ancients called sick Persons Clinicks: who were under such a dangerous Illness, as confined them to the Bed or Couch, by the Name of Clinicks: So St. Hierom, speaking of the good works of Fabiola, says, Quem nudum, & clinicum, non Fabiola vestimenta texerunt? What naked Person, what Clinick, is not covered with Clothes that Fabiola gave? Hier. in Epitaph. Fab. The like he speaks of Paula, Quis inopum moriens, non illius vestimentis obvolutus est? quis Clinicorum non ejus facultatibus sustentatus est? What poor Person dies, and is not wrapped up in Grave-Cloths, which she provides? What Clinick is not maintained out of her Estate? In the Life of Pope Cornelius, there is mention made of a Sick Woman unbaptized, who cried to him; Baptiza me, per Christum te conjuro, & currens quaerit Clinica, implevit vas aqua & attulit ei: Baptize me, I beseech you for Christ's sake; and, tho' she before lay sick on her Bed, she ran and filled a Vessel with Water, and brought it to him. Neither is this an Ecclesiastical Word, only used by Christian Writers; but 'tis used in this Sense by Pliny in his Natural History: Where speaking of a certain Medicine, he says, it did mederi Malancholicis, Stomachicis, Spasticis, Clinicis, Give relief to Melancholy Persons, to those who had a bad Stomach, to those who had Convulsions, and to Clinicks, or those who were forced to keep their Bed, Plin. Nat. Hist. Lib. 25. Cap. 5. vid. Salmastii. ad Aelian. Spartianum Notas, p. 57. verb. in morbum incidit lethalem.

But besides this general Notion of Clinicks, the ancient Ecclesiastical Writers used the Word Clinick in a more particular Sense, to denote such as received Baptism in their Sick-bed, when they were in danger of Dying. Now these were of two Sorts, The first of Catechumens, who having become sincere Believers of the Gospel, and having been considerably instructed in the Principles of the Christian Religion, were designed for Baptism the next Solemn time of the Administration thereof; but in the mean time, being seized by a dangerous Distemper, they were baptized upon their Sick-Bed, and were upon that account called Clinicks. To the Baptism of such Persons, the ancient Church never shewed any disgust, as not being sought by the Parties themselves to be administered at that time, but they only desiring it as a Case of Necessity, which their unforeseen Sickness had put them upon, they designing otherwise to stay till the proper time of the Celebration of it. 'Tis of these that St. Cyprian speaks, Audientes siqui fuerint periculo praeventi & in exitu constituti, vigilantia vestra non desit, implorantibus divinam gratiam, misericordia Domini non denegetur. If there be any Catechumens of the number of the Hearers, overtaken by Sickness and in Danger of Dying, let not your Diligence be wanting to assist them; and if they desire the Divine Grace of Baptism, let it not be denied them, Cyp. Ep. 13. The Pious Emperor Theodosius was thus baptized by Acholius Bishop of Thessalonica, being a Catechumen; he falling into a dangerous Distemper, tho' it proved not mortal, Ambr. Orat. de ejus obitu. Socr. Eccl. Hist. Lib. 5.

Another Sort of Clinicks, were such who deferred their Baptism on purpose till their Death; either as having a Touch of the Novatian Heresy, Criminal Clinicks.

But as having a Touch of the Novatian Heresy,

Visitation of the SICK.

* When (c) any person is sick, notice shall be given thereof to the Minister of the Parish; who coming into the sick Persons house, shall say, †

Peace be to this house, and to all that dwell in it.

When he cometh into the sick mans presence he shall say, kneeling down, (c)
Remember not, Lord, our iniquities, nor the iniquities of our fore-fathers:
Spare us, good Lord, spare thy people whom thou hast redeemed with
thy most precious blood, and be not angry with us for ever.

Answer.

Spare us, good Lord.

Then the Minister shall say,
Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father which art in Heaven, Hallowed be thy Name. Thy kingdom come:
Thy will be done on earth, As it is in heaven. Give us this day our daily
bread. And forgive us our trespasses; As we forgive them that trespass against
us. And lead us not into temptation: But deliver us from evil. || Amen.

Minister.

O Lord, save thy servant;

Answer.

Which putteth his trust in thee.

Minister.

Send him help from thy holy place.

Answer.

And evermore mightily defend him.

Minister.

and fancying that Sins committed after Baptism were irremissible, or out of a fond Persuasion that Baptism at Death, would wash away all the Stains of their Life, however gross & soever. Some eminent Instances we have of Clinicks, who deferred their Baptism upon one or both of these Accounts; in the great Emperor Constantine, Euseb. vii. Const. Lib. 4. Soer. Lib. 1. cap. 39. and in Constantine his Son, Soer. Lib. 5. Cap. 6. But the ancient Fathers always censured very severely such a voluntary deferring of Baptism: They argue against this, from the uncertainty of procuring a Minister at that extraordinary Exigence; as Gregory Nyssen does, when he speaks of that young Man, who in great Agony of Mind, cryed out, *Ὁν καὶ τὰ πάλαι βαπτίζετε, Νινδὲα καὶ Πάτερι, καὶ νῦν, ὁρῶν τὴν γέφυραν. Ye Mountains and ye Woods baptize me, ye Trees and Rocks and Fountains confer Grace upon me*, Greg. Nyss. Tom. 2. p. 21. 5. ed. Par. It is of such Clinicks that Nazianzen speaks, when he calls them *χερσὶν πλοῖος καὶ χερσὶν ποταμῶν*, Men that are Hucksters of Christ, that drive a cunning Trade upon his Religion, Greg. Naz. Orat. 40. Of these, St. Chrysostom says, *Τὴν τὰς ἐσχάτας ἀναπνοὰς ἀναμένεις ὡς δεξιᾶν, ὡς καὶ ὁρῶν τὸ ὅριον τῆς ζωῆς*, Why dost thou wait for Baptism till thou drawest thy last Breath as a Run-away Slave, as a Malefactor, and dost not act like one who ought to live to God? Chrys. Hom. 23. in Act. And so again, *Πῶς δὲ ληνοί, ὅταν ἴδωμεν τὰς ἐσχάτας φθάνοντας ἀναπνοὰς, καὶ μὴ ἐν τῷ ὄντι ἐκφραζόμενοι, ἡμεῖς ἐκφραζόμενοι, ἡμεῖς ἐκφραζόμενοι*, It grieves me, when I see People breathing their last, and yet are so foolish to put off their Baptism still, Hom. 1. in Act. Nay, the Church was so severe against such Clinicks, that in Case they survived the Distemper, under which they were baptized, they were not suffered afterwards to take upon them the Order of the Priesthood, *Εάν ποσὶν πρὸς φθινῶν, εἰς πρεσβυτερεὶν ἀγείρωι ἡ ἐκκλησία*, If any one be baptized when he was Sick, he cannot be ordained a Presbyter, Con. Neocaes. Can. 12. This Cornelius Bishop of Rome, in his Letter to Fabius, extant in Eusebius, Hist. Eccl. Lib. 6. cap. 43. extends to every degree of the Clergy, *ὡς ἐξὸν ἡν τὸν ἐν κλίνῃ διὰ νόσον περιεχόμενον εἰς κλῆρον πάλιν ἀναγαγεῖν*, It is not lawful for any one, who has been Baptized as a Clinick to be taken into the Clergy. But however earnestly the Ancients pressed all, to avoid deferring Baptism to their Sick-Bed, yet they would not suffer any Believers to die without it. The Fourth Council of Carthage, Can.

34. decrees, *Ut agrotantes, si pro se respondere non possint, cum voluntatis eorum testimonium sui periculo proprio dixerint, baptizentur*: If Sick-persons are so weak, that they cannot answer for themselves to the Interrogatories, if they have given any Testimony of their express desire of Baptism, let them be baptized. Nor did they totally exclude those from Baptism, who first embraced the Faith in the time of their Sickness; only they obliged them, if they recovered, to learn afterwards all the Points of Faith, which the Catechumens were instructed in before Baptism: As we learn from the Council of Laodicea, *Τὸς ἐν νόσῳ παραλαμβάνοντας τὸ φρόσιμον, καὶ εἰτα ἀναστάντας ἐκμανθάνειν τὸν πίστιν, καὶ ἠρώσκειν, ὅτι θεὸς δωρεὰ κατεδέξατο αὐτοῖς*, They obliged who receive baptism in their Sickness, in case they recover, they to learn the Faith, and to know what renders them fit partakers of the Divine Gift, Conc. Laod. Can. 47.

(c) When any person is sick.] By the Order of Sarum, when the Priest was to perform this Office, he was to habit himself, and with the Clerks going along the Street or the Way which leads to the House, sing the Seven Penitential Psalms; *Imprimis induat se sacerdos superpelliceo cum stola, et in eundo dicat cum suis Ministris septem Psalmos Penitentiales, cum Gloria Patri et cum Antiphona*; which, looking too Pompous and Theatrical, was laid aside in our Reformation.

(d) When he comes into the sick-mans presence.] According to the Order of Sarum, the first thing which was to be done, was to erect a Crucifix in the direct view of the Sick-man; *Offerenda est ei imago Crucifixi et ante conspectum ejus statuenda, ut redemptorem suum in imagine Crucifixi adoret, et passionis ejus, quam pro peccatorum salute sustinuit, recordetur*. And in the next place he is to be sprinkled with Holy-Water, *Deinde inspergat infirmum aqua Benedicta*. These silly superstitious Practices were, upon very good ground, omitted.

VARIOUS READINGS.

* The Minister entering into the Sick Persons House shall say. O.C.P.

† This Psalm; Psal. cxliiii. Hear my Prayer, &c. with this Antiphon, Remember, &c. 1 B. Edw. VI.

‡ Added in the last Review.

|| For thine is the Kingdom, &c. S. L.

VARI.

Visitation of the SICK.

Minister.

Let the enemy have no advantage of him;

Answer.

Nor the wicked approach to hurt him.

Minister.

Be unto him, O Lord, a strong tower,

Answer.

From the face of his enemy.

Minister.

O Lord, hear our prayers.

Answer.

And let our cry come unto thee.

Minister.

O Lord look down from heaven, behold, visit and relieve this thy servant: Look upon him with the eyes of thy mercy, give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety, through Jesus Christ our Lord. *Amen.*

Hear us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. * Sanctifie, we beseech thee, this thy fatherly correction to him; that the sense of his weakness may add strength to his faith, and seriousness to his repentance. That if it shall be thy good pleasure to restore him to his former health, he may lead the residue of his life in thy fear, and to thy glory: or else give him grace so to take † thy visitation, that after this painful life ended he may dwell with thee in life everlasting, through Jesus Christ our Lord. *Amen.*

¶ Then shall the Minister exhort the sick person after this form, or other like.

Dearly beloved, know this that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly that it is Gods visitation. And for what cause soever this sickness is sent unto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious and honourable, to the increase of glory and endless felicity; or else it be sent unto you, to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly that if you truly repent you of your sins, and bear your sickness patiently, trusting in Gods mercy, for his dear Son Jesus Christs sake, and render unto him humble thanks for his fatherly visitation, submitting your self wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ If the person visited be very sick, then the Curate may end his exhortation in this place, † or else proceed.

Take therefore in good part the chastisement of the Lord: For ∴ as Saint Paul saith (** in the twelfth Chapter to the Hebrews) whom the Lord loveth he chastneth, and scourgeth every son whom he receiveth. If ye endure chastning

VARIOUS READINGS.

¶ This Prayer in the Old Common-Prayer-Book, is thus worded,

Hear us Almighty and most merciful God and Saviour, extend thy accustomed goodness to this thy Servant which is grieved with sickness: visit him, O Lord, as thou didst visit Peter's Wife's Mother, and the Captain's Servant. So visit and restore unto this Sick-person his former Health (if it be thy Will) or else give him

Grace so to take thy Visitation, that after this painful life ended, he may dwell with thee in Life everlasting. *Amen.* O. C. P.

* Visit him, O Lord, as thou didst Peter's Wife's Mother, and the Captain's Servant, and as thou preservedst Tobie and Sara, by thy Angel from Danger. 1 B. Edw. VI.

† This thy Correction. 1 B. Edw. VI.

‡ These Words added in the last Review.

∴ Yea, as Saint Paul saith. O. C. P.

** These Words within the Parenthesis added in the last Review.

Visitation of the SICK.

chastning, God dealeth with you as with sons; for what son is he whom the father chastneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good *brother*, are written in holy Scripture for our comfort and instruction, that we should patiently, and with thanksgiving bear our heavenly Fathers correction, whensoever by any manner of adversity it should please his gracious goodness to visit us. And there should be no greater comfort to christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made unto God in your baptism. And for as much as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons; I require you to examine your self and your estate, both toward God and man; so that accusing and condemning your self for your own faults, you may find mercy at our heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a christian man should, or no.

¶ Here the Minister shall (e) rehearse the Articles of the Faith, saying thus,

DOst thou believe in God the Father Almighty, * maker of heaven and earth? And in Jesus Christ his only begotten Son our Lord? and that he was conceived by the holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the holy Ghost, the holy Catholick Church, the Communion of Saints, the remission of sins, the resurrection of the flesh, and everlasting life after death?

¶ † The sick person shall answer,

All this I stedfastly believe.

¶ ‡ Then shall the Minister examine whether he || repent him truly of his sins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart all persons that have offended him, and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to (f) make his Will, and to declare his debts, what he oweth, and what is owing unto him, for the better discharging of his conscience, and the quietness

VARIOUS READINGS.

* And so forth as it is in Baptism. 1 B. Edw. VI.

† These Words added in the last Review.

‡ This may be done before the Minister begins his prayer, as he shall see Cause. 1 B. Edw. VI.

|| The Words Repent him truly of his Sins, added in the last Review.

NOTES.

(e) Rehearse the Articles of the Faith.] In the Office of Sarum, the Sick-person instead of being examined upon the Apostles Creed, was interrogated upon the abstruser Articles of Faith; as the Indi-

visibility of the Persons in the Divine Essence; the Co-equality of the Son, and the Con-substantiality both of the Son and the Holy Ghost; the Procession of the Holy Ghost, both from the Father and the Son, &c. Which tending to the perplexing of the more unknowing Christians, were deservedly in our Reformation omitted.

(f) Make his Will.] As by the Law of Nature, every one has a right to the Goods, which he has acquired by his Industry, so he has a right to dispose of them, either in his Life by Sale or Gift, or at his Death by Will. The usage of making Wills at, or before Death, has obtained in all Nations, and is as old as any History reaches. We find in the Book of Genesis, that Abraham, in case that he had no Child,

Antiquity and Use of Wills.

Visitation of the SICK.

quietness of his executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.

¶ These words before rehearsed, may be said before the Minister begin his prayer, as he shall see cause.

¶ * The Minister should not omit earnestly to move (g) such sick persons as are of ability, to be liberal to the poor.

¶ † Here shall the sick person be moved to (h) make a special confession of his sins if he feel his conscience troubled with any weighty matter. After which confession, the Priest shall (i) absolve him (if he humbly and heartily desire it) after this sort. ‡

Our

VARIOUS READINGS.

* The Minister may not forget nor omit to move the Sick-person (and that most earnestly) to liberality towards the Poor. O. C. P.

† Here shall the Sick-person make a special Confession, if he feel, &c. O. C. P.

‡ And the same Form of Absolution shall be used in all private Confessions. 1 B. Edw. VI.

NOTES.

Child, made Eliezer of Damascus, the Steward of his House, his Heir by Will, Gen. xv. 2. The ancient way of making a Will among the Greeks, was, for the Person who designed to bequeath any thing, to make his Appearance in the *αἰεὶς ἐκκλησίαις*, in the general Assembly of the Citizens, and there to declare, how he would dispose of his Goods when he died, *Plut. in Alcib.* The Romans in time of War used to make their Wills, *in procinctu*, in their Arms, before they went out to fight. In time of Peace, the ancient Way was to make a Will, *per as & libram*, by a fictitious Sale of the Estate to the Person to whom he bequeathed his Estate, to which the *Libripens*, or Publick-Teller, and five other Roman Citizens were Witnesses. They had also a Custom to make a Will in the general Assembly of the Tribes, which were called the *Comitia calata*, which was taken from the Greeks, *A. Gellius, Lib. 15. Cap. 27.* At last, the way of Writing down the Method, in which the Testator designed to dispose of his Effects, was only used among Persons of Substance; and this either in Tables, Paper, or Parchment, with the Testator's Hand, and the Witnesses subscribed, *Inst. Lib. 2. Tit. 10. §. 3.* Other poorer Persons made a nuncupatory Will, which answered to the old way of bequeathing by the Brass-money and the Scales, which if declared before seven Witnesses was valid, *Inst. Lib. 2. Tit. 10. §. 14.* Now tho' the making of a Will be a secular Matter, which doth not relate to those spiritual Concerns, which the Minister comes to the Sick-man about; yet, considering that the Affairs of Intestates are generally left in so confused a manner, that great Strifes and Contentions are raised in Families upon that Occasion, and some Branches of the Family left unprovided for; it is very prudently enjoined by the Church, that the Minister should mind every one of his settling his Affairs before he dies, as he would avoid not only the embezzling his Effects in expensive Law-suits; but chiefly, that he may not be the occasion of the dis-union of the Affections of his dearest Relations.

Why the making of a Will to be mentioned by the Minister.

Charity to be recommended.

Christ formerly to have a child's part.

(g) Such Sick-persons as are of ability to be liberal to the Poor. By the Canon-Law, every person was obliged to leave such a Proportion of his Estate to charitable Uses, as he bequeathed to each of his Children; hence Christ was esteemed the second Son, if the Man had but One; the Third Son if he had Two, the Fourth if he had Three, &c. *Decret. Par. 2. Caus. 13. Q. 2.* This Moiety which belonged to the Church was repositied in the Bishop's Hand, and went to the Maintenance of the Clergy of the Church, the Repair of the Fabrick, &c. Our Church has not thought fit to order the sick Rich Person to be moved to give any thing to the Religious Uses, which the Popish Curates for many Ages together chiefly busied themselves about in these Attendants; she only enjoins him to be put in Mind of the Poor, that out of his abundance which he is now going to leave, he should bestow some liberal Largesse on them.

(h) Moved to make a special Confession of his Sins. Our Church here having considered, That most Mens Consciences are very tender under the fear of approaching Death; that the Reflection on their former Sins, do then most sensibly affect them, and that withal many Scruples do arise in their mind, either concerning some Acts of Injustice, they may in the Course of their Lives have committed, and may be at a loss, how to find out proper Methods of Restitution, or concerning some other sins of a more heinous Nature, which they are not certain they have pursued the most proper Methods in repenting of; I say our Church, upon these Considerations, has ordered that the Sick person, when he is visited by the Minister, may be moved to make Confession of such Sins, as he finds do trouble his Conscience; to the end, that by the spiritual Advice

and Comfort, which he may receive from him, his Mind may be eased. Now it is to be observed, that our Church herein acts very differently from the Church of Rome: For that Church has adjudged it, *necessarium jure divino confiteri omnia & singula peccata mortalia*, quo tum memoria cum debita & diligenti præmeditatione habeatur: necessary by the Divine Law, to confess all and single mortal Sins, which any one does remember or can recollect, by due and diligent premeditation, *Con. Trid. Can. 7.* Our Church only orders Persons to be moved to it; that Church requires it, as necessary for the forgiveness of Sins. Our Church motions special Confession, with relation only to such Sins as disquiet the Person's Mind; that Church absolutely demands it, upon account of all Sins whatsoever. Our Church does this, only with a view of instructing and comforting the Sick-person; but the Church of Rome anathematizes all them who say so? *Siquis dixerit, Confessionem tantum esse utilem ad erudiendum & consolandum Penitentem, Anathema sit;* If any one shall say, that Confession is only profitable for the Instruction and Consolation of the Penitent, let him be accursed, *Con. Trid. ib.* But, as the auricular Confession of the Papists, which they hold necessary for all Penitents, and have enjoined to be performed by a particular enumeration of all Sins which can be remembered, is a Doctrine which was never known in the Christian World, till very late Ages of it; so the special Confession of some very affecting Sins, which disquiet the Mind, to be made to the Minister, as a spiritual Physician or Counsellor, (as our Church enjoins) was practised by the purest Ages of Christianity. In the Latin Church, St. Cyprian says, *Peccatores per confessionem, animi sui pondus sacerdotibus exponere, salutarem medelam, parvis scilicet & modicis vulneribus equirere;* That Sinners by Confession, do lay the weight of their Consciences before the Priests, and obtain from them a Cure for little and greater Wounds, *Cypr. Ser. de Lap. St. Jerom,* speaking of such special Confession in case of any Sin that troubles the Conscience, says, *Si erubescat agrotus, vulnus Medico confiteri, quod ignorat medicina non curat:* If the Sick-person be ashamed to lay open his Wound before his Physician, it is beyond the Power of the Physick to cure that which it does know, *Hier. in 16 Mat.* And to the same purpose is that passage of St. Austin, *Sacerdos, ut sapiens medicus, sciat curare peccata sua, & postea aliena vulnera detergere & sanare, non publicare;* Let the Priest as a wise Physician, know how to cure his own Sins, and after that, to heal other Men's Wounds, and not to divulge them, *cxi. ad Jul.* If we consult the Writers of the Greek Church, we shall find them delivering the same Doctrine. Origen in several places says the like; viz. That we must try the Physician, before whom we must lay open the Cause of our Malady, that we should do what he bids us, and follow what he advises, *Orig. Psal. 57.* That Christ is the Chief Physician, and that the Ministers of the Word are Operators under him, to whom is committed the Discipline of curing Wounds, *id. in Psal. 37.* Tho' St. Chrysostom does frequently declare against the necessity of making Secret-Confession, and all Persons being obliged to it, thinking it in some Cases to be sufficient, *Εὐδὸν ἐν τῇ συνειδήσει ὁ Θεὸς παθεῖν τοσ, πλὴν τῶ πάντε δρώντος Θεοῦ, ποιεῖν τὴν κείνῃ, To take the judgment of our own Conscience, no one being present but the All-seeing God; but in other Cases, he approves of particular Confession, *Εὐδὸν τὸ τῆς μετανοίας φάρμακον, &c.* God has given us the Physick of Penitence, which is sufficient to blot and wipe out all our Sins, if we know what the Physick is, and how it is to be applied. Now what is the Physick of Penitence, and how is it prepared? First, by a detestation of our Sins, and a Confession of them, *Chris. Hom. 9. in Heb.* And in another Place, There is a great deal of need for Christians who are Sick in their Consciences, to submit themselves to the cure of the Priests, that they may be indebted to them for their Recovery, *id. de Sacerd.* So Gregory Nazianzen, *Μὴ ἀπερίεργος ἐξαρροῦσαι σε τὴν ἀμαρτίαν, Do not think it much to confess thy Sin,* *Greg. Naz. Orat. 40.* From all which, and many more Passages of Antiquity, it is manifest, that special Confession is not required absolutely as necessary for the forgiveness of Sins, but is only advised, (as our Church does) to receive the spiritual Advice of the Minister, for easing the Conscience in some particular Cases, and for the more profitable performing of Repentance.*

(i) Shall absolve him if he humbly and heartily desire it. Absolution of the Sick. Our Church here, in appointing the Absolution to be given to Sick-Persons, has shewed a great deal of Wisdom and Moderation; neither laying aside

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(k) **O** Ur Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ And then the Priest shall say the Collect following.

Let us pray.

O Most merciful God, who according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou remembrest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him* (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears, assuage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him* *his* former sins; but * strengthen *him* with thy blessed Spirit, and † when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. Amen.

¶ Then shall the Minister say this Psalm.

In te Domine speravi. Psal. LXXI.

1. **I**N thee, O Lord, have I put my trust, let me never be put to confusion: but rid me and deliver me in thy righteousness; incline thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

5 Through

aside an ancient Usage, so very comfortable to the Souls of Men, nor yet retaining those Corruptions which the Romish Church had introduced into it: For it must be observed, that our Church does not look upon the Absolution of the Priest, to be absolutely necessary for the forgiveness of Sins, as the Church of Rome does; which, as being a part of the Sacrament of Penance they hold necessary, *fidelibus quoties post Baptismum in peccata labuntur: for the Faithful as often as they fall into Sin after Baptism*, Conc. Trid. sess. 14.

How it differs from the Popish Absolutions.

Can. 1. Our Church here by the former part of the Absolution-Form, which is precatory; and by addressing to Almighty God for pardon, declares that the Priest does not act Judicially and authoritatively: But the Romish Church is of an Opinion directly opposite to this, and has declared our Sense of giving Absolution Heretical; *Siquis dixerit Absolutionem Sacramentalem sacerdotis non esse actum judiciale, sed nudum ministerium pronunciandi & declarandi remissa esse peccata confitenti, &c. Anathema sit: If any one shall say, that the Sacramental Absolution of the Priest, is not a Judicial Act, but only a bare Ministerial one, in declaring that the Sins of the Person who confesses are pardoned, &c. Let him be accursed*, Conc. Trid. sess. 14. Can. 9. Now this Notion does betoken a great Degree of Arrogance in the maintainers of it, to think that God Almighty should divest himself of his inherent Right of Forgiveness of Sins, which the Scriptures says belongs to him alone, *Mat. ii. 7.* and confer it upon one of his Creatures. But the Constitution of the Church of England, in ordering the Priest to pronounce the Absolution ministerially, and to specify by whose Authority he pronounces it; and withal, beginning the Absolution-Form with a Prayer to invoke God's Forgiveness, does with a due Submission and Humility, recognize that omnipotent Authority on which it is founded.

(k) Our Lord Jesus Christ.] In stead of the Name of our Lord Jesus Christ, the Form before the Reformation, run in the Name

of St. Peter; *Absolvimus te, vice Petri Apostolorum Principis, cui Dominus potestatem ligandi atque solvendi dedit, &c.* Which being both Superstitious and Blasphemous, was well changed to the Form which we have.

After the Absolution, in the old Popish Form, the Sick-person was enjoined to kiss the Cross, and then the Priest and all the Company round: *Deinde infirmus osculetur Crucem, & Sacerdotem & postea omnes alios per ordinem.* Which tending to no good Account, was by our Reformers with Prudence laid aside.

VARIOUS READINGS.

* The Words *strengthen him with thy blessed Spirit, and when thou art pleased to take him hence*, were added in the last Review.
† When the hour of his Dissolution is come. Sc. Lit.

PARAPHRASE.

1. O Lord, thou knowest, that I never reposed any trust, or expectation of deliverance, in any one but thee, let not therefore my hopes be shamefully disappointed; but out of thy love to Justice, deliver me from my cruel Oppressors; hear my humble address to thee, and preserve me from mine Enemies.

2. Be thou my strong Citadel to which I may betake myself, in time of extreme danger; according to the promise which thou hast made to me, to preserve me in my Distress.

3. I beseech thee, O my gracious God, to interpose thy particular Providence, in rescuing me from my unjust and cruel Adversaries.

4. For thou art the object of my hope and most ardent desire; from my youth to this very time, my dependance has always been upon thee.

5. Thou

Visitation of the SICK.

5 Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb; my praise shall alway be of thee.

6 I am become as it were a monster unto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul, take their council together, saying: God hath forsaken him, persecute him, and take him; for there is none to deliver him.

10 Go not far from me, O God: my God, hast thee to help me.

11 Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

12 As for me I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

† Adding this.

O Saviour of the world, who by thy cross and precious blood hast redeemed us, save us and help us, we humbly beseech thee, O Lord.

¶ Then

5. Thou hast supported me under all the Dangers and Calamities; which have befallen me ever since my Childhood; and since thou didst take me into thy hands, to nurse and cherish me, when first I came out of my Mother's womb, and hast by thy wonderful providence preserved me ever since, I make no doubt but thou wilt extend the same gracious Goodness to me, now in my old Age; for all which favours I am eternally obliged to praise thee.

6. I am become a frightful Spectacle to a great many, who are afraid to come near me; but, notwithstanding this, I will not cease to expect deliverance out of my troubles from thy hand again.

7. O give me once more an opportunity of singing praises to thee; in the publick Congregation; that I may spend the day in the devout worship of thee.

8. Thou who hast vouchsafed me so many wonderful deliverances from my troubles, in my younger time; O do not thou throw me out of thy Protection in my old Age; when I have less Abilities than I had formerly, to help myself.

9. For the mouths of my enemies are open against me, by constant revilings and calumnies, they are always Bandyng together in Plots and Conspiracies against me; they giving out that God my wonted Protector has disclaimed any further care of me, by reason of my Sins; and that now is the favourable opportunity of getting the Mastery over me, since no one is likely to interpose to rescue me from them.

10. Therefore, O my gracious God, be not thou backward to assist me, in this extremity of Danger; leave me not without thy care for a minute; but make all imaginable haste to succour me.

11. Let those that are embarked in this wicked design against my Soul, be so routed and shamefully defeated, that they may not be able to attempt the like against me for the future.

12. But however thy good Providence shall think fit to dispose of me, I will continually persist to trust in thee; and I doubt not but that thou wilt in thy good time (if thou shalt think it best for me) give me an opportunity by a fresh Deliverance, to praise thy goodness as much as I have done heretofore.

13. Thy Justice in vindicating the cause of thy Servants; shall be the continual Theme of my Song; that Justice which is so boundless an attribute of thine, that no mortal Intellect can fathom, and no Tongue can express.

14. I will now muster up all my strength; under the conduct of God's Almighty Name, which assists me, and will rely only upon his Goodness.

15. Thou, O God, hast been my Tutor, and the Defender of my weakness ever since I was a Child, and therefore I shall always bear in mind the grateful remembrance of those many miraculous preservations which thou hast afforded me.

16. Therefore, O my God, I beseech thee not to cast off the care of me, in my declining years, when I have most occasion for thy Protection; but afford me an opportunity of letting the People of this Generation, and likewise Posterity, see of how extensive a greatness thy goodness is.

17. For thy gracious Deliverances of thy Servants are very remarkable, and every one who recounts them, will be necessitated to cry out, who is to be compared to our God!

VARIOUS READINGS.

† Adding this Anthem. 1 B. Edw. VI.

V A R I O U S

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¶ Then shall the Minister say,

THe Almighty Lord, who is a most strong tower to all them who put their trust in him, to whom all things in heaven, in earth, and under the earth do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is none other name under heaven given to man, in whom, and through whom thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. Amen. *

¶ And after that shall say,

† **U**Nto Gods gracious mercy and protection we commit thee. The Lord blefs thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace, both now and evermore. Amen.

¶ † A Prayer for a sick Child.

O Almighty God and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying upon the bed of sickness: Visit him, O Lord, with thy salvation; deliver him in thy good appointed time from his bodily pain, and save his soul for thy mercies sake. That if it shall be thy pleasure to prolong his days here on earth, he may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in his generation; or else receive him into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the holy Ghost, ever one God, world without end. Amen.

A Prayer

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* If the Sick Person desire to be Anointed, then shall the Priest Anoint him upon the Forehead or Breast, only making the sign of the Cross; saying thus

AS with this visible Oil thy Body outwardly is Anointed, so our Heavenly Father, Almighty God, grant of his infinite Goodness, that thy Soul inwardly may be Anointed with the Holy Ghost, who is the Spirit of all strength, comfort, relief and gladness. And vouchsafe for his great Mercy (if it be his Blessed Will) to restore unto thee thy bodily health and strength to serve him, and send thee release of all thy pains, troubles and diseases, both in Body and Mind. And howsoever his goodness (by his Divine and Unsearchable Providence) shall dispose of thee; we his unworthy Ministers and Servants humbly beseech the Eternal Majesty, to do with thee according to the Multitude of his innumerable Mercies, and to pardon thee all thy Sins and Offences committed by all thy Bodily Senses, Passions and Internal Affections; who also vouchsafe mercifully to grant unto thee Ghostly strength by his Holy Spirit; to withstand and overcome all Temptations and Assaults of thy Adversary, that in no wise he prevail against thee; that thou mayest have perfect Victory and Triumph against the Devil, Sin, and Death, thro' Christ our Lord, who by his Death hath overcome the Prince of Death, and with

the Father and the Holy Ghost, evermore liveth and reigneth God World without end. Amen.

Vique Domine. Psal. xiii.

How long wilt thou forget me, (O Lord!) for ever? how long wilt thou hide thy Face from me?

How long shall I seek Counsel in my Soul? and be so vexed in mine Heart? How long shall mine Enemy triumph over me?

Consider and hear me (O Lord my God) lighten mine Eyes, that I sleep not in Death.

Lest mine Enemy say, I have prevailed against him: For if I be cast down, they that trouble me will rejoyce at it.

But my trust is in thy Mercy, and my heart is joyful in thy Salvation.

I will sing of the Lord, because he has dealt so lovingly with me: Yea, I will praise the Name of the Lord the most Highest.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, World without end. Amen. B. Edw. VI.

† This Benediction was added in the last Review.

‡ This and the three following Prayers were added in the last Review.

NOTES

Visitation of the SICK

A Prayer for a sick person, when there appeareth small hope of recovery.

O Father of mercies, and God of all comfort, our only help in time of need, we fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon him, O Lord; and the more the outward man decayeth, strengthen him, we beseech thee, so much thee more continually with thy grace and holy Spirit in the inner man. Give him unfeigned repentance for all the errors of his life past, and stedfast faith in thy Son Jesus, that his sins may be done away by thy mercy, and his pardon sealed in heaven, before he go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise him up, and grant him a longer continuance amongst us. Yet, forasmuch as in all appearance the time of his dissolution draweth near, so fit and prepare him, we beseech thee, against the hour of death, that after his departure hence in peace and in thy favour, his soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ thine only Son, our Lord and Saviour. *Amen.*

¶ (1) *A commendatory Prayer for a sick person at the point of departure.*

O Almighty God, with whom do live the Spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear brother, into thy hands as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is, and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. *Amen.*

¶ *A Prayer for persons troubled in mind or in conscience.*

O Blessed Lord the Father of mercies, and the God of all comforts, we beseech thee look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against him, and makest him to possess his former iniquities; thy wrath lieth hard upon him, and his soul is full of trouble: But, O merciful

NOTES.

(1) *A Commendatory Prayer.* In the Office of *Sarum*, when the Party was expiring, the Priest was to knock upon the Table, and upon that signal, all the Clerks who waited below, were to run up in haste and say the *Credo*, and a *Litany*, in which were invoked not only the Persons of the Trinity, but the Virgin *Mary*, the Angels, the Twelve Apostles, and a long Beadroll of Saints. *Cum anima in exitu seu dissolutione Corporis visa fuerit laborare, percutiatur Tabula minutè & acriter, & tunc omnes Clerici cum summa veloci-*

tate accurrant, & dicant Credo, &c. This being a Tumultuous and Superstitious Practice, was, upon good Consideration, by our Reformers laid aside.

After this, in the Popish Service, followed an Office stiled, *Preces post egressum animæ*, praying that the Soul of the departed might be carried by *Michael* into *Abraham's Bosom*, and be freed from the Pains of Purgatory, &c. and containing an Exhortation to the Company, to join in Prayer for the good of the Soul departed: All which, for Reasons obvious enough, were expunged by our Reformers.

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merciful God, who hast written thy holy word for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give *him* a right understanding of *himself*, and of thy threats and promises, that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoyce. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord.

(1) A commendatory Prayer for a sick person at the point of departure.

Almighty God, with whom do live the spirits of just men made perfect: for they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear brother, into thy hands as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it we pray thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world; that whatever defilements it may have contracted in the midst of this mortal and wretched world, through the lusts of the flesh, or the wiles of Satan, being pardoned and done away, it may be presented pure and without spot before thee. Teach us who survive in this and other like daily spectacles of mortality, that we may seriously apply our hearts to that holy and heavenly wisdom, which we live here, which may in the end bring us to the everlasting, through the merits of Jesus Christ thine only Son our Lord. Amen.

(2) A Prayer for persons troubled in mind or in conscience.

Blessed Lord the Father of mercies, and the God of all comforts, we beseech thee look down in pity and compassion upon this thy afflicted servant, who is afflicted with a troubled mind and conscience, and by reason thereof is brought to the brink of despair; thy wretched heart is full of trouble, and thy soul is full of sorrow. But O merciful

that ancient, &c. Great God, who hast written thy holy word for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give *him* a right understanding of *himself*, and of thy threats and promises, that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoyce. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord.

that ancient, &c. Great God, who hast written thy holy word for our learning, that we through patience and comfort of thy holy Scriptures might have hope; give *him* a right understanding of *himself*, and of thy threats and promises, that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoyce. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord.

THE

(a) Communion of the Sick.

For

VARIOUS READINGS.

|| The Celebration of the Holy Communion for the Sick, 1 B. Ed. VI. where this Title is placed after the Preface, and the Title, The Communion for the Sick, after it.

NOTES.

(a) Communion of the Sick.] It has been the constant usage of the Church, in all probability derived from the Apostolical Times, for Persons dangerously Sick, to receive the Holy Sacrament of the Lord's-Supper, for their Spiritual Comfort and Assistance.

Hence this private Communion obtained the Name of *Viaticum* among the Greeks, and *Viaticum* among the Latins, i. e. Provision, as it were, laid in to sustain them in their Journey to the other World.

Where the Synaxes, or Communion of the Primitive Christians, were celebrated every Day; those, who by reason of their necessary Occasions, or chiefly by Sickness, were absent from the Assembly, had the Sacred Elements brought to them.

This is plain from *Justin Martyr*, *ὁ καλέμενος παρ ἡμῶν Διδάκονος, διδόντων ἐκείνῳ τὴν παρῶν, μετὰ ἀλλήλων τὸ τὸ εὐχαριστήσιον ἄρτον καὶ οἶνον καὶ ὕδωρ, καὶ τοῖς ἐπαύροι ἀποφύρουσι.* Those who are called Deacons among us, distribute to every one of them who are present, the consecrated Bread and Wine mingled with Water, and they carry likewise the same to those that are absent, *Just. Apol. 2.* By which Absents must be principally understood the Sick, Sickness being the most reasonable Excuse for Absence. And moreover, since the very early Ages of the Church thought, that to partake of the Sacrament of the Lord's-Supper, was absolutely necessary for Salvation, from those Words of our Saviour, *Except ye eat the Flesh of the Son, and drink his Blood, ye have no Life in you, Joh. vi. 53.* They were for improving all Opportunities for those Sick-persons, who never received the Eucharist at all, as the *Catechumens*, or those who had been long excluded from it, as the *Excommunicates*, might that they partake of it before they went out of the World. Upon which Account the first Council of *Orange*, held 441.

The Ancients Decrees, that those Persons who were under Public Penance, might receive the Lord's Supper without a Solemn Absolution, this sufficing for a Reconciliation, *Secundum Definitiones Patrum, qui hujusmodi Communionem congruenter Viaticum nominaverunt, according to the Decrees of the Fathers, who very properly have named this Communion the Viaticum, Conc. Araul. 1. Can. 3.* And so likewise the Council of *Agatha*, held A. D. 506. *Viaticum tamen omnibus in mortem positus non est denegandum. The Viaticum is not to be denied to any at the Point of Death, Conc. Aq. Can. 11.* But before these Councils the Great Council of *Nice* Decrees thus in this Affair. *Πᾶσι τῶν ἐκ δευτέρου ἐκ παλαιῶν καὶ κανονικῶς νόμιμον φυλαχθέντων καὶ νῦν, ὅτε, ἐὰν τις ἐκ δευτέρου, τὸ τελευτᾶν καὶ ἀναστασιατὴν ἐποδὴν μὴ ἀποσπῇται.* As for those that are going out of the World the old Canon of the Church is to be observed still, that the Dying Person should not be kept from the last and the necessary Viaticum. And afterwards adds, *That if any Sick-Persons under Censure do receive the Sacrament in their Sickness, and afterwards recover, they must even then be among the number of those who Communicate only in Prayer, and not in the Sacrament, Conc. Nic. 1. Can. 1. 3.* Where we may observe, First, That the former part of this Canon speaks generally of all Persons who are dangerously Sick, *ἐὰν τις ἐκ δευτέρου*, and not only of Persons under Censure, as some understand it. Secondly, That it is called, *ἀναστασιατὴν ἐποδὴν*, the necessary Viaticum, which no one should go out of the World without. Thirdly, This is said to be *παλαιὸς καὶ κανονικὸς νόμος* an ancient Constitution of the Church long before the holding of that Council. Indeed about the Fifth Century the absolute necessity of the Viaticum became to be esteemed so necessary for all sort of Persons, that many run into some wild Conceits in the support of it. Some were for giving the Eucharist to persons after they were dead, cramming it into their Mouths. Which Prophane abuse of the Sacred Elements was prohibited by several Councils. As particularly that of *Carthage*, *Placuit, ut Corporibus*

defunctorum Eucharistia non detur, dictum enim est a domino, accipite & edite. Cadavera autem nec recipere nec edere possunt. It has pleased us, That the Eucharist should not be given to the Bodies of Dead Persons. For it was said by our Lord, Take and eat. But dead Bodies can neither take nor eat, Conc. Carth. 3. Can. 6. To the same purpose, and almost in the same words, speaks the Council of *Trullo*, *Μηδεὶς τοῖς σώμασι τῶν τελευτώντων τὸ εὐχαριστίας μεσσηδόντων, καὶ ἐκείνῳ τῷ σώματι, τὰδε τῶν νεκρῶν σώματα εἰς λαβεῖν δύναται, καὶ φάγεῖν.* Let no one Communicate the Bodies of the Dead with the Eucharist; for it is written, Take eat, but the Bodies of the Dead can neither take nor eat. Conc. Trul. Can. 83. The Notion of the necessity of Childrens receiving the Lord's-Supper, prevailed most in the Fifth Century, after the Publishing of the Pelagian Doctrines; and then the Fathers, especially *St. Austin*, vigorously maintained this Opinion in opposition to those Hereticks. *Vid. Aug. contr. duas. Pelag. Epist. Op. Tom. 7. Contr. Jul. Lib. 1. De peccat. mer. & remiss. Lib. 1. Contr. Pelag. Hypog. Lib. 5.* Not but that the Communicating them was ancient: For *St. Ambrose* mentions this in his Book, *De his qui mysteriis initiantur*; and in his Third Book of the Sacraments, if that Work be his. But then I do not think, that they gave the Sacrament to them as Clinicks, but as to baptized Persons: For it was an ancient Practice of the Church, derived probably from the Apostolical Times, for Persons immediately to receive the Sacrament upon their Baptism, as is clear from *Tertullian*, *Adv. March. Lib. 4.* and *St. Jerome* in his Book against the *Luciferians*. And this is understood to be the meaning of being *Partakers of the Kingdom of Christ* in the 48th Canon of *Laodicea*. *οἱ τὰς ψαλίσμας μετὰ τὸ βάπτισμα χερσὶν χειρὶ ἐπαράντων, καὶ μετὰ τὸν τὸ βαπτισμὸν τὸ Χριστόν.* Those that are baptized ought to receive the Rite of Confirmation, and to be made Partakers of the Kingdom of Christ. Conc. Laod. Can. 48. Now when the Children of Believing Parents were Baptized, they received this Sacrament with all the usual Forms which attend it in Adult Persons; one of which was to receive the Eucharist presently upon it. This Custom of Communicating Children at their Baptism, lasted till the Ninth or Tenth Century in the Latin Church: For it is enjoined by the *Ordo Romanus*; and *Alcuinus*, who wrote about the Year 800, in his Book *De Divinis Officiis*, cap. de Sabb. Sanct. lays down this fanciful Rule to be observed, That Children must not suck that Morning wherein they are Communicated, but must be made to observe the Canons which oblige all to Communicate Fasting. But soon after the Custom for Infants to receive wore away, as the World became generally Christian, and the Baptism of Adults was less frequent; for the sake of whom the Receiving the Eucharist became an Attendant upon Baptism. But to return to the Communion of Clinicks or Infirm Persons. The Church has esteemed the Benefit of of it. Receiving the Sacrament of the Lord's-Supper, in the last Sickness, to be very great. *St. Chrysostome* was of Opinion; that this was a means to procure the Assistance of the Angels to be ready to wait the good Man's Soul to Heaven. *Chrys. Lib. 6. de Sacr.* And we read of several good Persons, who were unwilling to depart this Life without the Viaticum. As of *Serapion*, who desired a Priest in his Sickness to give him the Communion; but the Priest himself being Sick likewise, sent him the Consecrated Elements by a Lad, which having taken he died in quiet. *Lib. 6. cap. 36.* This was about the Year of Christ 250. *Paulinus* in the Life of *St. Ambrose* says, that one *Honoratus* was call'd upon by a Divine Voice, to go and give the Sacrament to *St. Ambrose* before he died, which was about the Year 397. But in the Capitulars of *Charles the Great*, there is an express Canon, *Ut Presbyter semper Eucharistiam, &c.* That a Presbyter should always have the Eucharist prepared, that when any one was Sick, or a Child Weak, he might Communicate him, and that he might not die without the Communion. *Lib. 1. c. 161.* Our Church in this Affair pursuing her just Rules of Moderation, has neither laid aside the Communion of Clinicks, as some have done; nor has laid down, That the Receiving the Sacrament in time of Sickness is a thing absolutely necessary, nor yet enjoined the Priest to press it upon Sick Persons; she has only commanded him to be ready to celebrate a Communion in the House of the Sick Person, if he shall desire it, he giving timely notice thereof.

The Communion of the SICK.

(b) **F**Orasmuch as all mortal men be subject to many sudden perils, diseases and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of * pestilence, or other infectious sickness) exhort their Parishioners to † the often receiving of the holy Communion of the body and blood of our Saviour Christ, when it shall be publickly administred in the Church; that so doing, they may in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house, then ‡ he must give timely notice to the Curate, signifying also how many there are to communicate with him ** (which shall be three, or two at the least) †† and having a convenient place in the sick mans house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, †† beginning with the Collect, Epistle and Gospel here following.

*† The Collect.

Almighty everliving God, maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that he may take his sickness patiently, and whensoever his soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. Amen.

The Epistle.

Heb. xii. 5. **M**Y son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth.

The Gospel.

S. John v. 24. **V**erily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

¶ After

VARIOUS READINGS.

- * Plague. O. C. P.
- † Oft receiving in the Church. O. C. P.
- ‡ He must give timely Notice over Night, or else early in the Morning to the Curate. O. C. P.
- ** This Parenthesis added in the last Review.
- †† And having a convenient Place in the Sick-man's House, (where he may reverently celebrate) with all things necessary for the same, and not being otherwise letted by the Publick-Service, or any other just Impediment: He shall there celebrate the Holy Communion, after such Form and Sort as hereafter is appointed. 1 B. Edw. VI.
- And having a convenient Place in the Sick-man's House, where the Curate may reverently minister, and a good number to receive the Communion with the Sick-person, with all things necessary for the same, he shall there minister the Holy Communion. O. C. P.
- ‡ These last Words were added in the last Review.
- And if the same day there be a Celebration of the Holy Communion in the Church, then shall the Priest reserve (at the open Communion) so much of the Sacrament of the Body and Blood, as shall serve the Sick-person, and so many as shall Communicate with him, (if there be any.) And so soon as conveniently he may, after the Communion ended in the Church, shall go and minister the same, first to those that are appointed to Communicate with the Sick (if there be any) and last of all to the Sick-person himself. But before the Curate distribute the Holy Communion, the appointed general Confession must be made in the Name of the Communicants, the Curate adding the Absolution; the Communion ended, the Collect, Almighty and everliving God, we most heartily thank thee, &c.

But if the Day be not appointed for the open Communion in the Church, then (upon convenient warning given) the Curate shall come and visit the Sick-person Aforenoon. 1 B. Edw. VI.

*† O Praise the Lord, all ye Nations, laud him all ye People: for his merciful Kindness is confirmed towards us, and the truth of the Lord endureth for ever.

Glory be to the Father, &c.

As it was in the beginning, &c.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

} Without any more Repetition.

Priest.

The Lord be with you

Answer,

And with thy Spirit.

Let us pray.

Almighty, &c.

1 B. Edw. VI.

NOTES.

(b) Forasmuch as.] By the Office of Sarum no Sick-person could then receive the Communion, unless he before declared his Belief of Transubstantiation: *Frater, credis quod Sacramentum, quod tractatur in altari sub forma Panis, est verum Corpus & sanguis Domini nostri Jesu Christi. Respondet infirmus, Credo.*

VARI.

The Communion of the SICK

¶ After which, the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words [Ye that do truly, &c.]

¶ At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.

¶ But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christs body and blood, the Curate shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his blood for his redemption, earnestly remembring the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Christ profitably to his souls health, although he do not receive the Sacrament with his mouth.

¶ When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the form of the Visitation at the Psalm [In thee, O Lord, do I put my trust] and go strait to the Communion.

¶ In the time of the plague, sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses; for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.*

VARIOUS READINGS.

* If the Sick-person desire to be anointed, then shall the Priest use the appointed Prayer without any Psalm. 1 B. Edw. VI.

The ORDER for the (a) Burial of the Dead.

NOTES.

Decent Burial highly valued by all Antiquity.

(a) Burial.] To want a decent Burial of the Body, after God has been pleased to call the Soul into a separate State, has been accounted among all Nations a great Mark of Dishonour to the deceased Party. Which occasioned that Remark of the Historian, upon the Great Pompey who was deprived of it. *In tantum in illo Viro discordante fortuna, ut cui modo ad victoriam terra defuerat, deesset ad Sepulturam.* He ran such different Courses of Fortune, that, when lately the Earth did not afford room enough for his Conquests, he should not have enough of it to bury him. *Vel Patere.* Hist. Lib. III. This made Cimon the Athenian chuse to go to Prison, to satisfy a publick Debt which his Father Miltiades had contracted, that his Body might be interred; which otherways, by the Laws of Athens, it could not, *Val. Max. Lib. v. Cap. 4.* In like manner the Holy Scriptures do note this, as a very heavy Judgment of God; as for Instance upon *Jesabel: And the Dogs shall eat Jesabel in the Portion of Jesreel, and there shall be none to bury her,* 2 King. ix. 10. The same Thing God Almighty threatens, as a very great Calamity, which shall befall the Jews; *They shall not be gathered, nor buried, they shall be for Dung upon the Face of the Earth,* Jer. viii. 2. *Thou shalt fall upon the open Fields, thou shalt not be brought together nor gathered,* Ezek. xxix. 5. Upon this Account, the Relations and Friends of a deceased Person have always looked upon it, as a part of their Duty, decently to dispose of his Body with some solemn Rites, according to the Customs of several Countries, attending it. Thus we read very early in the Sacred History, of *Abraham's* solemnly interring his Wife *Sarah*, in a Burying-Place which he purchased near *Hebron*, Gen. xxiii. 19. where he likewise himself was buried, Gen. xxv. 9. as also his Son *Isaac: Ibid. Rebecca and Leah*, Gen. xlv. 31. and *Jacob*, Gen. i. 13. Gen. xlviii. 30. Gen. xlix. 39.

But the Hopes of a blessed Immortality, which the Principles of Christianity animate its Professors with, have been the Occasion, that Christians in all Ages have taken a particular care, in shewing all decent Regards to the Body of the Deceased, which they expect to be a sharer with the Soul, in the Happiness of another World. Which Observation is made by *Prudentius*, according to his Custom, with a most excellent Degree of Spirit and Eloquence.

- I.
Venient citò secula, cum jam
Socius calor ossa revisar,
Animataque sanguine vitæ
Habitacula pristina gestet.
- II.
Quæ pigra cadavera pridem
Tumulis putrefacta jacebant;
Volucres rapiuntur in auras
Animas comitata priores.
- III.
Hinc maxima cura sepulcris
Impenditur, hinc resolutos
Honor ultimus accipit artus,
Et funeris ambitus ornat.
- IV.
Candore nitentia claro
Præterdere lintea mos est,
Asperaque myrrha Sabæo
Corpus medicamine servat.
- V.
Quidnam sibi saxa cavata?
Quid pulchra volunt Monumenta?
Nisi quod res creditur illis,
Non mortuum sed data somno.

I.
The happy Ages do flow on amain
For these cold Bones to warm again;
The purple Tide once more begun,
Shall in its ancient Channels run.

II.
This Corpse which now doth lie benumb'd i'th' Ground
With Putrefaction all around,
Shall nimbly mount the yielding Sky,
And to its proper Soil shall hie.

III.
'Tis this which does invite our Christians care,
For their dead Friends neat Tombs to rear;
And kindly lay that Corpse i'th' Ground,
Which shortly must in heav'n be crown'd.

IV.
This noble Cause the Faithful does excite,
To wrap in Linnens purest White;
And the Sabeen Gums to pound,
To keep the mould'ring Body sound.

V.
In hollowing Rocks why do we take such pain?
Or what does our Tombs-Marble mean?
But, that we give the Grave to keep,
What is not dead, but lies asleep.

Now, because a great deal of Affection to deceased Relations, and Zeal for the Christian Religion, in maintaining a principal Article of Faith in opposition to the Scoffs of the Heathen, was demonstrated in celebrating the Funeral-Rites of their departed Friends; I shall set down the most remarkable Customs, which were observed by the Primitive Christians, in the Burial of their Friends.

The first was, for the nighest Relation to close the Eyes of the deceased. This is mentioned by *St. Chrysostome de Prov. Lib. 10.* Οὐκ ὤρεσα τὴν πατέρα μου, καὶ δακρύοντα, καὶ καθαιρὼν τὰς ὀφθαλμούς; Not seeing her Son standing by her, and weeping, and closing her Eyes. *Gregory Nyssen* observes it of his Sister *Macrina: Οὐδὲ γὰρ ἡ ἐπαγορεύσασα οἱ ὀφθαλμοὶ ἀποσείοντο.* Her Eyes did not want any to close them, *Greg. Nyss. Prov. Tom. ii.* And *Dionysius* relates it, as a Custom observed in the burial of the Dead among others, *καθαίρειν τὰς ὀφθαλμούς: To close the Eyes, Hist. Eccl. Lib. vii. cap. 22.* Which indeed was but an ancient Usage of the Grecians, even before Christianity. As is plain by those Verses of *Homer.*

Ἀλεῖλ' ἔ μιν σείγῃ πατρὶς καὶ πότνια μήτις
Ὅσσ' ἀκαίρῃσιν θανόντι πέτρ.

Unhappy Youth who hadst not at thy dying,
Father or Mother to close thy Eyes ———— Hom. II. V.

And which is imitated by *Virgil.*

— Nec te tua funera Mater
Produxit, pressive oculos. ———— Æn. Lib. 9.

Another Custom used by the Ancients in the Washing the burial of the Dead was washing the Body. This Custom is recorded in Scripture in the Instance of *Tabitha*, whom when they had washed they laid in an upper Chamber, Acts ix. 27. And is mentioned by many of the Fathers, as an ancient Usage in the Church. *Dionysius of Alexandria* speaks of it, where he describes the Persons who took care of Burials which were at *Alexandria*; ἀνδρες καὶ γυναῖκες

At the Burial of the DEAD.

Washing them clean, Euseb. Lib. vii. cap. 22. So Tertullian says, *Rigere & pallere post lavacrum mortuis*; The Bodies of the Dead are cold and stiff after their Washing. Tertul. Apol. Cap. 42. But we must not think that this Custom of Washing took its rise from the Christian Times, for we find it in Use among the Greeks in the time of Socrates. For Plato makes him speak thus before he took his Poison: *Δουὶ δ' ἡδὴ βέλτορον ἔσται λουέμενον πρὶν τὸ φάρμακον, ἢ μὴ πρὸς γυμνάσι ταῖς γυναιξὶ παρέχειν, νυκτὶν λούειν.* I think it is better to wash before I drink my Poison, to save the good Women the labour of washing me after I am dead. Plat. Phæd.

Another Custom used by the Primitive Christians was, in anointing the Dead with some fragrant Oils and Spices. This they derived from the Jews, and other Asiatics. For our Saviour interpreted the pouring the Box of Ointment upon his Head to be *πρὸς τὸ ἐνταφιάσαι*, for his Burial, Mark xiv. 8. And after his Crucifixion, we find that the Women of Galilee prepared Spices and Ointments, for the embalming his Body. This example was copied by the Christians in the most early Ages. For Tertullian writes thus of the Christians in his Time. *Proinde enim & corpora medicata, condimentis Sepulturae, Mausoleis & Monumentis sequestrantur.* They prepare the Bodies embalmed with Spices for the Tombs. Tert. Apol. Cap. 42. And to the like purpose Minucius Felix makes his Adversary object to the Christians as a Crime, for being too profuse in embalming their Corpses, *Non floribus caput nectitis, non Corpus odoribus honestis, reservatis unguenta funeribus.* You do not indeed wear Garlands of Flowers upon your Heads; you do not adorn your Bodies with Odors, you reserve all these Perfumes for your Funerals. Cæcil. in Minuc. Fel.

Another Usage among them was, to wrap them in fine White Linen. This was derived from the Jews, concerning whom Buxtorf writes, "They put upon the dead Man's Body a White Linen Garment, and commonly that which the Person wore upon the Feast of Expiation, and so lay it upon the Bier. For 'tis an ancient Custom among the Jews, to enrobe their Dead in White. But as for other precious Garments, it is not lawful even for the Kings of Israel to be buried in them. Buxt. Syn. Jud. Cap. 35. This Custom was followed by those kind Friends who buried our Saviour's Body: And they took the Body of Jesus, and wound it in Linen-Clothes, Joh. xix. 40. This was imitated by the first Christians, as appears by that of Prudentius,

Candore nitentia clavo

Prætere linteæ mos est.

'Tis this the Faithful doth excite,

To wrap in Linens purest White.

And by that Passage of St. Jerom in his Epistle to Innocentius, of the Woman who was seven times struck by the Executioner. *Clerici quibus id officium erat, cruentum Linteæ Cadaver obvolvunt, & fossam humum lapidibus construentes ex more tumulum parant.* Those inferior Orders of the Clergy, to whom it did belong, wrapped the Bloody Carcase in Linen, and paving the Ground, which they had digged, with Stones, they prepared her a Burial-Place. St. Chrysostom writes concerning this, *Καυοῖς ἡμαρτίαις αὐτὲς ἀμφοτέρωθεν, τὸ χαλκὸν ἐνδύμα τῆς ἀφθαρσίας ἡμῶν περιενύοντες.* We Cloath our Dead with new Garments, which signifie the new Clothing of our incorruptible Nature. Hom. cxvi. Tom. 6.

It was likewise a Custom among the Primitive Christians, to sing Psalms at the Burial of their Friends. This is noted by the Author of the Constitutions: *Καὶ ἐν ταῖς ἐξόδοις τῆς κακομνησίαν ἁλλοτρίαις περιεμπνέει αὐτὲς, ἕαν ὅσι πρὸς ἐν κυρίῳ.* When the Dead are carried out, the Congregation must sing as they bring them along, in case they be Believers in the Lord. Const. Apost. Lib. 6. This Custom Gregory of Nazianzen calls *περιεμπνέειν* *χαιρέειν*: To sing the Office of carrying out the Dead. Greg. Naz. Orat. in Soror. Of this St. Chrysostom speaks, when he says, *Τὴ βύλῳσι αἱ ὕμνοι, ἕνα τ' ἑαδὸν δεξάμενοι, ἢ ἐνχαίρειν, ὅτι τοῖς ἐσθλὰν ὁ δὲ ἀπελθόντα, ὅτι τῷ πόνῳ ἀπὸ ἡλᾶς, ὅτι τῷ δαίμονι ἐκλαβὼν ἔχει παρ' ἑαυτῷ, ἢ δὲ τὰ τοῦ ὕμνου, ἢ δὲ τὰ τοῦ ἁλμυρίου, ταῦτα πάντα χαρῶντων ὅτι.* What mean the Hymns? Do not we praise God and give thanks unto him,

that he has now for the future crowned the deceased Person? For that he has eased him from his Labours? For that he has removed him from all Fear, and taken him to himself? Are not the Funeral Hymns instituted for this Reason? Is not this the occasion of the Psalmody? Now are not all these Things signs of Persons who rejoice? Chrys. Hom. iv. in Eph. ad Hebr. And he also mentions the Psalms which were used to be sung upon that Occasion. *Ἐννόησον τὴν ἁλλοτρίαν καὶ τὴν κατὰ τὸν ἐκείνου.* *Ἐπίσης ἴδον ἴδον μὲν εἰς τὴν ἀνάπαυσιν σου, ὅτι κύριος ἐνεργήσῃ σε, &c.* Think what you sing at that time, Return thou unto thy rest, O my Soul for the Lord hath bountifully rewarded thee, Psalm cxvi. 7. And again, *I will not fear any Evil, for thou art with me,* Psalm xxiii. 4. *Thou art my hiding place, thou shalt preserve me from Trouble,* Psalm xxxiii. 7. St. Jerom in the Life of Paulus Eremita says, that Anthony, *Proloco foras Corpore Pauli Hymnos & Psalmos, de Christiana traditione, decantasse: Sung Hymns and Psalms, according to the Christian Tradition, as Paul's Body was carried out.*

There was likewise another Custom which obtained in the ancient Church, and that was the lighting up Lamps and Wax-Candles, to be carried before the Corpse by the Deacons, and other Church-Officers, and sometimes by others of the Superior Clergy. This is mentioned by Gregory Nyssen in his Oration at the Funeral of Macrina. *Προνοεῖ τὸ καὶ ἐκαστὸν μίρον διακόνων τε καὶ ὑπερετῶν ἐκ ὀλίγων πλῆθος, στοιχίδον τὰ σκηνώματα περιεμπνέον, τὰς τε κηρὶ λαμπάδας ἔχοντες πύλιντες.* On each side there went before a no small Number of Deacons and Church-Officers, proceeding in order, all carrying Waxen-Tapers in their Hands. And it is of these which St. Chrysostom speaks, *Τὴ βύλῳσι αἱ λαμπάδες αἱ φαύδραι;* What mean the shining Lamps? Chrys. Hom. iv. in Heb. And in another Place he gives a Rational of this Usage, *Θυμίζουσι καὶ κηλοῖς αὐτὰς συνοδοδρόμοι, δεικνύοντες, ὅτι τὸ σκῆνισμα βίᾳ λυθίντες, πρὸς τὸ ὅπως τὸ ἀληθινὸν ἐπεσφύοντο.* We attend them with Lamps and Torches, because being delivered from this Life of Darkness, they are gone to the true Light. Hom. cxvi. Tom. 6. St. Jerom in his Epitaphium Paula says, *Sacerdotes Lampadas cereosque præferunt funeri.* The Priest's carry Lamps and Wax-Tapers before the Funeral. And in his Epistle to Eustochium de obit. Paula, *Cum alii Pontifices Lampadas Cereosque præferrent; When other of the Bishops carried Lamps and Torches.*

The ancient Church had likewise a Custom of carrying their Dead to the Grave upon the Shoulders, either of their Friends or of Persons particularly assign'd for that Purpose. This Custom was derived from the Jews, who very religiously observed this Custom. For Maimonides says, *That they carry out their Dead upon their Shoulders, and do not suffer it to be drawn in a Hearse.* Hal. Esel. Cap. 4. This Office was done by those *νεοκόρος* mentioned Acts v. 6. Those young Men who arose and wound Ananias up, and carried him out and buried him. The Christians in the Ages immediately following, took up the same Custom, and had Persons particularly designed for that Office in the Church; which in the Counterfeit Ignatius (however an ancient Author) are called *κομῶντες*, Epist. ad Ant. These afterwards were called, *κομῶνται*, Epiph. Compend. Doct. fid. Cathol. and were formed into Corporations at Constantinople, having particular Privileges conferred upon them by Justinian. Just. Nov. 59. But sometimes the Friends of the deceased Parties would carry the Body themselves. For we read of St. Basil, that when he was buried, he was *Χερσὶν ἀγίων ὑψέμενος*, carried by the Hands of Holy Men, which were probably Bishops or Presbyters. Greg. Naz. Orat. xx. For Persons who had less Relation to the Church than that famous Bishop, were carried by Bishops or Priests of prime Distinction: As for Instance, Macrina, Sister of Gregory Nyssen. For speaking of this Funeral to Olympius, he says, *Whilst these Matters were ordering with Diligence, I went under one part of the Bier, and called to him to support the other. The hinder-part was sustained by two other eminent Men of the Clergy.* Greg. Nyss. And St. Jerom writes, that Paula was carried to Burial by Bishops, *cervicem feretro subicientibus; Putting their Necks under the Bier.* Hier. in Epitaph. Paul.

They had another Custom, which was, for the Poor to be present at their Funerals, who had considerable Doles given them thereat, according to the Ability of the Deceased. Orig. in Job. Ambr. Oratio fun. in morte Satyri. Chrys. xxxii. Hom. in Mat. xxvii. Hom. in a Epist. ad Cor.

At the Burial of the DEAD.

¶ Here is to be noted, that the Office ensuing is not to be used for any that die (b) Unbaptized, or (c) Excommunicate, or have laid (d) violent Hands upon themselves.
 ¶ * The Priest and Clerks meeting the corps at the entrance of the (e) Church yard, and going before it, either into the Church, (f) or towards the Grave, shall say, or sing.

I am

VARIOUS READINGS.

¶ This Rubrick added in the last Review.
 * The Minister meeting the Corps at the Church-stile, shall say, or else the Minister and Clerks shall sing, and so goe either unto the Church, or towards the Grave. O. C. P.

NOTES.

Unbaptized (b) Unbaptized.] Our Church prohibiting here the Burial-Office to be used for Persons who Die Unbaptized, is but agreeable to an ancient Practice of the Church. For the first Council of Bracara, which was held A. D. 553, determines the like.

Item, placuit ut Catechumenis sine Redemptione Baptismi defunctis, neque oblationis commemoratio, neque psallendi impendatur officium. It seemeth good to us, that as for Catechumens who Die before they have Redemption of Baptism, there should be no Oblations or Commemorations made for them, neither should the Office of Singing be used at their Funerals. Con. i. Brac. Can. 35.

Nor Persons (c) Excommunicate.] What is here ordered, is likewise decreed by the forementioned Council of Bracara. Nulla pro illis in Oblatione Commemoratio fiat, neque cum Psalmis ad sepulturam eorum Cadavera deducantur, qui pro suis sceleribus puniuntur. Let no Commemorations be made for them in the Oblation, nor let their Bodies be brought to the Grave with singing of Psalms, who are punished for their Crimes. Con. Brac. Can. 16. Which I take to relate to Spiritual Punishment, as well as Temporal; and to prohibit Sepulture to be given to Excommunicates as well as Malefactors. But however, the Canon-Law in this respect is more express, and quotes the ancient Canons for it. Sacris Canonibus Institutum, ut quibus non communicamus vivos, non communicamus defunctis: ut careant Ecclesiastica sepultura, &c. It is enjoined by the ancient Canons, that we should not Communicate with those dead, with whom we did not Communicate living, &c. Decretal. Lib. iii. Tit. 39. cap. 12. And again, Si ab aliorum Corporibus discerni poterunt exhumari debent, et procul ab Ecclesiastica sepultura jactari. If their Bodies can be distinguished from other Persons, they ought to be dug up, and to be thrown out of the Ecclesiastical Burying-Place. ib. And again, Si quos in excommunicatione defunctos in Cimiteriis Ecclesiarum sepelierint, eos extra Cimiteria ejiciant. Decretal. Lib. v. Tit. 33. cap. 5.

(d) Laid violent Hands.] The denying an honourable Sepulture to Self-Murderers, has been the Usage of most Civilized Nations. Josephus informs us, that it was a Custom among his Country-men the Jews. Τὸς γὰρ ἀνελόντας ἑαυτοὺς, ὅς τις ἦν ἡμῶν μέλεις ἵλιε θανάτῳ ἀτάκτως κρυπτοῖσι ἐκείνων, καὶ τοὶ οὐ πολεμοῦντες δαμάσειν δευροῦν οὐκ ἔμελλον. There is a Law among us, that those who lay violent Hands upon themselves, after Suns set should be cast away without Burial, tho' it be lawful among us to bury even our Enemies, Joseph. Bel. Jud. Lib. 3. The same Usage was Established by Law among the Romans. For Servius in his Notes upon the XII Book of Virgils Aeneis, says, Sane sciendum est, quod tantum fuerit in Pontificalibus Libris, ut qui laqueo vitam finisset insepultus abjiceretur: unde bene ait informis lethi, quasi mortis infamissima. It must be observed, that the Pontifical Books enjoin, that those who hang themselves must be thrown away Unburied: There the Poet well calls that **INFORME LETHUM**, because it is a disgraceful Death. And Pliny in his natural History relates it, as an ancient Law made by Tarquinius Priscus, that the Bodies of those who made away with themselves, Crucibus, spectanda Civibus, simul & feris volucrisque devoranda affigi, should be fastened upon Crosses, and made a Spectacle to all Citizens, and exposed to be eaten by wild Beasts and Birds. Plin. Nat. Hist. Lib. xxxvi. cap. 15. And by the Christian Canons it was decreed, Ut qui sibi ipsis aut per ferrum, aut per vineum, aut per precipitium, aut per suspendium, aut quolibet modo violentia inferunt mortem, nulla pro illis in oblatione commemoratio fiat, neque cum Psalmis ad sepulturam eorum cadavera deducantur. That they, who work their own Death either by Sword, or Poison, or by throwing themselves down Headlong, or by hanging, or by any other violent Course, should not have Commemorations of them in the Oblation, nor have their Bodies carried to the Grave with singing of Psalms. Conc. Bra. Can. 34.

These are the only Cases in which our Church refuses the Office of Burial to be read, so that all other Cases in which the Canon-Law forbids Ecclesiastical Burial, are suspended: As in case

of Heresy, tho' proved after Death, Decr. xxiv. qu. 2. Usury Decr. ii. Conf. 34. 42. not confessing once a Year; or before Death Decr. ii. Conf. 13. qu. 2.

The same Reason is given by St. Chrysostom. Δὶὰ τὸ τὸ αὐτὸ καὶ τὸ κοιμηθῆναι ἀνθρώπους, ἵνα μὴ τις πεισθῇ, καὶ ἐν ταύτῃ καὶ τῇ θνήσκειν, ἀλλὰ κοιμῶνται καὶ καὶ ἀδύνατον. For this Reason, the place is called a Cemetery, that you may learn that the departed who are laid here, are not dead but sleep and slumber, Hom. lxxxii. Tom. 5.

(e) Church-yard.] The Church-yards were called by the ancient Christians Κοιμητήρια, Ceme- Of Cemeteries. teries, or Sleeping-places, from the Greek Word κοιμάω, which signifies to sleep, dying being called so in Scripture-Language. Lazarus our Friend, καλῶνται, sleepeth, John xi. 11. Πάντες μὲν ἐ κοιμῶμεθα, We shall not all sleep, 1 Cor. xv. 51. Therefore St. Jerom says, Eos dormientes appellari, quia certum est eos resurrecturos. The Reason of their being said to sleep is, because it is certain they must rise again. Hier. ad Thess. 4. The Jews, for the same Reason, call the Burying-place Beth Cajim, the House of the Living; to demonstrate their Assurance of a Resurrection, and the Existence of Separate Souls. Skichard de Jur. Heb. cap. 6. To set plates aside for this use is very ancient, as appears from Abraham's purchasing a Field of the Sichemites, to Bury his Family in, Gen. xxii. It was a publick Burying-place where Josiah turned himself and spied the Sepulchres which were in in the mount, 2 King. xxiii. 16. And there is mention made of a Royal Burial-place, where Uzziah was buried with his Fathers in the Field of the Burial, which belonged to the Kings, 2 Chron. xxvi. 23. After the Christians grew numerous, they set aside particular places, for the Burying their Dead. And, because they would avoid the Insults and Injuries, which might be given to the Bodies of the Persons buried there, by the Heathens, they usually contrived them to be great Vaults under Ground. Baronius in his Annals says, that he himself had the Curiosity to go into one of them, which they called the Cemetery of Priscilla then lately discovered, 3 Miles from Rome; which he says, for the largeness of it, and its diverse windings, he might Description of call a subterraneous City. Bar. An. Tom. ii. ad an. an ancient 130. But long before him St. Jerom has from Christian Ce- his own experience, likewise given a most gra- metery, before matical Description of one of these subterraneous Ce- the Empire meteries. Dum essem Roma Puer, &c. "When I was Christian: " was a Boy at Rome, learning the liberal Arts, I " was wont with other of my School-fellows of the same Age and " the same Religion, upon Sundays to go amongst the Sepulchres " of the Apostles and Martyrs; and often to go down into the " Crypts or Vaults which were digged deep into the Earth, and " had on both sides, as you enter in, the Bodies of the Dead pla- " ced in the Walls: And all about was so dark, as if that Prophe- " tical place of the Psalmist was literally compleated: Let them " go down quick into Hell. A very little Light let down from above " did temper the Horror of the Darkeness, so that you would not " take it for a Window but a Hole. As you go along, you are " forced to tread step by step, having nothing but dark Night " about you, which makes one think of that of Virgil.

Horror ubique animos, simul ipsa silentia terrent.

Horror and Silence do afright ones Mind.

Hier. in XL. Cap. Ezech.

In these Dismal Places the poor Christians, during the Times of their Persecution, held their Assemblies. Conf. Apost. Lib. 11. cap. 29. Athanas. Apol. Therefore when the Heathen Emperors began a Persecution against the Church, they drove the Christians from their Cemeteries, that they might not have an opportunity of Assembling together. And when the Persecution slackned, their Cemeteries were restored them. Euseb. Lib. vi. cap. 13. Lib. vii. cap. 17. But in the time of Constantine the Great, there was a perfect change of the face of the Christian Affairs; and they, who were forced lately to lurk in their Of the Ceme- subterraneous Caverns to perform their Worship, teries of lat- had now the favour granted them of Building ter Times. stately Churches, sometimes upon the Area of their former Cemeteries, where the Martyrs Tombs were, or if in other places within the Cities, they had Burying-places allotted them out of the Walls, at a convenient distance from the Churches, Euseb. Eccl. Lib. 10. About the sixth Century they were solemnly Consecrated: For Gregory Turonensis, who flourished about the Year,

At the Burial of the DEAD.

S. Joh. 11. 25, **I** Am the Resurrection and the Life, saith the Lord: He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die.

Job 19. 25, **I** Know that my Redeemer liveth, and that he shall stand at the latter Day upon the Earth. And though after my Skin Worms destroy this Body; yet in my Flesh shall I see God: Whom I shall see for my self, and mine Eyes shall behold, and not another.

1 Tim. 6. 7. **W**E brought nothing into this World, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord.

¶ After they are come into the Church, shall be read one or both of these * Psalms following.

Dixi, custodiam, 1. **I** Said I will take heed to my ways: That I offend not in my Tongue.

2. I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

3. I held my tongue, and spake nothing: I keep my silence, yea even from good words; but it was pain and grief to me.

4. My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5. Lord,

Year, 590. Writes, *Sepulchrorum loca sacerdotum benedictione consecrata fuisset: That the Burial places were consecrated by the Blessing of the Priest.* Greg. Tur. de gloria Conf. cap. 106. But still the Cemeteries were the only Places, where the Corpses were Buried, no one presuming, till many Ages after, to bury in the Church.

The Christian Emperors were only permitted to be Buried in the Church-Porch; which St. Chrysostom says was a great Honour done to Constantine, to be Buried at the Doors of the Temple, and to be Porter to the Fisher. Chrys. Hom. 66. ad Top. Ant. So were both the Theodosius's and Arcadius, Buried in the Church-Porch. It is but natural to think, that when the Emperors were desirous to be Buried in the Church-Porch, other Persons of lower Quality would strive to come as near the Church as they might. And therefore, about the beginning of the fifth Century, some Lay persons were permitted to be Buried in the Court, which was before the Church, (or as it was in some places) round it. But this was to be obtained only by leaving something to the Church: As is plain by the Council of Vaison held A.D. 442. *De sepulchris & hominibus sepeliendis nihil muneris exigant, nisi forte qui sepelitur vivens jussit Ecclesie, in cujus atrio sepelitur.* Let nothing be demanded for Graves or for Burying, unless a Person leaves something to the Church, for being buried in its Court. Con. Val. Can. 3. But after this, the Laws, both Spiritual and Civil, run against Burying within the Church. The Council of Bracara held A.D. 563, Decrees. *Ne Corpora defunctorum intra Basilicas sanctorum tumulentur, sed fiant omnes sepulture extra Civitatem, vel etiam, si necesse sit, desoris, circa murum Basilica: That the Bodies of the Dead should not be buried within the Churches of the Saints, but that all Buryings should be without the City, or if need be, abroad about the Walls of the Church.* Con. Brac. Can. 36. To the like purpose the Council of Tribur held, A.D. 895. Can. 17. But there being before that time several Persons who had obtained to be buried in the Church, this Council enjoins, that all the Tombs be levelled with a smooth Pavement over them, so that no sign of a Grave may appear; but however spares the casting out the Bodies. There was a Law published in the Theodosian Code. *Nemo Apostolorum vel Martyrum sedem humanis Corporibus existimet esse concessam.* Let no one think, That the Seat of the Apostles and Martyrs is granted for the burying of humane Bodies, 1 Cod. Tit. 1. And it is farther enjoined by Charles the Great in the first Book of his Capitulars, *Nullus deinceps in Ecclesia mortuum sepeliat.* Let no one hereafter bury any Dead in the Church. But soon after this the Doctrine of the Sacrifice of the Mass coming in Vogue, and the Pope's Power

increasing, these Laws lost their Force; every one then being desirous to have his dead Body laid as nigh the Altar as he could, where the Mass was performed; and the Pope and other Officers under him having the Dispensing Power over the Canons in their Hands, any one might be buried in the Church or Chancel, who would pay for it. This made all the remote Cemeteries to be deserted: for then People of the ordinarie Quality would be buried in the Atrium Basilica, the Court about the Church; so that all Churches which were Erected in the Ninth or Tenth Centuries, and afterwards, had the Cemeteries on course close to the Church. The Fees too for License to Bury within the Church being but small, made all Persons of tolerable Quality to be interred there; so that, for these many Ages, the Place of Christian Worship has been a Charnel-house again; not out of necessity, as was the case of the first Christians, but out of a foolish Superstition which Popery first began, and Protestantism, in so considerable a succession of time, has not been able to root out of the Minds of Men.

VARIOUS READINGS.

* These Psalms were inserted in the last Review.

PARAPHRASE on Psal. xxxix.

1. I made a Resolution to use all the Circumspection I possibly could in my Life and Conversation; especially to take care that I might not, by any imprudent Word, which might drop from me in haste, give my Adversary occasion against me.

2. Nay, I was resolved to be as sparing of every Word I said, whilst my wicked Enemies were by, as if I had put a Bridle upon my Tongue.

3. And for a considerable time I did not utter one Syllable; I was so obstinately resolved to be silent, that I refrained not only from making Reflections upon my Enemies, but from my usual religious Discourse; and the Vindication of my righteous Cause: But this keeping my Sorrow to my self was so far from easing it, that it did greatly increase it.

4. For my Grief being thus pent up within me, and no Vent allowed it, and being moreover chased by my Reflections it blazed out into such a Flame within my Breast, as forced me to break my designed Silence in these Words;

At the Burial of the DEAD.

5. Lord, let me know mine end, and the number of my days: that I may be certified how long I have to live.

6. Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

7. For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

8. And now, Lord, what is my hope: truly my hope is even in thee.

9. Deliver me from all mine offences: and make me not a rebuke unto the foolish.

10. I became dumb and opened not my mouth: for it was thy doing.

11. Take thy plague away from me: I am even consumed by means of thy heavy hand.

12. When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

13. Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

14. For I am a stranger with thee: and a sojourner as all my fathers were.

15. O spare me a little, that I may recover my strength: before I go thence, and be no more seen.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Domine, refugium. Psal. XC.

Lord, thou hast been our refuge: from one generation to another.

2. Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

3. Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

5. Lord, I beseech thee to give me Grace to make sober Reflections upon the shortness of humane Life, and that applying this to wise Purposes, I may fit and prepare myself for a better and a more durable State.

6. Nay, I am already taught by my own experience, that my Life is so short a Duration, that it need not be measured by Reeds or Cubits, for a Span or Palm, the shortest of Measures, will over-meet it: But if we compare it with the Eternity of thy Duration, O God, it is but a meer nothing, such a poor, frail and empty thing is Man.

7. Nay, so great a degree of Vanity and Emptiness is there in humane Nature, that our Life seems to be nothing else but a mock-shew, without any thing of Reality, or the least Solidity in it; and it is to no Purpose, that Men fatigue and torment themselves in the pursuit of such airy Bubbles, and drudge and turmoil all their Life, to get an Estate to be enjoy'd by they know not who.

8. Since therefore the Vanity of humane Life is so great, our Time so short, our Enjoyments so empty, and the attaining of them so laborious, there is no hopes to find Happiness here, or to expect Deliverance from Things so uncertain; the only firm Foundation of Hope, which I can find, is in thee, O God.

9. O Lord I beseech thee to pardon those many Violations of thy holy Laws, that I have been guilty of, which have exposed me to the Punishment thou hast been pleased to lay upon me, and let not my irreligious Enemies take occasion from my Sufferings, to make wrong Reflections upon thy Judgments.

10. I have not repined, nor made any indecent Reflections upon my Sufferings: For I know that they were sent me by thy Directions, all those providential Dispensations were most Wise and Good.

11. O Lord, I beseech thee do not lay such severe Strokes upon me; as thou hast done by this Affliction, for thy Hand is so heavy, that I am almost killed by the Blows given by it.

12. For when thou, by sending a violent Distemper, dost chasten a Man for his Sins, thou makest the Comeliness of his Per-

4. For

sonage, tho' never so grateful, to decay and to look as unsightly as a Moth-eaten Garment. This is another Argument, to shew the Vanity of humane Nature.

13. Now since, O Lord, I patiently submit to thy most just Correction, I with Tears beseech thee, at length, to spare me, and to remove them from me.

14. For though I may seem a considerable Person in this World, yet I possess nothing but what I hold of thee. For as the holy Prophet Moses says, *The Land is thine, and we are but Strangers and Sojourners with thee, Lev. xxv. 23.* As was the Case of Abraham, Isaac and Jacob.

15. O therefore, I pray thee, grant some short Relaxation of my Punishment, that during that Respite, I may have an Opportunity of recovering my Strength, which is now almost entirely decay'd and spent; for if thou continuest upon me thy uninterrupted Punishment, thou wilt kill me, and send me out of the World.

P A R A P H R A S E on Psal. xc.

1. O Lord, we address ourselves to thee under all our Misfortunes and Sufferings, in Consideration that thou hast always been as it were a Castle, and a place of Retreat from Danger to us and all our Predecessors.

2. But why do I speak what thou hast been within the Compass of a few Years, or a short History of Time, since thou art the Eternal God who hadst a Being infinitely before the Creation of the World, long before the Mountains put their Heads from out the circumcised Ocean, and discovered dry Land, when there was nothing appearing but Water; before the Creation, even of the very Chaotick Mass of Earth and Water, thou didst enjoy eternal Existence.

3. As thou by thy creative Power dost give a Being to all Things, and distribute Life and Motion, as to what Degrees and Extent thy Wisdom doth think fit; so as soon as thou speakest the Word their Breath is extinguished, and thou takest back those Souls to thyself, which thou didst before unite with humane Bodies.

4. I.

At the Burial of the DEAD.

4. For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

5. As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

6. In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

7. For we consume away in thy displeasure: and are afraid at thy wrathful Indignation.

8. Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

9. For when thou art angry all our days are gone: we bring our years to an end, as it were a tale that is told.

10. The days of our age are threescore years and ten, and though men be so strong that they come to fourscore years: yet is their strength then but labour and sorrow, so soon passeth it away, and we are gone.

11. But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

12. So teach us to number our days: that we may apply our hearts unto wisdom.

13. Turn thee again, O Lord, at the last: and be gracious unto thy servants.

14. O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

15. Comfort us again, now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

16. Shew thy servants thy work: and their children thy glory.

17. And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy work.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then

P A R A P H R A S E.

4. It must be confessed, that our present Life is miserably short: But tho' Men should live as long as they did formerly before the Flood, to the Extent of near a Thousand Years, yet this long Life would be but a Point of Time in Comparison of thy eternal Duration, and when it should be worn out, it would look no longer a Tract of Time than Yesterday, or the three Hours of the last Nights Watch.

5. When thou callest them off the Stage of Life, all the time of their being here, will seem to have been but a Dream, of which there is nothing Substantial remaining, and which they can carry along with them; nay the Grass of the Field is not a more transitory Thing than humane Life, which it is a just Resemblance of.

6. Which flourishes in the Morning with a delightful Verdure, but being cut down by the Mower's Sythe, before the Evening is grown withered and dry.

7. And this is our Condition: We might by the Course of Nature, many of us, live a considerable Number of Years; but yet we have so provoked thee by our Sins as to cut us off in the prime of our Age, and not suffer any of us to live to enter into Canaan.

8. By this just punishment of thine thou makest us to have a due Sense of our Guilt, and to see how highly we have provoked thee, bringing to our Remembrance many secret Sins, which we had forgotten, by sending to us this awakening Judgment.

9. For this Anger of thine which we have provoked, by our murmuring and repining at the Dispensations of thy Providence, has cut off our Lives which might have continued for many Years, and are now at an End, as a Story told, or the Word which a Man has spoke, that vanishes into the Air, and never returns again.

10. But tho' thou shouldest have suffered us to have lived to the ordinary extent of humane Life, this would have been but about Seventy Years, or if thou hadst suffered us to have run out our Time to the Age of Fourscore Years; yet so many Pains and Infirmities would have attended that Age of Life, that it would have been but an uncomfortable Condition to

have lived in it: Nay, that in a very little time would have come to an end too, and we must shortly have passed off to another World, for all the Addition of those few Years.

11. But notwithstanding these awakening Judgments which God has inflicted upon us, *Numb. xxv. 1, 2.* Who is the Man amongst us that makes a right Use of, and is instructed by his Sufferings, to take warning against Sin for the future? and yet it is very certain, that God's Vengeance will be yet severer against those who are Incurable under their Sufferings, and do not learn to reverence and obey him under his Chastisement.

12. Wherefore, we beseech thee, O Lord, to give us Grace that we may make a proper Use of this Punishment of the shortening of our Lives, which thou hast been pleased to lay upon us, that we considering how little a time we have to stay in this World, by doing our Duty in the Performance of all due Acts of Vertue and Piety, may wisely make Provision for the next.

13. But if it be thy good Pleasure to reverse this severe Sentence which is going out against us, look upon us with thy former favourable Aspect, and let us partake of the ancient Benefits and Favours thou wast wont to bestow upon us.

14. Let thy bountiful Goodness afford us a speedy and extraordinary Act of Kindness; that as we have hitherto lived Lives of great Affliction, we may spend the remaining part of them in Pleasure and Satisfaction:

15. And whereas hitherto thou hast exercised us, under a continual Series of Affliction by Slavery in Egypt, and hard travelling in the Barren Wilderness, thou wouldest at last afford us the Satisfaction and Comfort of spending our declining Years, and resting our wearied Limbs in the Promised Land.

16. But however, if we by our Sins have not deserved to partake of that Blessing, yet we beseech thee to finish the great Work which thou hast undertaken for thy Servants, in bringing them to the Land of Canaan, and let our Children at least partake of the Satisfaction of that happy Place.

17. Let the serene and beautiful Light of God's gracious Countenance shine upon us, and may he prosper our Arms, and all our other Endeavours, in getting Possession of that pleasant Country which he has granted to us.

At the Burial of the DEAD.

Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of St. Paul to the Corinthians.

1 Cor. xv. 20. I. **N**OW is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's, at his coming. II. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death: For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. III. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to morrow we die. Be not deceived, evil communications corrupt good manners. Awake to righteousness and sin not; for some have not the knowledge of God. I speak this to your shame. IV. But some man will say, How are the dead raised up? and with what Body do they come? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body, as it hath pleased him, and to every seed his own body.

PARAPHRASE on the Lesson.

I. But now Christians have no reason to be under any degree of Despondency, during the present hardships which they sustain, as fearing they shall never rise again to be rewarded for them; for Christ by his rising again has given us Demonstration of the possibility of a Resurrection: For, as by the consecrating the First-fruits under the Law, the whole Harvest is Hallowed, so the Resurrection of Christ is an infallible Argument, that all of us likewise shall rise again. For as by one Man Death came into the World, so by another, immortal Life made its entry. As also the Progeny of Adam, by sharing of his Nature, were involved under the Sentence of temporal Death; so all the true Believers on Jesus Christ shall rise again to immortal Life. But however, there is to be a considerable interval of time, betwixt the Resurrection of Jesus Christ, and that of his patient Followers; Christ, as being the First-fruits of Immortality, ought to rise first, as we see he has done, and then at his second Coming his pious Servants.

II. Then shall come on the final Dissolution of this World, when all Powers, how great soever, shall have submitted to his Authority. For it is decreed by God, Psal. ex. that the Messiah his Kingdom shall last, till all things be subjected to him. Now the last and most stubborn Enemy, which shall remain unsubdued by him, is Death; but that also shall at length give way to his Power. But it must always be expected, that, when it is said, all things shall be subject to Christ, God the Father, who put those things into his Power, must not be included among them.

III. But whereas some of you question the real Resurrection of the Dead, and turn it into an Allegorical rise from Sin: How foolish an Opinion this is, and how directly contrary to Christian Principles, be ye yourselves judges. For to what purpose are all Persons Baptized into the Doctrine of the Resurrection of the Dead, by being plunged into the Water, and rising out of it again, they at the same time making a solemn Profession of their Belief of this Doctrine, if there be no

such a thing as a Resurrection of the Dead? And why should we Christians be such silly People, as not only by our Religion to forfeit all the ordinary Conveniences of this Life, but to undergo so many Hardships and Persecutions for the sake of Christ, if there be no Resurrection to an happier State, where Recompense may be made us for our Sufferings here? I solemnly protest by all the Joy I receive, by having made you Converts to our holy Religion, I am continually in Danger of Death for the Sake of the Gospel of Christ: Why then, am I the most Imprudent Person in the World, voluntarily to run myself into it, if I did not expect a Reward in a glorious Resurrection. Ye cannot but have heard, what a bodily Conflict I had with these Beasts of Men, the Rabble of the City of Ephesus, in their Uproar against me and my Companions, &c. *Act. xix.* Now to what purpose should I have run my self into that Danger, from which I could expect no Advantage in this World, if there were no Resurrection to recompense me in the next? Unless I were verily persuaded of a future State, wherein suffering Piety was to be rewarded, I could not so much blame you for taking up with that Epicurean Principle, which some of you have embraced, to enjoy the Satisfaction of this World to the full, since Death puts a Period to our Being. But this Consequence is grounded on a wicked Opinion, taught by the worst Set of Men amongst you, and I am sorry that some of you lend too favourable an Ear to their Doctrines: Have a care of conversing too much with them, for fear of being poisoned by their bad Opinions; for simple and plain Mens Minds are easily led aside by such crafty Disputers. You that are Christians ought to awake up into that Carefulness of Conduct, and Purity of Life, which your Religion obliges to, and not to lull your Souls asleep with the Epicurean Sortishness and Sensuality. I speak this because I am satisfied, that some of you, to your Shame, have imbibed these lewd Principles.

IV. But possibly some of you will be apt to enquire in what manner the Resurrection will be perform'd? Shall we (say you) not have just such Bodies as we have now? And if we have these,

At the Burial of the DEAD.

body. V. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one; and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead; It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickning spirit. VI. Howbeit, that was not first which was spiritual; but that which is natural, and afterward that which is spiritual; The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthly such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have born the image of the earthy, we shall also bear the image of the heavenly. VII. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on incorruption, and this mortal must put on immortality. VIII. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting; O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ. IX. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ (f) *When*

these, it is inconceivable how they should revive out of their Ashes. This is a foolish Objection. Do not you daily observe that it is necessary, that the Corn which is sown should first rot in the Ground, before it spring up again? You sow only one single Corn of Wheat or Barley, and yet it comes up again a cluster of Breads bearing several Ears, wonderfully unlike, taking it altogether, to what was deposited in the Ground; God Almighty being pleased to give a new Body, according to his good Pleasure, to each of these several Seeds.

V. Besides, as we may observe that the Bodies of the several Animals are of a different kind of Substance, so likewise the Bodies, we carry about here, are different from the glorified Body we shall be arrayed with at the Resurrection. As the Terrestrial Bodies do differ from the Celestial, and the Celestial Bodies themselves excel one another in splendor, as the Sun does the Moon, and one Star shines brighter than another, the Case is the like in glorified Bodies; they shall be very different from our present ones, and also distinguished in Degrees of Perfection from one another. This Body is laid in the Ground indeed a corruptible Body, but it shall be raised up an incorruptible one. Whilst it was in this World it had many Blemishes in it, but then it shall be raised up in a far higher Degree of Beauty and Perfection: Here it was subject to many Diseases, but then it shall be endowed with an unalterable Vigor and Vivacity. The Body which is laid in the Grave had been a Natural or Animal Body, which was to be sustained by Meat and Drink; but it shall be raised up a Spiritual Body, which has no need of these helps to support it. For ye must know, that there is a great deal of difference between an Animal and a Spiritual Body. Now we learn from Scripture that Adam the first Parent was made a *Living Soul*, Gen. ii. 7. and thereby only conveyed to us a mortal Life; but the second Adam, Jesus Christ, by his Religion, has afforded us a new Nature, whereby we are capable of immortal Glory.

VI. Indeed, the Divine Wisdom was pleased to order, that the natural Body in order of Time, shall go before the Spiritual. Our first Parent Adam, had a Body answerable to his Extraction from the Ground, of an earthly Nature; but Jesus Christ the Author of our New-Birth, coming from Heaven, has pro-

vided us a Body of a Celestial Nature. And we, as being descended from Adam, have a like Earthly Body, as long as we continue in this mortal State; so hereafter we shall have a Heavenly Body, like that which our Saviour after his Glorification was vested with. And, as we have been like mortal Adam, during our stay in this World, we shall, upon our entering into the other World, after our Resurrection, enjoy a Body fashioned after the glorious Figure of the immortal Jesus.

VII. And I must inform you further, my Christian Brethren, that Bodies of our present Contexture, till they are farther refined and purified, are not fitted for that State of unchangeable Happiness. And give me leave to add something more upon this Head, which you cannot but be Strangers to: That at the general Resurrection those who happen to be alive, shall undergo a Change something analogous to Death, tho' not really so, their Bodies being instantaneously altered; when the Angel of God shall make a sounding in the Skye, something like the sound of a Trumpet, summoning the Bodies of all that lie in their Graves, to arise to Judgment; and they that are dead shall be raised up with Bodies not capable of dying; and we, that shall happen to be alive at that time, shall have our Bodies only changed. For (as I observed before) that these present mortal Bodies are not suited for that immortal State.

VIII. Now when this happy Change shall be performed, that Passage of *Hosea* shall be literally verified, *O Death, I will be thy Plague, O Grave, I will be thy Destruction*, Hos. xiii. 14. That which makes Death of so dreadful a Nature to us is Sin, and that which makes Sin so fatal to us is the Law which prohibits it. But God has been graciously pleased to find a way, by the Rules of our Holy Religion, to overcome the force of both of these; not only by intitling us to immortal Life, but by laying before us easier Methods, under the Christian Dispensation, of obtaining it.

IX. These, my Christian Brethren, are such admirable Motives to engage you to Perseverance in your Profession, that no Afflictions or Persecutions should have force to make you fail in the discharge of your Duty, or to relinquish your Religion; since all that you suffer in this World, will be so abundantly made up to you in the next.

V A R I.

At the Burial of the DEAD.

(f) When * they come to the (g) Grave, while the Corpse is made ready to be laid in to the earth, the Priest shall say, or the Priest and Clerks shall sing,

MAn that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins are justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

† Then

VARIOUS READINGS.

* When they come to the Grave, when the Corpse is made ready to be laid into the earth, the Minister shall say, or the Minister and Clerks shall sing. O. C. P.

NOTES.

(f) When they come to the Grave.] There were several superstitious Practices which were used in the Popish Office, before the Reformation; which we, upon good Grounds, have laid aside. The Body of the deceased was several times to be sprinkled with holy Water, and thurged; the People exhorted to pray for the Soul of the departed; the Priest to break the Ground to the length of the deceased, in form of a Cross; Deinde accipiat sacerdos Fossorium, vel aliud Instrumentum, & aperiat terram in modum Crucis, ad longitudinem & latitudinem Corporis Defuncti, dicent: Aperite mihi portas justicie, & ingressus in eas confitebor Domino: hæc porta Domini, justi intrabunt in eam. After this an Anthem is to be sung by the Priest and Clerks standing at the head of the Corpse.

Besides in that Office, there is a Benediction of the Grave, and to that purpose this Prayer said, Rogamus te Domine sancte, Pater omnipotens, æterne Deus: ut bene & dicere & sancti & si are digneris hoc sepulchrum, & corpus in eo collocandum: ut sit remedium salutare in eo quiescenti, & redemptio animæ ejus, atq; Tutela, & munimen, contra sæva jacula inimici per Christum Dominum nostrum. Amen.

By the same Office, the Exccutor was to cast Earth upon the Corpse in the form of a Cross, to thurise it and cast Holy Water upon it. Finitis orationibus Exccutor officii terram super corpus ad modum crucis ponat, & corpus thurificet & aqua benedicta aspergat: These usages being superstitious, were very advisedly laid aside at our Reformation.

(g) Grave.] Interment, or inclosing the dead Body in a Grave, is the most ancient way of Burial. That this way was used by the Egyptians and other Asiatics, is manifest by the Account we have of their embalming their Bodies, to preserve them from Corruption, which we have an Account of in ancient Authors; and from the Mummies or dead Bodies which are dug out of the Graves of that Country, at this Day. That the Jews did the like is manifest from their own Writers, and from the Books of holy Scripture, where the Bodies of the Dead, as for Instance, of Sarah, Isaac, Joseph, are recorded to be laid in the Ground. But in succeeding Ages, there arose a Fashion among some Nations, of burning the Bodies of the Dead. Whether this Custom was owing to a fear, that the Enemies might offer Injury to the dead Body when Interred, by digging it up, as was the Case of Sylla, who ordered his Body to be burnt, contrary to the Custom of the Cornelian Family, lest he should be served as he had served Marius; Plut. in vit. Scyll. or whether it was begun upon the Bodies of Princes or Persons of prime Dignity, fancying thereby that their Souls were carried up in the Flames to Consort among the Gods: Or whether other Persons of Inferior Rank thought to get to Heaven that way, is a Matter uncertain. The Greeks used burning very anciently, as early as the times of the Trojan War, as appears by Homer's Description of the Funeral of Patroclus.

Πόλον δὲ πόδιν ἐκλύποντο δὲ, &c. Hom. Il. XXIII. Not but that they used Interment likewise, ancient Historians of that

Country giving an Account of the way of placing the Body in the Grave, viz. with the Face towards the East in some Places, Plut. in Solon. and in other places towards the West, Ael. var. Hist. Lib. vii. Nay, the common People, who could not be at the Charge of a Funeral Pile, and the costly sacrificial Rites which attended the way of Funeriation by Burning, generally were buried by way of Interment. And Cicero informs us, that in such early times as those of Cecrop's, Interment was altogether made use of by the Grecians, Cic. de Leg. Lib. II. The Romans took the Custom of Burning their Dead from the Greeks, and for the most part used it till Christianity prevailed in that Empire. But yet Pliny says expressly, Ipsum cremare apud Romanos non fuit veteris Instituti: terra condebantur. At postquam longinquis bellis obrutos erui cognovere, tunc institutum. Et tamen multa familia præcos servare ritus: sicut in Cornelia nemo ante Syllam Dilectorem traditur crematus. Idq; voluisse veritatem talionem, eruto C. Marii Cadavere. Burning among the Romans was not the ancient Custom: They were formerly interred. But after being engaged in long Wars, they found that the dead were dug up again, they brought in this Custom. Though many Families continued the ancient way of Burial. For in the Cornelian Family Sylla the Dictator, is said to be the first Person burned. And he was willing to be so buried, fearing that he should be served, as he had served Marius, in having his Corpse dug up, Plin. Nat. Hist. Lib. VII. Cap. 54. But, tho' other Nations sometimes used Interment, and sometimes Burning; the Jewish Nation made use only of the former, and the Christians treading in their Steps did the like. But tho' this be an evident Truth, yet the misinterpretation of some places of Scripture, has given occasion to some Persons to doubt, Whether the Jews did not use the Rite of Burning, as well as of Interring. For the Men of Jabesh Gilead are said to burn the Bodies of Saul and his Sons, 1 Sam. xxxi. 12. It is said a great Burning was made for Aza, 2 Chron. xxvi. 14. So Jeremy tells Zedekiah, that they shall burn for thee, Jer. xxxiv. 5. And the same Custom seems to be referred to, in Amos vi. 10. As for the Instance of Saul, the Case is very extraordinary, and the kind intention of the Gileadites might be excused for departing from their Country Custom, to burn the Bodies of their Princes, to hinder the Enemy from insulting them any more. But it does not appear, that this Cremation was more; than the burning Spices about their Bodies. And the Targum of Jonathan doth explain it by Ukelo gnalehon, they burned over them, which plainly refer to such Odors. As to the Passage of Aza, it is plain, that the burning there mentioned is that of the Spices and the Gums, by the Context of the Place. And they laid him in the Bed, which was filled with Odors, and diverse kinds of Spices prepared by the Apothecaries Art, and they made a great Burning for him, i. e. Of the Odors and Spices. As to the Passage of Jeremy, it is not to be doubted, but that refers to the Burning of the Sweet Spices likewise; and therefore our Translation very fitly renders it, they shall burn Odors for thee. Thou shalt die in Peace and with the Burnings of thy Fathers, the former Kings which were before thee, so shall they burn Odors for thee, &c. We translate it according to the common Hebrew reading, Bimsharpoth, but Pagnin read it Gimsharpoth, and translated it, according to the Burnings of thy Fathers, i. e. according as they had sweet Spices burnt for them. Which seems to be the ancientest Reading, and which Jonathan had an Eye to, when he explained the Passage of Saul and his Sons: That they burned for them, Cema dachan gna! malehi samman, according to the burning of Kings in that place, vid. Car. Pald. in 1 Sam. xxxi. 12. And so in that

At the Burial of the DEAD.

¶ * Then while the earth shall be cast upon the body by some standing by, the Priest shall say,

FOrasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ, who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ Then shall be said or sung,

Rev. xiv. 13. **I** Heard a voice from heaven, saying unto me, Write; From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours. †

¶ † Then the Priest shall say,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUr Father which art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses; As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. Amen.

Priest.

Passage of Amos, And a Man's Uncle shall take him up, *umefarpo*, and he that burneth him, &c. as we translate it. But *umefarpo* is the same as *umesharephlo*: For *Sharaph* with a *Shin*, and *Saraph* with a *Samech* have but the same import. And when our Translators rendered the place in *Jeremy* before mentioned *his repolak*, shall burn Odors for thee, whereas the literal Rendition should be, shall burn thee; they ought by a Parity of Reason, to have translated this place of Amos, and a Man's Uncle shall take him up, and he that burneth Odours for him, &c. Thus it is clear, without any Instance of the contrary in Scripture, that Interment was the only way of Sepulture used among the Jews; unless we will allow *Drusus* his Conjecture to take place, that they burned the dead Bodies in time of a Plague, to which Custom he will have the late mentioned Passage of Amos to refer. It has been observed before, that Christianity taking its Original from those who were by Nation Jews, the first Profelytes of that Religion observed from them the way of Interment in their Funerals, and not that of Burning, which the Heathens, especially the *Greeks* and *Romans*, generally made use of. And when the Empire became Christian, Christians of how high a quality soever were Interred. Thus *Constantine* the Great was Interred in the Porch of the Church of the Apostles at *Constantinople*, *Chrys. Hom. xxvi. in 2 Ep. ad Cor. Euseb. Vit. Const. Lib. IV. Cap. 10.* And we are further informed, that the same Emperor in his Life instituted several Corporations of Men, who were to take care of the Interment of the Christian Dead: which was afterwards confirmed by *Anastasius*, *Just. Nov. 49.* and afterwards more fully by *Justinian. Const. de Off. Matters* being thus settled in the Christian Church, and the Custom of Burning, dying with the extirpation of *Paganism*, Interment has obtained throughout the several Ages of Christianity, which have succeeded ever since.

VARIOUS READINGS.

* Then the Priest casting Earth upon the Corpse, shall say, I commit this Soul to God the Father Almighty, and thy Body to the Ground, &c. 1 B. Edw. VI.

† The Lesson ended the Priest shall say. O. C. P.

Let us pray.

We commend into thy Hands of Mercy (most merciful Father) the Soul of this our Brother departed N. And his Body we commit to the Earth, beseeching thine infinite Goodness to give us Grace to live in thy Fear and Love, and to die in thy Favour, that when the Judgment shall come, which thou hast committed to thy well-beloved Son, both this our Brother and we, may be found acceptable in thy sight, and receive that Blessing which thy well-beloved Son shall then pronounce to all that love and fear thee; saying, Come ye blessed Children of my Father, receive the Kingdom prepared for you before the beginning of the World: Grant this, O merciful Father, for the honour of Jesus Christ, our only Saviour, Mediator and Advocate. Amen. 1 B. Edw. VI.

This Prayer also shall be added.

Almighty God, we give thee hearty thanks for this thy Servant, whom thou hast delivered from the miseries of this wretched World, from the Body of Death and all Temptations; And, as we trust, hast brought his Soul, which he committed into thy Hands, into sure consolation and rest: Grant, we beseech thee, that at the day of Judgment his Soul, and all the Souls of his Elect departed out of this Life, may with us and we with them, fully receive thy promises, and be made perfect altogether, thro' the glorious Resurrection of thy Son Jesus Christ our Lord.

† These Psalms with other Suffrages following, are to be said in the Church, either before or after the Burial of the Corps.

I am well pleased that the Lord, &c. Psal. cxvi.

Glory be to the Father, &c.

As it was in the beginning, &c.

Praise the Lord, O my Soul, &c. Psal. cxlvi.

Glory be to the Father, &c.

As it was in the beginning, &c.

O Lord thou hast searched me out, &c. Psal. cxxxix.

Glory be to the Father, &c.

As it was in the beginning, &c. 1 B. Edw. VI.

O Lord

At the Burial of the DEAD.

Priest.

Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom * the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world; beseeching thee that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom, † that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. *Amen.*

The Collect.

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth, shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally; who also hath taught us (by his holy Apostle Saint Paul) not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him, as our hope is this our brother doth, and that at the general resurrection † in the last day may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our mediator and redeemer. *Amen.*

The

VARIOUS READINGS.

* The Souls of them that be Elected. O. C. P.

† That we with this our Brother and all other departed in the true, &c. O. C. P.

Priest.
Enter not into Judgment with thy Servant.

Answer.
For in thy sight no living Creature shall be justified.

Priest.
From the gates of Hell;

Answer.
Deliver our Souls O Lord.

Priest.
I believe to see the goodness of the Lord,

Answer.
In the land of the living.

Priest.
O Lord, graciously hear my Prayer.

Answer.
And let my cry come unto thee.

Let us pray.

O Lord with whom do live the Spirits of them that be Dead, and in whom the Souls of them that be elected, after they be delivered from the burden of the Flesh, be in Joy and Felicity, grant unto this thy Servant, that the Sins which he committed in this World, be not imputed unto him, but that he escaping the Gates of Hell, and pains of eternal Darkness, may ever dwell in the Region of Light, with Abraham, Isaac and Jacob, in the place where there is no weeping, sorrow nor heaviness; and when the dreadful day of the general Resurrection shall come, make him to rise also with the Just and Righteous, and receive this Body again to Glory, then made pure and incorruptible: Set him on the right Hand of thy Son Jesus Christ, among thy holy Elect, that then he may hear with them these most sweet, most comfortable Words, Come, ye blessed of my Father, possess the Kingdom which he hath adopted for you from the beginning

of the World. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*
1 B. Edw. VI.

† Both we and this our Brother departed, receiving again our Bodies, and rising again in thy most gracious Favour, may with all thine elect Saints obtain eternal Joy. Grant this, O Lord God, by the means of our Advocate Jesus Christ; which with thee and the holy Ghost, liveth and reigneth one God for ever. *Amen.* 1 B. Edw. VI.

NOTES.

(h) *As Men without hope.* The place here referred to, is that of St. Paul to the Thessalonians, 1 Thess. iv. 13. But I would not have you ignorant, Brethren, concerning them that are asleep, that you sorrow not as others who have no hope. In which place, the Apostle does, by the way perstringe the Cruel and Immoderate ways, which the Heathen, and sometimes the Jews, used in the expressions of their Grief. Which likewise St. Chrysostom taxes some of the Christians of his Age with; such as the cutting their Arms, and tearing their Hair, and scratching their Faces. We may grieve (says he) but not *ἀκράτως*, not without due moderation. I am not of a fierce and cruel Temper: I see that nature will grieve, and will have its daily returns. We ought not to be void of all Affection and Tenderness, which Christ himself has shewn by his own Example, he weeping over Lazarus. Follow his Example: Weep, but moderately and prudently, and so as may be consistent with the fear of God. St. Cyprian says, Tu vero cur impatienter seras subduſtam, quem credis reversurum. How do you so impatiently bear to have him taken away, who you believe will return again. Cyp. de Pat. To the like purpose St. Austin, Permittantur piacorda Charorum de suorum moribus contristari, donori sanabili, et consolabiles lachrymas fundant. Pious hearts may be permitted to be sorry, upon the death of their dear Friends, but with such a Grief as is to be healed, and let them pour out such Tears as will admit of Consolation. Aug. Ser. xxxiv. de Verb. Apost.

Nor have there been wanting wholesome Laws and Rules Divine and Humane, both before and after the settlement of the Christiana

At the Burial of the DEAD.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. Amen.

Christian Religion, to restrain immoderate Grief, and to limit the Time of Mourning for Friends. The Jews are of Opinion that by the Mosaic Law, thirty Days are the prescribed time of Mourning for the nearest Relation. According to the Opinion of the Seribes (says Maimonides) thirty Days must be spent in performing the Rites of Mourning. But how do the wise Men prove this thirty Days? Because it is said (viz. Deut. xxxi. 13.) she shall bewail her Father and Mother a full Month, therefore the Mourner, ought to continue his Mourning thirty Days. Maim. H. Efel. cap. 6. So Josephus Τετράκοντα δ' ἡμερῶν ἐπὶ τῷ πένθει διαδυσῶν, ἀνίσταται καὶ εἰς τοὺς δακρυόεις αὐτοῦ καὶ φιλάται τοὺς ὀφθαλμοὺς. Thirty days being spent in Grief, and these are sufficient to be spent in Tears by wise People, for the loss of their near Friends. Joseph. Jud. Ant. Lib. iv. cap. 8. And in pursuance to this Rule, we find that the Israelites Mourned thirty Days for Aaron, Numb. xx. 29. and the same time for Moses, Deut. xxxiv. 8. And therefore that Passage in the Apostolical Constitutions, ἐπιτελεῖσθαι, &c. παρασάβηκα καὶ ἑπτά παλαιὸν τόπον, must be read τετράκοντα for all that Cotelerius has advanced in favour of the common Reading; unless he will alter Josephus and the Greek and Hebrew Bibles to support it, Vid. Col.

Not. in Apost. Can. xliii. lib. viii. The ancient Roman Laws which were made by Numa Pompilius, forbid any time of Mourning at all for a Child under three Years Old; other Children or grown Persons, might be Mourned for as many Months as they were Years Old, provided the time of Mourning did not exceed Ten Months in all. But Gratian, Valentinian & Theodosius, added two Months more to a Widow's Mourning for her Husband, so that she was to Mourn a whole Year, Cod. ii. de secund. Nupt.

VARIOUS READINGS.

The Celebration of the Holy Communion, when there is a Burial of the Dead.

Like as the Hart desireth the Water Brooks, &c. Psal. xlii.

Glory be to the Father, &c.
As it was in the beginning, &c.

P p p

T H E

At the Burial of the DEAD

* The (a) Thanksgiving of Women after Child-birth,

Commonly called
The Churching of Women.

¶ The woman at the usual time after her delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,

FORasmuch as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of child birth, you shall therefore give hearty thanks unto God, and say,

(¶ Then shall the Priest say the cxvi Psalm.)

Dilexi quoniam.

1. I Am well pleased: that the Lord hath heard the voice of my Prayer.
2. That he hath enclined his ear unto me: therefore will I call upon him as long as I live.
3. The snares of death compassed me round about: and the pains of hell gat hold upon me.
4. I found

VARIOUS READINGS.

- * The Order of the Purification of Women.
- † The Women shall come into the Church, and there shall kneel down in some convenient place, nigh unto the place where the Table standeth, and the Priest standing by her, shall say these Words, or such like, as the case shall require. O. C. P.
- ‡ Nigh unto the Quire-door. 1 B Edw. VI. That is, the Place where the Lord's-Table standeth. Sc. Lit.
- ¶ Then shall the Priest say this (viz. 121.) Psalm. O. C. P.

NOTES.

The Title of (a) Thanksgiving of Women after Child-Birth.] This Purification, Office in our Service-Book has had the misfortune to be more excepted against and calumniated than most of the rest; nay, those Exceptions too began very early; for they appeared before the coming out of the Second Book of Edward the Sixth; though I think they were rather drawn from the Name than the Thing. For the first Book of Edw. VI. kept the old Title to the Office in the Latin Service, calling it, *The Order of the Purification of Women*. But in compliance with the Exceptions against this Title, the Reviewers of the Service-Book altered it in the Second Book of that King, and entituled it as it is now, *The Thanksgiving of Women after Child-birth; commonly called, the Churching of Women*. And as this answered all Objections at that time, so it ought to have hindred any Exceptions that have been made since. For since our Liturgy has not so much as the Name of Purification retained, it is very unreasonable to say that this Office is instituted by the Church, that the Women may receive a Purification thereby, as the Women used to do under the Jewish Law from their Legal Uncleaness.

It is not to be doubted, but that the Custom for Women to come to Church after Child-birth, and to give thanks there publicly for their safe Delivery, received its rise from the Jewish Custom of Purification; as many other Christian Usages did, from other Parts of the Jewish Oeconomy. For since in the Holy Scriptures the Purification of the Blessed Virgin, and the presenting her Son in the Temple, is particularly recorded, the Church has from the beginning of Christianity thought fit to do something in Imitation of this Practice in their publick Devotions; that the World might see that they were not less backward to return God Thanks for Benefits received, than the Jews were. But still in the ancient Laws which enjoin this Practice, there is no grounding it upon any Impurity of the Woman, which she is to be purged from. The most ancient Ecclesiastical Law of publick Authority in the Church (for the Determination of Dionysius of Alexandria in this Point, is but the Opinion of a private Bishop) is the XVII. Constitution of the Emperor Leo, published about the Year 460 after Christ. But this Law speaks of a *prescriptum tempus* and a *presinitum tem-*

pus, a prescribed and determined Time, (viz. 40 Days which the Custom of the Church had made.) When the Women after Child-birth were absent from the Church, and after that admitted again; which it says the Church did *traditionis loco suscipere*, receive it by Tradition. But withal further says, *Quod profecto non tam propter muliebrem hanc immunditiam, quam ob alias causas in intimâ legis ratione reconditas, & veteri prohibitum esse lege, & gratia tempus traditionis loco suscepisse puto.* Which indeed I do not think so much for any Womanly Uncleaness, as for other Causes not specified in the Law, was prohibited by the Old Law, and the time of Grace (i. e. the Christian Religion) received it by way of Tradition. And after him we have the Determination of Gregory the Great, in his Answer to Austin, first Archbishop of Canterbury. *Si mulier eadem hora qua genuerit actura gratias intrat Ecclesiam nullo pondere peccati gravatur.* — *Si itaque mulierem prohibemus intrare Ecclesiam, ipsam ejus penam vertimus in culpam.* If a Woman enters the Church the same Hour that she is delivered to give thanks, she does not thereby commit any sin. — If therefore we prohibit a Woman to enter the Church, we turn her Punishment into a Fault, Grat. Dist. V. From which Passages, and others of the Ancients, Gratian has drawn this Conclusion in the Canon Law. *In Lege precipiebatur, ut mulier si masculum pareret quadraginta, si vero feminam octoginta diebus a templi esset ingressu: nunc autem statim post partum Ecclesiam ingredi non prohibetur.* It was commanded in the Law, that if a Woman brought forth a Male Child, she should abstain forty days from entering into the Temple, if a Female, eighty days: but now she is not prohibited to enter immediately after her delivery. But the Gloss upon the Canon Law, adds, *Verius credo potest intrare siue sit necessitas siue non, consuetudo tamen in contrarium se habet.* I think it the truest Opinion, that she may enter the Church as soon as she will, whether there be necessity or no, but the Custom is to the contrary. He means that Women generally staid a Month, as they do now before they come to Church to return Thanks, though there is no Law to oblige them to it. Neither has our Church since the Reformation enjoined any settled time for the Woman to come to Church to perform her Thanksgiving; it only says, she shall come at the usual Time; not after 30 or 40 Days, but after such a time as Women usually take for their Lying-in, who are the best judges of Conveniency in those Matters; which Legislators either are not sufficiently apprized of, or which they leave (as the Emperor Leo speaks) in *intimâ Legis ratione recondita*.

PARAPHRASE on Psal. cxvi.

1. It has been a wonderful Satisfaction to me, that it has pleased my Gracious God, to hear the Prayer which I made to him in my great Affliction.
2. That he has bowed down from his Heavenly Throne, to lend an Ear to my humble Suit; for which unmerited Favour, I will pay my bounden Thanks to him, as long as I shall continue in this World.
3. The Snares of Death had entangled me, and the Agonies of a Dying Person were upon me.
4. And

When such Thanksgiving first enjoined.

Point, is but the Opinion of a private Bishop) is the XVII. Constitution of the Emperor Leo, published about the Year 460 after Christ. But this Law speaks of a *prescriptum tempus* and a *presinitum tem-*

The Churching of Women.

4. I found trouble and heaviness, and I called upon the name of the Lord: O Lord, I beseech thee, deliver my soul.
 5. Gracious is the Lord, and righteous: yea, our God is merciful.
 6. The Lord preserveth the simple: I was in misery, and he helped me.
 7. Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.
 8. And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.
 9. I will walk before the Lord: in the land of the living.
 10. I believed, and therefore will I speak, but I was sore troubled: I said in my haste, all men are lyars,
 11. What reward shall I give unto the Lord: for all the benefits that he hath done unto me?
 12. I will receive the cup of salvation: and call upon the Name of the Lord.
 13. I will pay my vows now in the presence of all his people: in the courts of the Lords house, even in the midst of thee, O Jerusalem. Praise the Lord.
- Glory be to the Father, and to the Son: and to the holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Or Psalm cxxvii.

Nisi Dominus.

1. **E**Xcept the Lord build the house: their labour is but lost that build it.
 2. Except the Lord keep the city: the watchman waketh but in vain.
 3. It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.
 4. Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.
 5. Like as the arrows in the hand of the giant: even so are the young children.
 6. Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.
- Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ Then

4. And tho' I was long under the greatest Pain, I sought no Relief; but by addressing myself to God, in devout Prayer, beseeching him to spare my Life.

5. And then I experienc'd the Lord to be a Gracious, Just and Merciful God.

6. For he never fails to preserve a Good Person, who trusts in him for Deliverance: For he was pleased to remove my Afflictions from me, when I was destitute of all Humane Aid.

7. Therefore, O my Soul, be not thou any longer disquieted, nor be thou anxious about thy future Prosperity; for God, who has wrought so great a Deliverance for thee, will not fail to take all fitting Care of thee.

8. Because thou hast rescued my Life from a very great Danger; thou hast asswaged my Grief, which made mine Eyes to run down with Water; thou hast strengthened my Legs, which, thro' Weakness, were not able to support me, and to keep me up.

9. And now I find I shall not die through this Weakness, but am like to live, to promote the Glory of God in this Life.

10. I firmly believed in the midst of my great Agonies, that God would, in his good Time, work my Deliverance; tho' in the warmth of my Passion, no one else acted a sincere part towards me.

11. How shall I be able to return sufficient Thanks to my Gracious God, for such an unparellel'd Benefit, which he has been pleas'd lately to confer upon me.

12. I will offer up an Eucharistical Sacrifice to his Honour, and in a solemn manner drink of the Sacred Cup, which is usual in those Offerings; and will put up my devout Prayers to beg his further Assistance towards me.

13. I will, in the Solemn Congregation, testify my Gratitude to God, that I may incline them all to follow my Example; taking notice, that the Lives of all Good Persons are so dear to God, that he will not suffer them to be lost, unless his Providence doth see just Reason to take them to him.

14. O Lord, by this great Deliverance which thou hast vouchsafed me, thou hast entirely made me thine for ever, as if I had

been (as it were) a Slave, born in thy House; by knocking off the Chains from my Legs, when I was lately (as it were) in a deplorable State of Captivity.

15. I will therefore offer up a Thankful Sacrifice to his Honour; and will put up my Devout Prayers, to beg his further Assistance towards me.

16. I will offer up the Eucharistical Sacrifice, which I vowed to him in the Solemn Congregation, in the Great Temple of the Lord, in the midst of the Holy City.

P A R A P H R A S E on Psal. cxxvii.

1. Except the Lord doth afford his Blessing, it is in vain that a Man is at a great Expence in Building a fair House; for otherwise some unlucky Disaster or other happens, which ruins all the Designs and Hopes of the Builder.

2. Unless God Almighty preserves a City from the Power of their Enemies, it is to little purpose that the Watch is set every Night for its Security.

3. And the like may be said of the Inhabitants of a Town, that it little avails for all the several Artificers to rise up so early in the Morning, and to sit up so late at Night, working in their several Employments, feeding upon mean Diet, and defrauding themselves of their natural Rest; if God does not bless their Labours, they shall gain nothing by all this Toil.

4. It is not Youth, nor Strength, which will entitle married Persons to have Children: For these are Blessings, which God only can confer.

5. And indeed a numerous Offspring is a great Advantage to a Parent, and serves to defend and protect him, as the Darts in the hand of a Combatant tend to protect him against his Antagonist.

6. In a happy Condition is that Man, whose Quiver is full of such Shafts; for his Children shall stand him in stead to maintain his Cause, when he is called to appear in the Judgment-Hall over the City-Gate.

The Churching of Women.

¶ Then the Priest shall say,

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUr Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. For thine is the Kingdom, the Power, and the Glory, For ever and ever. Amen.

** Minister.*

O Lord, save this woman thy servant.

Answer.

Who putteth her trust in thee.

Minister.

Be thou to her a strong tower;

Answer.

From the face of her enemy.

Minister.

Lord, hear our prayer.

Answer.

And let our cry come unto thee.

Minister.

Let us pray.

O† Almighty God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of childbirth; Grant, we beseech thee, most merciful Father, that she through thy help may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. Amen.

¶ The woman that cometh to give her thanks, must offer accustomed offerings; and if there be a Communion, it is convenient that she receive the holy Communion.

A || COM-

VARIOUS READINGS.

** All these Ministers are Priests. 1 B. Edw. VI. And Presbyters. Sc. Lit.*

† O Almighty God, which hast delivered this Woman thy Servant, &c. O. G. P.

† The Woman that is Purified must offer her Chrysom, and other accustomed Offerings. And if there be a Communion, it is convenient that she receive the Holy Communion. 1 B. Edw. VI.

The Woman that cometh to give her Thanks; it is convenient that she receive the Holy Communion, if there be any at that time. Sc. Lit.

|| The

A COMMINATION.

A || COMMINATION, or Denouncing of God's anger and judgments against sinners, with certain prayers, to be used on the first day of Lent, and at other times, as the Ordinary shall appoint.

¶ * *After Morning Prayer the Litany ended, according to the accustomed manner, the Priest shall in the reading Pew or Pulpit, say,*

Brethren, (a) in the Primitive Church there was a godly Discipline, that at the beginning of *Lent*, such Persons † as stood convicted of notorious sin, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others admonished by their example, might be the more afraid to offend.

Instead whereof (until the said discipline may be restored again, which is much to be wished) it is thought good, that at this time (‡ in the presence of you all) should be read the general sentences of Gods cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every sentence, *Amen*: To the intent that being admonished of the great indignation of God against sinners, ye may the rather ∴ be moved

VARIOUS READINGS.

|| *The first day of Lent, commonly called Ashwednesday.* 1 B. Edw. VI.

A Commination against Sinners, with certain Prayers to be used divers times in the Year, O. C. P. And especially on the first Day of Lent, commonly called Ashwednesday. Sc. Lit.

* *After Morning Prayer the People being called together by the ringing of a Bell, and assembled in the Church, the English Litany shall be said after the accustomed manner: Which ended, the Priest shall go into the Pulpit, and say thus. O. C. P. The People sitting and attending with Reverence. Sc. Lit.*

† *As were notorious Sinners. O. C. P.*

‡ *In your Presence. O. C. P.*

∴ *Be called. O. C. P.*

NOTES.

(a) *In the Primitive Church there was a Godly Discipline.*] Having spoken something before of the Discipline, made use of upon *Ashwednesday*, in the Note upon the Epistle and Gospel of that day, it will not be improper to observe something of the Ancient Discipline or Punishment of Offenders here. Now all the coercive Power of the Church being spiritual, she has in all the best and purest Ages, made use only of this for the reclaiming Sinners; which did consist in driving them out from the Fellowship of the Faithful, and in denying them the Benefits and Comforts of the Publick Ordinances. This in the *Jewish Church* was called by the name *Cursing*, by the Christians *Excommunication*, ἀποκρίσις, or other words of a like purport. Now for the better understanding of the Nature of this Spiritual Discipline, it will be requisite to speak, 1. Of the Original of it. 2dly, Of the several Kinds thereof. 3dly, Of the Principal Crimes which subjected Men to it. 4thly, What they must submit to, to be freed from it. 5thly, The manner of their being restored to the Peace of the Church again.

I. Now as to the Original of Excommunication; several Learned Men are of Opinion, that it took its Rise among the *Jews*, from the times of their Captivity, when the Power of Life and Death, and of inflicting all external Punishment, was vested in

the *Persians*, who were their Temporal Governours; they being therefore forced to fly to this spiritual Sword of Excommunication, to restrain the Boldness of Offenders from breaking in upon the *Mosaical Laws*, *Grot. in Neh. XIII. 25. Seld. de Synedr.* But with Deference to the Opinion of these great Persons, I am persuaded that the Custom of the *Cherem*, or Excommunication-Curse is much more ancient; there being several Passages in Scriptural

Books, which being much older than these Times, though they do not directly assert this Practice, yet they do with great Probability seem to allude to it, or suppose it. For as to those frequent Passages in the *Mosaical Law*, concerning a *Soul's being cut off*, it is hard to interpret all those Places, of the Offenders being cut off by the Hand of the Executioner; some of them not seeming to be Capital Crimes in the Eye of the *Mosaical*, or indeed of any other merciful Legislature. The *Soul that doth ought presumptuously, that Soul shall be cut off from among his People.* Numb. xxix. 30. Now it does not seem probable, that every wilful Sin was Capital. For we find, that in the

case of very grievous presumptuous Sins, such as retaining the *Depositum*, Robbery, Perjury, &c. a Trespass-Offering was accepted for Atonement, Lev. vi. 1, 2, &c. Nay, lesser Sins than these, had the Punishment of Excision threatened against them. *Whoever toucheth the dead body of any man, that is dead, and purifieth not himself, that Soul shall be cut off from Israel,* Numb. xix. 13. For the touching any thing unclean, and afterwards eating of the sacrifice of the peace-offering, any one is to be cut off, Lev. vii. 21. And so for the eating the fat of a Burnt-Offering, Lev. vii. 25. or the blood of any thing, Lev. vii. 2. Now there being no account given in Scripture, of the Trial of Persons who committed such supposed Capital Offences, nor of the Execution of the Laws against such Offenders, it is most reasonable to conclude, that the Excision here mentioned was not an Excision by Death, but only a cutting off by Excommunication; and the barring those who had committed these Offences, from the Benefit and Comfort of the Publick Sacrifices and Religious Assemblies, till they were reconciled again by Repentance, and by offering up an expiatory-Sacrifice. Nor are the *Rabbi's*, though they are forward enough on all Occasions to enhance the Severities of the old *Mosaical Law*, overfond of making the *Chereth*, or Excision, to extend to Capital Punishment for all Offences. The Guilt of *Death in the House of Judgment* i. e. Capital Punishment, they will have inflicted only, in case of the most grievous Sins, such as Idolatry, Adultery, Incest, Murder, and the Violation of the Sabbath; but that in other Cases the *Chereth*, or Excision, had no other Corporal Penalty attending it but Scourging, *Vid. Maim. More Nevoch. Par. III. Cap. XLI.* Besides, in the following times of the *Jewish State*, when the Angel of the Lord represented in the Song of *Deborah* and *Barack*, as cursing bitterly the inhabitants of *Meroz*, who seditiously divided themselves from the rest of their Brethren of *Israel*, in the time of Publick Danger when they were invaded by an Idolatrous Enemy; this Curse of the Angel of God does, in my Opinion, allude manifestly to a spiritual Curse, or Excommunication, which was then generally in use among them. And in that long Catalogue of Curses, set down in the Twenty seventh Chapter of *Deuteronomy*, we must suppose, that the Curses there mentioned were not only

A COMMINATION

ved to earnest and true repentance, and may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.

denounced against Persons who should hereafter be guilty of those Crimes, but also actually pronounced upon those, who were under the Guilt of them; which was properly the *Cherem*, or Excommunication-Curse, which was used in latter Ages. For this Curse was to be proclaimed with as great Solemnity as any Excommunication might be; And the Levites shall speak, and say unto all the men of Israel with a loud voice, Cursed, &c. And, after the Return from the Captivity, we find that Nehemiah inflicted the *Cherem*, or Excommunication-Curse, upon the prophane Violators of the Law, Neh. XIII. 25.

II. When the Form of Ecclesiastical Discipline among the Jews, some considerable time after their Captivity, came to be settled, they distinguished their Excommunication into several Species or Degrees, each Degree thereof being proportionably heavier than the other. The First was the *Nidui*, or the *Aversion*, by which a Man was marked out as an ill Person, and all pious Persons were obliged to avoid Conversation with him, and not to come nigher to him than 4 Paces; and this Censure to remain upon him for 30 Days. However he was allowed to come into the Synagogue, but must abide only in a peculiar place there, which was allotted to such in common with the Heathen-Profelytes, *Vid. Buxt. Lex. Talm. in voce Nidui*. The next Degree of Excommunication was the *Cherem*, by which a Man was turned out of the Congregation, with the Curses and Imprecations of the whole Assembly; they expecting some extraordinary Mark of the Divine Vengeance, in a short time after that, to befall him. Now whilst the Excommunicate was under this Censure, all pious Persons were not only obliged to avoid civil Conversation with him, but they were to turn him out of the Synagogue, if he offered to present himself there. But the Third and highest Degree of Excommunication was the *Shammatha*, which is derived from two Syriack words, *Sham*, There, and *Atatha*, Death; which denotes as much as if Death and Destruction were, where such a Person was. This was likewise called *Maranatha*, from the Syriack, *Maran*, which signifieth the Lord, and *atha*, which signifies comes; to denote that God Almighty is coming with some signal Vengeance and Destruction, upon such an impious Person. But Mr. Selden is of Opinion, that the *Cherem* and the *Shammatha* are the same Degree of Excommunication, *Seld. de Synedr. Lib. I. Cap. 14. De Jure Heb. IV. Cap. 7.* But Elias Levita maintains the Threefold Division, *El. Lev. in Thisb.*

After Christianity took place, many of the Jewish Customs were transplanted into it, whereof this of Excommunication was one. Now whereas the *Nidui* among the Jews was only a friendly Correction of the Church, they retaining such an Excommunicate in the Brotherhood, still making use only of this Severity for his good; so, in the Christian Oeconomy they made use likewise of different sorts of Excommunication, the one being called the *Greater*, the other the *Lesser* Excommunication. In the *Lesser* Excommunication, they only repelled the Excommunicate from the partaking of the Holy Sacrament, allowing him to be present in the Church, and to receive the Benefits of other Christian Ordinances; or in other more grievous Crimes, from the Christian Assemblies likewise; still acknowledging him to be a Member of the Church, tho' a faulty one. But in the *Greater* Excommunication, a Person was perfectly cut off from the Christian Church, and deprived of all Right of Membership or Brotherhood therein, not out of any hopes of mending the Person thereby, concerning whom, for his Wickedness, she has cast off all Care, but with a view only of purging the Church of a corrupt and scandalous Member. In the Apostolical Times, the *Lesser* Excommunication was accompanied with several Torments, which the Devil was permitted to inflict upon the Bodies of the Persons under Censure, that they taking warning, by these severe Lashes, might have a care, for the future, how they relapsed into Sin. This is what St. Paul calls the delivering over unto Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus, 1 Cor. v. 5. The same Power the Apostle says he exercised over Hymeneus and Alexander, whom he delivered over to Satan, that they might learn not to blaspheme.

III. It must further be observed, that in the following Ages of the Church, when the Miraculous Powers began to fail, that the length of the Excommunications supplied the place of the Severity of Punishment, which formerly went along with them. By the Canons of St. Basil the Great, *Can. XXII.* any Person who was guilty of Fornication, must continue under Censure for Five Years; and by the Decree of the Council of Eliberis, for Ten Years, *Con. Elib. Can. XIII.* To put away a lawful Wife, and to marry another Woman, had a Penance enjoined of Seven Years, *Con. Trul. Can. LXXXVII.* Whosoever should commit wilful Murder, was to lye under Excommunication Twenty Years, *Basil. Can. LVI.* And as for the Crimes of Incest and Bestiality,

if the Offenders were Young Persons, a Penance of Twenty five Years was imposed, if they were further advanced in Age, a Penance of Thirty Years; but if they were old Persons, they must continue Excommunicates as long as they lived, *Conc. Aquigr. Can. XVI.* By the First Canon of the Council of Eliberis, if any grown Person should go to a Heathen-Temple and sacrifice, he was not to be admitted to the Communion, even at the time of his Death. And by the Seventh Canon of the same Council, the like Punishment was inflicted upon those who having done Penance for Adultery, should fall into Fornication. But this extreme Rigor was moderated by the Council of Nice, which decreed, that the Communion or *Vaticum* should not be denied to any Penitents at their Death, *Con. Nicen. Can. XIII.*

IV. Next we must explain what was the Course of Discipline which the Lapsed must run through, whilst they continued under their Excommunication. At first, while they were newly laid under Censure, and the Sense of their Crime was fresh in their Minds, they were to be ranked among the lowest Degrees of Penitents who were called *κλαυσιες*, or the Weepers. The manner of their Penance is described by Sozomen, *Hist. Eccl. Lib. VII. Cap. 17.* There is in the Churches at Rome a particular Place in publick view, for the Penitents, in which they stand moaning and wailing, till the Eucharist is over, which they must not partake of, the pure Worshippers of God being only to communicate of that; there they throw themselves down upon the Ground with Groans and Lamentation. Then on the other side the Bishop all in Tears and Sighs falls down upon them. And then the whole Congregation is in Tears. After this the Bishop first rises himself, and helps up the Penitents; and when they have shewn as much Sorrow as is sufficient, he praying over them dismisses them. And Eusebius describes the Behaviour of Natalis under his Penance, for his lapsing into the Heresy of Theodotus; how with Tears he bewailed his Errors, throwing himself at the Feet of Zepherine the Bishop, and laying himself down to be trodden upon, not only by the Clergy, but even by the Laity, &c. *Euseb. Hist. Eccl. Lib. V. Cap. 28.* Now the place where they were to perform their *πενεσκαυσις*, or Weeping, was in the Church-Porch, as Gregory Thaumaturgus informs us, *ἡ πενέσκαυσις ἐξω τῆς πόλεως τῶ ἐκκλησιᾶς ὄντιν*, the Weeping is performed on the outside of the Gate of the Oratory, Greg. Thaumaturgus, in *Ep. Can. Cap. 11.*

After this Discipline was gone over, which continued sometimes several Years, the Penitents were raised to the Rank of the *ἀναστροφῶν*, or Heavers. Their Discipline Gregory Thaumaturgus says, was performed within the Doors of the Church. *Ἡ ἀναστροφὴ ἐνδοθεν τῆς πόλεως, ἐν τῷ νάρθηκι ἐνδοθεν τῆς πόλεως καὶ τῶν μαρτυριῶν, ὡς καὶ κατηχευομένων καὶ ἐν τῷ νάρθηκι ἐξέρχοντο.* The Hearing was within Doors, in the place which they call the Narthex, where the Sinner was obliged to stand as far off as the Catechumens, and to go out from that place, Greg. Thaumaturgus, *Ep. Can. Cap. XI.*

After having continued some time in this Rank of Penitents, they were removed to an higher Class, which was that of the *ὑποκλινομένης*, or the Kneelers. The place which was allotted to them in the Church, was further from the Door than that of the Heavers. Gabriel the Metropolitan of Philadelphia, cited by Suicer in his Lexicon, says, *Ὁ τῶ ἀναστροφῶν τοῦτος ὄντιν ἐνδοθεν τῆς πόλεως, κατόπιν τῶ ἀμύλων, ἐν αὐτῇ τῇ οὐκ ἀναστροφῶν, ἀπὸ πνεύματος καὶ κατηχευομένων ἐξέρχοντο τῆς πόλεως ἡνίκα τοῖς ὁδοῖς κατηχευομένοις παρελθόντες, ἀπὸ τῆς διακονίας ἐκφωνοῦντο.* The Place of Kneelers was within the Temple, behind the Pulpit, where those who were under the Discipline of Kneeling were placed, and who were obliged to go out of the Church when the Deacon cried out, *Ὁ κατηχευομένων* depart. For the same purpose he quotes Theodorus explaining *ἀναστροφήν*, by *ἐν τῇ πόλιν τῆς ἐκκλησίας ἐν στήθεσιν ἐν τῇ πόλιν μέρει τῶ ἀμύλων ἵστασθαι, καὶ ἐξέρχονται μετὰ τῶ κατηχευομένων.* To have a Liberty to come into the Church, but to stand behind the Pulpit, to go out with the Catechumens. The same place is attributed to them by Balsamon in his Note upon the Eleventh Canon of the Council of Nice. Their Discipline was to kneel down whilst the Faithful were passing by, as that of the Weepers was to cry, and to lie groveling upon the Ground.

The last Stage of Discipline, which the Lapsed Non-Communi- were to go through, was the *Σύστασις*. When the Penitents, after having gone through the former parts of their Penance, were permitted to join with the Faithful in the Prayers of the Congregation, but were not allowed to partake of the Eucharist. Gregory Thaumaturgus explains this State thus, *Ἡ σύστασις, ἵνα σιωπῶσιν τοῖς πιστοῖς, καὶ μὴ ἐξέρχονται μετὰ τῶ κατηχευομένων;* When one is placed among the Faithful, and does not go out with the Catechumens. So that Persons in this Class were allowed to stay in the Church, after the *Missa Catechumenorum* was over, and not to go out with them; but however they were not to partake of the Sacrament, being only Spectators of those who did. It is of such that the Council of Nice speaks, who were *τῶ ἐν τῇ ἐκκλησίᾳ μένουσιν καὶ τῶν*

A C O M M I N A T I O N.

Cursed is the man that maketh any carved or molten image†, to worship it.

¶ And the People shall answer and say,

Amen.

Minister.

Curfed is he that curfeth his father and mother.

Answer.

Amen:

Minister.

Curfed is he that removeth his neighbours land mark.

Answer.

Amen.

Minister.

Curfed is he that maketh the blind to go out of his way.

Answer.

Amen.

Minister.

Curfed is he that ¶ perverteth the judgment of the stranger, the fatherless, and widow.

Answer.

Amen.

Minister.

Curfed is he that smiteth his neighbour secretly.

Answer.

Amen.

Minister.

Curfed is he that lieth with his neighbours wife.

Answer.

Amen.

Minister.

Curfed is he that taketh reward to slay the innocent.

Answer.

Amen.

Minister.

Curfed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answer.

Amen.

Minister.

to communicate only in Prayer: *οὐκ ἔστιν ἡμῶν ἐκκοινωνία*, not having made their Confession, and the Hands of the Bishop and to communicate [i. e. in Prayer:] without offering: And *κοινωνία* Presbyters not being laid upon them, the Eucharist is given to them, *κοινωνία* & *εἰς τὰς προσευχάς*, to enjoy the Communion only of Prayer, Cyp. Ep. X. The same Practice he blames, almost in the very same Words, Ep. XI. After this, they were received again as perfect Members of the Christian Congregation, with the great Joy of all the Assembly, Cyp. Ep. 46.

V. After having run through these several Stages of Penance the Penitents were admitted at last into the full Privileges of the Faithful again; and then they were allowed to partake of the Eucharist, like as they were before their Lapse. This the Greek Church called *μετέξις*, or the Participation. Gregory Thaumaturgus calls it, *μετέξις ἢ ἀναμάρτων*, the Liberty to partake of the holy Things, Ep. Can. cap. ult. And the Canons of Basil, *εἰς τὰ ἀγιασθέντα*, to be received to the holy Things, Can. LXXV. But, before their Admission to the Communion, they were obliged to make their Exomologesis, or Confession of their Fault in publick; and then the Bishop and Clergy, who were present, were to lay their Hands upon them, and absolve them. This is plain by that of St. Cyprian, who complains, that several of the Lapsed were admitted to peace; *nondum poenitentia acta, nondum exomologesi facta, nondum manu eis ab episcopo & clerico imposita, Eucharistia eis datur*: Not having gone through the Course of their Penance,

V A R I O U S R E A D I N G S.

† An Abomination to the Lord the work of the Hands of the Craftsmen, and putteth it in a secret place to worship it. O. C. P.
‡ Curfed is he that letteth in judgment. 1 B. Edw. VI.

V A R I.

A COMMINATION.

Minister.

Curfed are the unmerciful, fornicators, and adulterers, covetous perfons, idolaters, flanderers, drunkards, and extortioners,

Answer.

Amen.

Minister.

NOW seeing that all they are accursed (as the prophet David beareth witness) who do err and go astray from the commandments of God, let us (remembering the dreadful judgment hanging over our heads, * and always ready to fall upon us) return unto our Lord God with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees, so that every tree that bringeth not forth good fruit, is hewn down and cast into the fire. It is a fearful thing to fall into the hands of the living God: He shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. For lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the Barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travelling with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves, which despised the goodness, patience and long-sufferance of God, when he called them continually to repentance. Then shall they call upon me (saith the Lord) but I will not hear; they shall seek me early but they shall not find me, and that because they hated knowledge, and received not the fear of the Lord, but abhorred my council, and despised my correction. Then shall it be too late to knock when the door shall be shut; and too late to cry for mercy when it is the time of justice. O terrible voice of most just judgment which shall be pronounced upon them, when it shall be said unto them, Go ye cursed into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take we heed betime, while the day of salvation lasteth; for the night cometh, when none can work: but let us, while we have the light, believe in the light, and walk as children of the light, that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow: and though they be like purple, yet they shall be made white as wooll. Turn ye (saith the Lord) from

VARIOUS READING.

* And being always at hand. O C. P.

A COMMINATION

from all your wickedness, and your sin shall not be your destruction: Cast away from you all your ungodliness that ye have done, make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord? Turn ye then, and ye shall live. Although we have sinned, yet have we an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring our selves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we will submit our selves unto him, and from henceforth walk in his ways; if we will take his easy yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from the curse of the law, and from the extream malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: unto which he vouchsafe to bring us all, for his infinite mercy. *Amen.*

¶ Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm, Miserere mei, Deus;

- Psal. LI.* 1. **H**Ave mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies, do away mine offences.
2. Wash me thoroughly from my wickedness: and cleanse me from my sin.
 3. For I acknowledge my faults: and my sin is ever before me.
 4. Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.
 5. Behold, I was shapen in wickedness: and in sin hath my mother conceived me.
 6. But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.
 7. Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.
 8. Thou shalt make me hear of joy and gladness: that the bones which thou hast broken, may rejoice.

9. Turn

PARAPHRASE on Psalm LI.

1. O Gracious God, I beseech thee to afford the utmost extent of Mercy to me, in pardoning those great Sins which I have committed.
2. O let my Pardon be sealed for these Crimes, and let me appear clear in thy sight, when my Sins are forgiven by thee.
3. For I do not now extenuate my Faults, or hide them, but I openly acknowledge them before thee, and freely confess what a wretched Sinner I have been.
4. Against thee have I sinned, against a God that is armed with eternal Vengeance to punish me for it; and, though by my cunning I have kept the Knowledge of many of my Sins from the Eyes of the World, yet thy Eye which searcheth the Heart hath seen all my crafty Contrivances. Wherefore whatever Punishment thou, by thy righteous Decrees, shalt lay upon me, thy Justice shall be perfectly acquitted.
5. Alas! I must not only acknowledge the Guilt of a late great Sin ——— but that the whole Course of my Life hath been

defiled by many voluntary Crimes; nay, that my whole Nature is corrupted, by my Traduction from sinful Parents, there being a Stain in my very Conception.

6. But notwithstanding these great Defaults which I have made in my Duty, and the corrupt Affections of my Nature thou requirest a Conformity to thy Laws, not only in outward Acts, but in Will and Affections, and that all our several Thoughts should be governed by a Submission to the Wisdom of thy Commandments.

7. Do thou grant me thy Pardon, upon this my sincere Repentance, and then I shall be more clear than a Person, who under a legal Defilement is sprinkled with a Bunch of Hyssop dipped in consecrated Water; do thou, as it were wash me with thy Mercy, by forgiving my Sins, and then my Soul shall be purer than the Flecks of the new-fallen Snow.

8. This will turn the dismal Sorrow of my penitent Soul into a new Scene of Joy and Satisfaction; this will be as great Refreshment to me, as a Pardon is to a Criminal, whose Bones are under the Tortures of the Rack.

A COMMINATION.

9. Turn thy face from my sins : and put out all my misdeeds.
10. Make me a clean heart, O God : and renew a right spirit within me.
11. Cast me not away from thy presence : and take not thy holy Spirit from me.
12. O give me the comfort of thy help again : and stablish me with thy free Spirit.
13. Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.
14. Deliver me from bloud-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.
15. Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.
16. For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.
17. The sacrifice of God, is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.
18. O be favourable and gracious unto Sion : build thou the walls of Jerusalem.
19. Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings, and oblations : then shall they offer young bullocks upon thine altar.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Ur Father which art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses ; As we forgive them that trespass against us. And lead us not into temptation : But deliver us from evil. Amen.

Minister.

O Lord, save thy servants ;

Answer.

9. I beseech thee to turn away thy Face from my Sins, as being unwilling to take notice of them. Let my offences be blotted out of thy Register, where Men's Sins are recorded.

10. I beseech thee, O Lord, by thy Grace, to expel out of my heart my former corrupt Affections, and to give it a Bent and Tendency to Goodness ; recruit and quicken the Motions of thy Holy Spirit, which I by my Wickedness have suffered to languish, and grow cold within me.

11. Do not thou cast me out of thy Presence, as an abominable thing, refusing to have any Spiritual Communication with me ; O do not thou suffer thy holy Spirit to depart from me, as it does from Persons who have long slighted thy holy Suggestions.

12. O afford me the Satisfaction again which I formerly had in thy Spiritual Assistances, and give me again those large Measures of thy Grace, which heretofore thou wast pleased so readily to deal out to me.

13. Then will I by publick Declaration set forth the great extent of thy Mercy ; persuading other Sinners, to turn unto thee and experience it.

14. But though I have the greatest Sense of thy Mercy, yet I cannot but have continually Pensive thoughts on ——— those

great Sins which I have committed. O deliver me from the guilt of those crying Offences, and I will sing Psalms to celebrate thy Mercy and Goodness.

15. The consideration of such thy Clemency, shall set my Mouth and Lips a singing in thy praise.

16. For 'tis not the most costly Offerings at thy Altar, which will reconcile me to thee, after the Commission of such heinous Offences ; a Hecatomb would not wash away these Stains ; but as thou dost not require this, so 'tis useless to apply it.

17. But the Sacrifice, which thou hast the chiefest regard to, is a hearty Sorrow for Sin, and a Renovation of Mind ; and, when Sinners bring these devout Affections to thy Altar, thou dost not fail to give them a hearty Welcome.

18. O continue thou thy Favour to the Church and People of this Nation, and let not the Guilt of me, or other sinful Persons, provoke thy Judgments to fall upon us : Be thou a Bulwark round about us to defend us from all our Enemies.

19. O be thou gracious to me and them, in pardoning all our Sins, in admitting us into thy Favour, and confirming us in Habits of Vertue and Piety ; and then we shall be meet partakers of thy Sacrifice, and come with Joyfulness to thy Altar.

* Omit.

A COMMINATION

Answer.

That put their trust in thee.

Minister.

Send unto them help from above.

Answer.

And evermore mightily defend them.

Minister.

Help us, O God our Saviour.

Answer.

And for the glory of thy Name deliver us; be merciful to us sinners for thy Names sake.

Minister.

Lord, hear our prayer.

Answer.

And let our cry come unto thee.

Minister.

Let us pray.

O Lord, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee, that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. Amen.

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burthen of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and * miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. Amen.

* Omitted. Sc. Lit.

A COMMUNION.

¶ * Then shall the People say this that followeth, after the † Minister.

TURN thou us, O † good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, ∴ through the merit, and mediation of thy blessed Son Jesus Christ our Lord. Amen.

¶ Then the Minister alone shall say,

THe Lord blefs us, and keep us; the Lord lift up the light of his countenance upon us; and give us peace now and for evermore. Amen.

VARIOUS READINGS.

* Then shall this Anthem be said or sung. i B. Edw. VI.
† Presbyter. Sc. Lit.
‡ O Lord. O. C. P.
Good Lord. i B. Edw. VI.
O Good Lord. Sc. Lit.
∴ All from the word through, to the end of the Office was added in the last Review.

same shall use a Surples. And in all Cathedral Churches and Colleges, tharch-deacons, Deans, Provostes, Maisters, Prebendaries, and Fellows being graduates, may use in the Quire besides their Surpleses such Hoodes as pertaineth to their severall degrees which they have holden in any University within this Realme, but in all other places, every Minister shall be at Liberty to use any Surples or no. It is also seemly that Graduates, when they doe preach should use such Hoodes as pertaineth to their severall degrees.

The PARAPHRASE.

Turn thou us, O Gracious God, by the plentiful Effusions of thy converting Grace, and we shall be turned, Jer. xxxi. 18. we being then converted from a Life of Sin to a State of Holiness. O be gracious to all the Members of this our sinful Church and Nation, who in this Day of Publick Humiliation, are addressing ourselves to thee, Sorrowing for our Sins, and by Fasting and Prayer earnestly deprecating thy Vengeance, which we acknowledge that we have but too justly deserved. But thou art the Lord merciful and gracious, slow to Anger, and plentiful in Mercy, Psal. ciii. 8. Thou often times Sparest a People after the greatest Provocations, Janah iv. 11. And dost in thy wrath remember Mercy, Heb. iii. 2. Spare thy People, O Lord, and give not thine Heritage to reproach. Joel. ii. 17. Hear therefore, we beseech thee, our Prayers for the Pardon of our Sins, according to the extent of thy Mercy which is great above the Heavens, Psal. cviii. 4. And according to the Multitude of thy Mercies blot out our Transgressions, Psal. Li. 1. And this we beg, through the Merits and Mediation of our blessed Saviour Jesus Christ. Amen.

And whensoever the Bishop shall celebrate the holy Communion in the Church, or execute any other publique ministration he shall have upon him besyde his rochette, a surples, or albe, and a cope, or vestmente, and also hys Pastoral Staffe in hys hande, or els borne or holden by hys Chapeleyne.

As touching Kneeling, Crossing, Holding up Hands, Knocking upon the Breast, and other Gestures; they may be used or left, as every Man's Devocyon serveth, without blame.

Also upon Christmas-Day, Easter-Day, and Ascension-Day, Whitsunday, and the Feast of Trinity, may be used any part of the Holy Scripture, hereafter to be certainly limited and appointed, in stead of the Litany: If there be any Sermon, or for other great Cause, the Curate by his Discretion, may leave out the Letany, Gloria in Excelsis, the Creed, thomelie, and the Exhortation to the Communion.

FINIS

Imprinted at London in Fleetstreet, at the Sign of the Sun over-against the Conduyte, by Edwarde WWhitcheburche, the XVI daye of June, the Year of our Lord 1549.

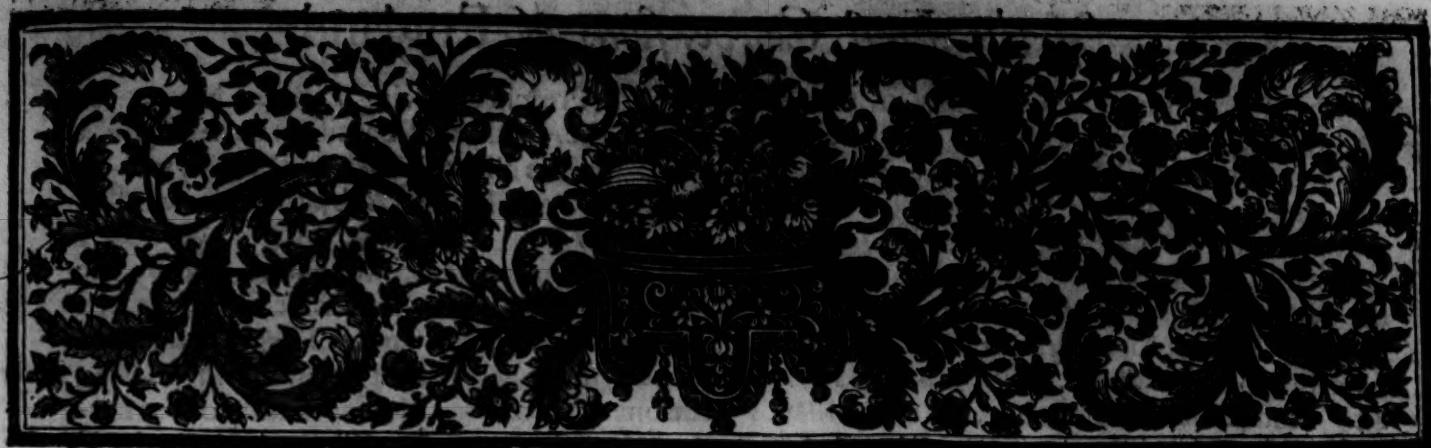
At the end of this Office in the first Book of Edw. VI. followeth the Declaration concerning Ceremonies, why some are abolished, and some retained, which we find in the beginning of our later Books. Then follows this.

Certain Notes for the more plain Explication, and decent Ministration of things contained in this Book.

In the saying or singing of Mattens, or Evensonge, Baptizing, and Burying, the Minister in Parish Churches and Chappels annexed to the

The King's Majestie by the Advice of his most dear Uncle the Lord Protector, and other his Highness Councell, streightly chargeth and commandeth that no manner of Person do sell this present Book unbound above the price of 2 Shillings and ad. the piece: And the same bound in Past or in Boords covered with Calves Leather, not above the Price of 4 Shillings the piece.

NOTE, In neither of the Books of King Edward are the Psalms (except only by way of Introit in the first Book;) and in the Scotch Liturgy, they are according to the new Translation,



A N
INTRODUCTION
TO THE
LITURGY of the CHURCH of *England*:

WRITTEN

By way of PREFACE before Arch-Bishop LAUD's
Collection of VARIOUS READINGS out of the se-
veral ancient COMMON-PRAYER BOOKS.

BEING

*A Brief SURVEY of the Times and Manner of REFOR-
MATION in RELIGION of the Churches of England
and Scotland; and of the Liturgy, Rites, Ceremonies, and Disci-
pline therein used or controverted; and how far the Present agrees
with the Former.*

C A P. I.

Of the Three Conversions of ENGLAND.



OUR Country of Great Britain hath been three Times Converted to Christianity. 1. By the Apostles themselves, or by Apostolical Men, about An. Christ. 40. 2. In the Time of Eleutherius Bishop of Rome, and Lucius King of the Britans, about An. 183. 3. In the Time of Gregory Bishop of Rome, and of Ethelred King of Kent, during the Heptarchy of England, about An. 600.

*Conversi-
on by Pe-
ter.*

The First Conversion (as some think) was made by St. Peter. The Authors of this Supposition, are *Metaphrastes apud Surium*, Pope Innocent 1. *Ep. ad Decentium*, written about 1200 Years ago. *Guilielmus Eysengremius, Cent. 1. Gildas 2 Epist. de Conquest. Britan. Alredus Rieuwallus apud Sur. 131.* All these are but Suppositions in themselves, and Inferences made out of these Authors by Parsons, and other Jesuits.

*Paul.
Theod.
Sophron.
Venan.
L. 3.*

2. Others think it was by St. Paul, and that he (being the Apostle of the Gentiles) passed into Britain in the 4th Year of Nero, being An. Christ. 59. And Venantius above 1000 Years ago, writing of St. Paul's Peregrinations, saith,

*Transit & Oceanum, vel qua facit insula portum
Quasq; Britannus habet terras, atq; ultima Thule.*

Englished thus,

*St. Paul did pass the Seas, where Isle makes Ships
in Harbour stand,
Arriving on the British Coast, and Cape of
Thule Land.*

3. Some think it to be Simon Cananæus, Sir-
nam'd Zelotes; and that, when he had enligh-
ten'd many of the Britains with the Word of
the Gospel, he was there crucified, and buried.
4. Others think Aristobolus, St. Peter's Scho-
lar; and that he was sent by St. Peter into Bri-
tain, and there made a Bishop.

*Simon
Zelot. Ni-
ceph. Lib.
II. c. 40.
Maij 10.
Aristobu-
lus. Do-
roth. in
Synd.*

5. But the surest and best Authority hath
it, that Joseph of Arimathea coming into
France, was sent thence into Britain, either by
St. Philip, or St. Peter, and that he obtained a
Place here, to exercise an Heremetical Life for
him, and his ten Companions, in the Island
called *Avallonia*, where *Glassenbury* was after-
built; and that they there preached the Gospel
freely under the Reign of King *Arviragus*, A. D.
63; and that the King granted them a certain
Island, invironed with Woods, Bushes and
Fens, called *Inis witren*, (i. e.) the Island
of *Glass*; and it is thought they there built the
Old Church of *Glassenbury*.

*Joseph of
Arima-
thea.
Capgrave
Brit. Ca-
sal. Le-
land. ass.
Art. 20.*

Of the First Conversions of England.

*The Con-
verters
came not
from
Rome.*

The Romanists do confidently urge upon us, that Christianity was first brought from Rome into England; but it is more probable, that the Britains were Christians before the Romans. For St. Peter (as they pretend) went from Antioch to Rome, and was there the first Founder of that Church; and that he lived Bishop there 25 Years: And Eusebius and Baronius say, he came to Rome An. 2. Imp. Claudii, A. Chr. 44. And Gildas declareth, that these Islands first received Christianity in the time of Tiberius Caesar, which Tiberius (as Baronius writes) died An. Chr. 39; whereupon it must follow, that Britain received the Gospel 5 Years at least, before either Paul or Peter came to Rome.

*2d Con-
version.
A.D. 180.*

The Second Conversion of Britain was in the Time of Eleutherius Bishop of Rome, and Lucius King of Britain, about the Year 180, which indeed was rather a new Supply of Preachers, and further Propagation of the Gospel. For Euanus, who was brought up at Glassenbury, had dispersed (as Capgrave saith) through the wide Fields of Britain, those first Seeds of the Gospel sown by Joseph of Arimathea, which were not yet fully extinct. And King Lucius himself, being before in Heart a Christian, that this Euanus, together with Meduinus, Ambassadors to Eleutherius Bishop of Rome, intreated him to open a Passage for the fostering of Christian Religion in Britain. Whereupon Eleutherius baptized them both, and made Euanus Bishop of Britain, and Meduinus a Doctor, to Preach for the Faith of Christ through this whole Island. And besides, Eleutherius sent with them into Britain Fugatus and Damian, by whose Instruction the King and his People were baptized, and Christian Religion advanced. The Druids were removed, and Christian Preachers placed. Three Heathenish Archflamens at York, London, and Caerleon in Wales, together with twenty eight Flamens, were converted from Gentilism into so many Christian Sees, in the same Places. Then also did King Lucius destroy the Temple of Apollo, standing in the Isle of Thorney, and there erected a Temple which now is called Westminster, and endow'd it with Privilege of Safety for Body and Goods, for whomsoever flew thither for Succour.

*3d Con-
version,
An. 600.*

The Third Conversion, or rather Renovation of declining Christianity, was made by Austin the Monk, being sent thither by Gregory the Great, Bishop of Rome, about An. 596.

This Gregory, at such time as he was Archdeacon of Rome, passing through the Market-place, espied certain beautiful Boys, and demanding out of what Country they came, was answered, They came out of the Isle of Britain, where the Inhabitants were all of that Beauty; and understanding they were Painims, he besought the Pope to send some Preachers to Convert Britain to the Christian Faith, and offered his own Service for one; but the Romans being unwilling, he could not be suffer'd.

Soon after Gregory himself coming to be Pope, sent over Austin, together with Mellitus, and others, to Preach the Christian Faith to the Angles, the Kingdom of England being then divided into an Heptarchy, and the Ancient Britains driven into Wales.

Austin and his Companions were first receiv'd of Ethelbert King of Kent, in the Isle of Thanet, at the Palace of Richborough: Berta, the Queen, being before a Christian, and having an Ancient Church in Canterbury called St. Martyns allowed for her Prayers, where Au-

stin first Preached. King Ethelbert having received the Faith and Baptism, gave Austin a Place for his Bishop's See at Christ-Church in Canterbury, and built an Abby there, now called St. Austin's.

Then Austin went into France, and by the Archbishop of Arles was consecrated the first Archbishop of Canterbury. Then he returned into England, and made two Archbishop's Sees, Austin the one at Canterbury, which was before at London, the other at York. Then Austin gather'd together all the dispersed Bishops and Doctors of the Britains, at a Place now called Austin's-Oak in Worcestershire, where he reform'd the keeping of Easter, and other Errors then in Britain. At this Synod were present the Bishops of Britain, being all of them under the Archbishop of Menevia, now call'd St. Davids.

Now to shew what follow'd touching Austin, and that albeit the Saxons were Gentiles, yet Christianity was planted and continued in Britain before his coming over; let us hear the Testimony of Galfredus Monumetensis, lib. 4. cap. 12. whose Words are these. In a part of the Britains Christianity yet flourished, the which beginning in the Days of Eleutherius, never yet failed among them. When Austin came, he found seven Bishopricks, and an Archbishoprick, supplied with very Godly Governors, and Abbots a great number, in which the Flock of Christ was kept in good Order. Besides other Cities, in the City of Bangor, there was a most noble Church of twenty one hundred Monks, all living with the Labour of their Hands. Their Abbot was named Dinooch, a Man marvellously well Learned, who by divers Arguments made it appear, when Austin required the Bishops to be subject unto him, that they ought him no Subjection. Edilbert therefore, the King of Kent, as soon as he saw them refuse to yield Obedience to Austin, and despise his Preaching, stirred up Edelfride King of Northumberland, and other Princes of the Saxons, to gather a great Army at Leicefter, and go to Bangor, to destroy Dinooch and his Clergy; who taking the City, commanded the Swords of his Men to be turned first upon the Monks, so twelve hundred of them the same Day, decked with Martyrdom, entered the Kingdom of Heaven.

But Leland (*Ant. Brit.* p. 9.) saith, it had been the Duty of Austin (to whom the Saxons sought to make the Britains subject) to have admonish'd the Saxons (that perfidious Nation) that if they would admit Christianity sincerely, they should restore to the Britains, being the just Lords and Possessors, the Empire of Britain; which, contrary to the Oath of Warfare, they had occupied by Tyranny. Hereby appeared, that the Churches in Britain to this time never acknowledged any Subjection, either to the See of Rome, or other Foreign Prelate, or held any Communion with the Church of Rome.

And it is no Marvel, that now they denied this Subjection, considering that the Bishops of Caerleon, (alias Menevenses,) who for 400 Years, from the time of King Lucius to this time of Austin's coming, had flourished with Enjoyment of Metropolitcal Privileges, and Archiepiscopal Denominations, should now without any Synod authorizing, or Crime committed, be wholly despoiled both of their Ancient Province and Authority.

Note,

Note, That the Answer of Dinnoch the Abbot of Bangor, to Austin requiring their Subjection to the Church of Rome, was this in English, as it is in the British Language, Spel. Conc. fol. 109.

The Britains Answer touching Rome's Supremacy.

Be it known to you, that we are all Obedient Subjects to the Church of God, and to the Bishop of Rome, and to every Godly Christian, to love every one in his Degree in perfect Charity, and to help every one of them by Word and Deed to be the Children of God. And other Obedience than this we do not know, due to him whom you name to be Pope, nor to the Father of Fathers. And this Obedience we are ready to give to him, and every Christian, continually. Besides, we are under the Government of the Bishop of Caerleon upon Usk, who, under God, is to Oversee us, and to cause us to keep the Way spiritual.

This Austin lived in England until about An. 610, and then died in Canterbury, and was buried in St. Austin's. And King Ethelbert lived 'till 613, and then was buried with his Wife Berta, in the Porch of the Old Church of St. Martyn's in Canterbury.

Austin was the first that brought into England the Romish Monastery, Relicks of Saints, Pictures of the Cross, carrying them about, but not Worshipping them; Ornaments for the Priest and Church, and other Ceremonies of the Church; and many Miracles are declared to be wrought by him, for Confirmation of the Faith of Christ.

In his Time were founded the first Christian Churches among the English Saxons, viz. that of St. Pancrace near Canterbury, St. Peter and Paul, the Monastery of St. Austin, and Christ Church in Canterbury: But St. Martin's was the first Consecrated Church of Christ. And these and divers other Churches were endowed with sundry Privileges and Possessions, by Ethelbert and other succeeding Kings.

After this Christianity increased, and became planted throughout all England; but, as Austin was sent from Rome, so ever after the Pope Usurped Authority in Ecclesiastical Matters over the Church of England, whereby Popery was introduced, and by degrees increased, and so continued 'till the Reformation hereafter declared.

C A P. II.

Of the Reformation of Religion first in GERMANY: And when and how the Name of Protestants first began.

Protestants Religion, where it was before Luther.

Touching the Existence of the Religion now professed by Protestants, and the Visibility thereof before the time of Reformation; It is to be understood, that before that time, our Church (from the time of the third Conversion before mentioned) was preserved under the Papacy, as Wheat having Tares: For we were then mingled together, like Corn and Chaff in one heap, and in the time of the Reformation our Wheat was mingled with their Chaff.

It is objected by the Romanists, that Luther was the first Founder of the Protestant Religion, which we utterly deny; for Luther broached no new, but drained and refined the old Religion, from the Dregs and Lees of Superstition.

And the Protestant Church began no more by Luther's means, than Health begins to be in a Body formerly sick and overcharged, and now recovered.

Martin Luther, an Augustan Friar, a Man of great Learning, and a Professor of Divinity in Wittenberg, was born in Islebia or Noyen in the County of Mansfelt in Germany, 10 Nov. 1483, being 63 Years old, died in Islebia aforesaid, An. 1546. being (as his Contemporanean Erasmus witnesses) accounted a good Man even of his Enemies.

It so happened, that whilst Luther was Resident in the University of Wittenberg, and had before written against divers Points of Popery, Pope Leo X, under a pretence of a War to be made against the Turks, An. 1515, sent a Jubilee with his Pardons and Indulgences through all Christendom, whereby he raised infinite Sums of Money, the least Pardon being at Ten Shillings Sterling; at which Rate the Collectors perswaded the People, by Sermons and other ways, that a Soul should be delivered out of Purgatory.

This first gave occasion to Martin Luther to His Preach, and then to Publish in Writing against those Indulgences, certain Propositions in An. 1517. 1517; which, after Complaint thereof made against him, he maintained with a larger Discourse thereupon, by a Writing to the Pope, A. D. 1518. And Carolostadius wrote against Eckius, in Defence of Luther and his Positions.

An. 1519, a publick Disputation was had betwixt Luther and Eckius, touching the Points then controverted.

Luther continued to preach against the whole Clergy, against the Tyranny and Superiority of the Bishop of Rome, whom he termed *Sathanissimum Papam*. He wrote a Book, *Contra statum Ecclesie & adversus falso nominatum ordinem Episcoporum*, terming them *Satanicum regimen Episcoporum*.

Note, That about this time Luther (as himself confesseth, Lib. 1. de Privat. Missa.) had some Conference and Dispute with the Devil about these Matters; for saith he, Contigit me sub mediam noctem subito expergescere, ubi Satan mecum capit hujusmodi Disceptationem. Which some Divines interpret to be a Spiritual Combat in Mind, and such a Contemplation as good Men are subject too, as Christ, St. Paul, and others had, and no bodily Conflict or Conference. Tamen quare.

An. 1520. Pope Leo sent out a Bull against Luther and his Doctrines, which he learnedly Answered by his Book Dedicated to the Pope, *De Libertate Christiana*.

An. 1521. About this time Reformation of Religion began throughout Germany, by means of the Disputations, Writings, and Doctrines of Luther; against whom the new Emperor Charles V. called a Council at Worms, and had a Personal Conference with Luther there, perswading him to Conformity; but perceiving his Obstinacy, made a Decree against him with consent of the States, for his Banishment out of the Empire, and for Establishment of Peace in Religion, therein concluding thus, *Mandantes sub pena, &c. ne quis vestrum predictum M. Lutherum recipere vel sustentare presumat, ut Libros ejus seditiosos ac Hæreticos comburatis, &c.* which Edict was directed to the Electors, Princes, Towns and States.

Notwithstanding this Decree, the Duke of Saxony afterwards harboured Luther at Alstat, (which Luther called his *Parthos*) and there

provided for his Security, and in the *interim* settled and planted Lutheranism in all his Dominions; and entered into the League of *Smalcald* for Maintenance and Defence of the same. In which Time *Luther* wrote the Book *de Abroganda Missa*, and other Books against Popery, whereupon his own Company of *Austrian* Friars began first to lay down their private Masses.

An. 1522. Pope *Adrian* called a Convention to be held at *Norimberg*, for suppression of *Luther* and his Doctrines; but the Princes of *Germany* declared many Causes why they would forbear, and rather desired the Matters touching *Luther* might be settled by a general Council.

An. 1525. Cardinal *Campeius* being sent by *Clement VII.* held a Convention at *Ratisbone*, where they made divers Articles against *Luther* and his Doctrine.

An. 1529. Two several Councils were successively held at *Spier*, and at the latter *Ferdinando*, the Brother and Ambassador of the Emperor, was present, and offered the Leaguers aforesaid a Pardon for their Revolt from *Cesar*, in case they would yet return and forsake Lutheranism; which they refusing, it was decreed, 1. No further Change of Religion should be made; 2. Mass to be continued and preserved; 3. The Decree of *Worms*, 1521, to be observed, until a general Council can be called, &c.

Opposed. The Elector of *Saxony*, and five Princes more, oppose themselves to this Decree, saying, they ought not to forsake the Decree made in the former Edict, by which every one might exercise his own Religion, until the Council; which Decree being made by common Consent of all, could not without the same Consent be changed.

To this Declaration fourteen principal Cities of *Germany* adhered: And *Ferdinand* Duke of *Saxony*, *George* Prince of *Brandenburg*, the Princes of *Lunenbourg*, the Landgrave of *Hesse*, &c. withstood the Decree, and shewing their Cause in a large Writing, made thereby a Protestation, that they would not acknowledge or submit to that Decree, and subscribed all their Names thereunto; and so they appealed from that Decree of *Spires* to *Cesar*, and to a future General Council, or National of *Germany*, and to all Princes not suspected.

Protestants, when and how the Name began. And from this Protestation these Princes, and all that joined therein, and which follow the Doctrine renewed by *Luther*, are called Protestants to this Day.

An. 1530. The Emperor assembled a solemn Assembly at *Ausburg*, or *Augusta*, and was himself there present with the Estates of the Empire, where the Elector of *Saxony*, with the other Princes and Protestant Cities, joined with him there, presented to the Emperor the Confession of their Faith, which being openly read, those Cities which followed the Doctrine of *Zuinglius*, presented apart the Confession of their Faith, not different from the former, but only in the Point of the Eucharist.

This Confession, that the Prince (which afterwards, from this Place where it was read, was called *Augustana Confessio*) contained two Parts. In the first were expounded twenty one Articles of their Creed; of the Unity of the Godhead, of Original Sin, of the Incarnation, of Justification, &c. In the second were expounded the Doctrines, which were different from the Church of *Rome*, and the Abuses which the Confessionists reproved.

But it being impossible to conclude any thing, the Protestants departed, and the Emperor made an Edict to establish the Ancient Rites of the *Roman* Religion, until a Council might be called, which they requested the Pope to call within twelve Months.

The Occasion why *Zuinglius* began to oppose the Pope.

The Indulgences being published in *Germany* by Pope *Leo X.* as is before declared, An. 1519, Friar *Samson* of *Milan* was sent from *Rome* to preach the Indulgences among the *Swisses*, who coming to *Zurich*, where *Ulricus Zuinglius* being Canon in that Church was Professor, who opposing himself to the Doctrine of this Friar the Pardoner, there grew great Disputation between them, whereby it came to pass, that *Zuinglius* was hearkened unto by many, insomuch that he proceeded to preach not only against the Abuse of Indulgences, but against the Indulgences themselves, and even against the Authority of the Pope who granted them.

Note, That albeit this Reformation began thus in two Places by Persons independent one upon the other, viz. by *Luther* in *Saxony*, and *Zuinglius* in *Zurich*, yet they consented in all the Heads of Doctrine, until the Year 1525. And then, in the Explication of the Mystery of the Sacrament of the Eucharist, though they both agreed in saying, The Body and Blood of Christ are in the Sacrament, only in use, received with the Heart in Faith; yet *Luther* thought that the Words of our Lord, *This is my Body*, ought to be received verbally in a naked plain Sense. On the contrary, *Zuinglius* taught they were Spiritually, Figuratively and Sacramentally, and not Naturally to be understood: About which Difference there was much Dispute betwixt *Luther* and *Zuinglius*.

A general Reformation began among the *Switzers* in *Helvetia*, by the Preaching of *Zuinglius*; and the Senate of *Zurich* proclaimed as much through all their Dominions.

In this Year there were such great Differences betwixt *Zurich*, *Bern* and *Basil* on the one side, and the Popish Cantons on the other, and *Zuinglius* himself in Person (against the Persuasion of his Friends) joining with those of *Zurich*, in a set Battel, they had the worst, and the Catholics the Victory; *Zuinglius* himself being slain in the Battel, *Oecolampadius* a Minister in *Basil*, of the same Opinion with *Zuinglius*, died within few Days after, with Grief for the Loss of his Friend. Yet after the Death of the two great Pillars, the Gospel made greater Progress and Increase in *Helvetia*.

The Senate and People of *Bern* in *Switzerland* caused a general Disputation to be had with the Romanists, touching sundry Points of Popery, which lasted nineteen Days; and then they abolished the Mass, Altars, Images, and Popery in general.

At *Constance* and *Geneva*, and also at *Strasbourg*, they did the like, about the same Time. The Day and Year when this Reformation from Popery began, in those Parts of *Helvetia*, they caused to be engraved in a fair Pillar, in Golden Letters, for perpetual Memory. This was done A. D. 1528.

C A P. III.

Of Reformation of Religion in ENGLAND: And how Matters of Religion afterwards continued, during the Reign of King Henry VIII.

An. 1521. **M**artin Luther having lately before written and published a Book *de Captivitate Babylonica*, King Henry VIII. for impugning thereof, takes occasion to write a Book against Luther, wherein, 1. He reproveth Luther's Opinion about the Pope's Pardons. 2. Defendeth the Primacy of the Bishop of Rome, which Luther had impugned. 3. Laboured to refell Luther's Doctrine about the Sacraments. This Book was so well taken by the Pope, as that by his Bull dated at Rome Octob. 1521, he gave and confirmed to King Henry VIII. and his Successors, the Style and Title of *Defender of the Faith*. But Luther coming to the sight of the Book, made a very sharp Answer thereunto, setting forth the Abuse of the Pope's Indulgences, &c.

The same Year 1521, because the Emperor had sent forth a Writ of Outlawry against Luther, the same Pope Leo X. gave unto the Emperor Charles V. the Title of *Defensor Ecclesie*.

The Occasion of Alteration or Reformation of Religion grew upon a detestable Dispensation: For King Henry VIII. having by Dispensation from Pope Jul. II. married with the Lady Katherine, Daughter of Ferdinando King of Spain, and Widow of his Brother Prince Arthur; this continued without scruple near twenty Years, until a doubt was moved touching the Legitimation of the Lady Mary, Daughter of King Henry by Queen Katherine, and their only Child. The King, either for Displeasure against the Emperor, or for desire of Issue Male, or for some other cause, conceived scruple in his Mind, that the Marriage was not good: And considering more deeply of the matter, and finding that neither his Conscience would be cleared in keeping his Brother's Wife, nor the State of the Realm firm by the Succession of a Daughter begotten in such a Marriage, consulted the most learned Divines and Lawyers in the whole Kingdom, who all condemned the Marriage as utterly unlawful; yet would not the King proceed to be Divorced without the Pope's consent; whereupon Pope Clement VII. appointed two Cardinals, Wolsey Archbishop of York, and Campeius, who arrived in England Octob. 7. 1528. to hear and determine the matter.

Campeius brought with him a secret Bull dated 6 Cal. Jan. 1527. wherein the Pope infringeth the former Dispensation, affirming the King could not continue in such Matrimony, without Sin; but this was kept private. The King and Queen were both cited to appear before these Cardinals, and much agitation was had, and the matter after many delays ready for Sentence. But then, before any Sentence given, An. 1529. viz. about October 1529, Campeius was called home by the Pope's Letters, and the King, after many delays, was utterly deluded.

The King being much offended at this carriage, sent Dr. Cranmer and others to the Pope, to dispute against the lawfulness of the King's Marriage, and to maintain a Book thereof be-

fore written by Cranmer, but all was rejected by the Pope.

Then the King caused publick Disputations to be had touching the lawfulness of the Marriage, in both the Universities of Oxon and Cambridge, who both condemned it. And besides, the King sent Bishop Bonner to the Universities of France and Italy, who after long and solemn Disputation thereof, under their Hands and Seals affirmed the Marriage to be unlawful, and that no Man might dispense therewith.

The King casting off the Pope's usurped Power within his Dominions, by the Authority of the Laws of his own Kingdom, caused Queen Katherine to be cited to appear before Archbishop Cranmer and other Bishops, to answer in a cause of Matrimony. But, after many days sitting, and no appearance made, and in regard of her Contumacy, the Queen was Divorced, and the Marriage to King Henry VIII. declared to be a Nullity. And the Marriage was also dissolved by Act of Parliament, in the same Year 1533.

But Note, That before the giving of this Sentence, viz. in September 1533, the King was married to Anne Bullen.

Hereupon Queen Katherine appealed to the Court of Rome, and procured Pope Clement VII. and his Cardinals to give Sentence, 23 Martii, 1534, that the Marriage was good, and the King bound thereby.

The carriage aforesaid in the matter of Divorce was the ground of much hatred, that afterwards fell out betwixt the King and the Pope: For, as on the one part the Pope cursed the King and the whole Realm for the Divorce; so on the other part, the King abolished the usurped Power of the Bishop of Rome within his Realms.

The King's Proceedings against the Bishop of Rome, and his Adherents, were by the Degrees following.

First, the King, the better to prepare the way against the Pope, began with Cardinal Wolsey: Casting him, by the Law of *Premunire*, out of his Goods and Possessions, for accepting the Legatine Power from the Pope, without the King's Licence. An. 1530. Cardinal Wolsey, and the Clergy in a Premunire.

Then, upon the same Statute of *Premunire*, he proceeded against the rest of the Clergy, for maintaining and obeying the Legatine Power. Whereupon the Clergy, in their Convocation, made their Submission to the King in writing, and gave him the Title of *Supreme Head of the Church of England*, and presented unto him 118000*l.* desiring Pardon of the *Premunire*. Caput Ecclesie.

Yet Note, That Cardinal Wolsey had the King's Licence under his Hand, and the great Seal for his Warrant to use the Legatine Power, and the King himself by vertue thereof employed him to sit with Campeius in the matter of Divorce.

19 Sept. 1530. The King set forth the Proclamation prohibiting his Subjects to have any Suits to, or Commerce or Dealing with, the Bishop of Rome. Proclamation against Rome.

An. 24. H. 8. cap. 12. By an Act of Parliament the Power and Jurisdiction of the Pope in this Kingdom, and all Appeals to Rome, were utterly shaken off, and all causes whatsoever to be determined within the Realm. An. 1532. Pope's Power abolished.

Also a Proclamation issued to the same Purpose, and for restraint of paying any more Peterpence to Rome.

25 H. 8. cap. 20. The Execution of Annates and First-Fruits by the Bishop of Rome was disannulled, An. 1533.

annulled, and the manner of Election of Bishops Ordained.

An. 1534. 26 H. 8. cap. 1. By this Parliament the King is ordained to be supreme Head of the Church of England.

Cap. 3. First Fruits and Tenths are to be paid to the King.

Hereupon all the Bishops and other the King's Subjects took the Oath of the King's Supremacy, except only Sir Thomas More, and Fisher Bishop of Rochester, who were therefore executed Anno 1535.

An. 1535. Visitation of Monasteries. Cromwell and Dr. Leigh were appointed, with others, to visit the Abbies and religious Houses, and to see both into their Manners and Wealth; where they found that those cloistered Persons, from 600 Convents crawling about the Land, by auricular Confession got into the Bosoms of many simple Women; and that the wanton Nuns dallying with them in the dark, brought forth the Deeds of Darknes. The Commissioners then found and took out of those Monasteries many of their chief Jewels, Plate and Relicks, to the King's use, and dismissed all such religious Persons under the Age of twenty four Years, as were weary of their cloistered Exercises.

An. 1535. 27 H. 8. Then the smaller Houses of the Religious, being under 200 l. per An. with all their Lands, (of which there were 376) were given to the King by Parliament: The Moveables of which Houses were worth 100000 l. and the religious Persons put out were above 10000 Persons; which moved the common People to much Compassion, so see those forced to live by Alms, who by their Hospitality had before relieved so many.

An. 1536. The King, for further Reformation set forth a Book, bearing this Title, *Articles devised by the King's Highness, to establish Christian Unity and Quietness among the People*. In the contents whereof (after the King's Preface) was set forth a Declaration touching the three Sacraments, Justification, Images, Saints worship, Ceremonies, Purgatory, &c.

Injunctions. The same Year Injunctions were set forth, whereby some Holidays were abrogated, Images abolished, Pilgrimages, Relicks, Miracles forbidden: The Bible with the *Pater-noster*, Creed and Ten Commandments set forth, and placed in Churches to be read, in English.

Note, This Book and Injunctions were set forth by Authority of a Synod of the Clergy, whereof the Lord Cromwell was President.

An. 1538. Injunctions exhibited An. 1538. In the name of God, Amen. By the Authority of the most excellent Prince Henry, &c. I Thomas Cromwell, Lord Privy Seal, Vicegerent to the King's Highness for all his Jurisdictions Ecclesiastical, these Injunctions, &c.

1. The former Injunctions to be observed.
2. A large Bible to be provided and kept in every Church, wherein every one may read.
3. The Lord's Prayer, Creed and Ten Commandments in English to be taught every Sunday and Holiday in every Church.
4. A Sermon once a Quarter to be made against Images, Pilgrimages, &c.
5. The feigned Images, whereto Pilgrimages or Offerings were made, to be demolished.
6. Church Registers are appointed.
7. Tithes to be paid, &c.

Abbies Demolished and all suppressed. Hereupon the Shrine of Thomas Becket and other Images were pulled down; Battle Abby and Lewes in Sussex, Stratford in Essex, Martin in Surrey were suppressed.

And to make short work, in the Year follow- An. 1539. ing, all the religious Houses whatsoever were given to the King by Act of Parliament, and were shortly after demolished. And all the Lands of St. Johns of Jerusalem were given to the King, and the Corporation of Knights dissolved, and they allowed Pensions during Life.

And to conclude, in Anno 37 all Chantries, Hospitals, &c. were bestowed upon the King, and left to his disposing.

The value of the Church Lands in England Value. at that time amounted to above 320180 l. per An. whereof the King appropriated to the Crown 161100 l. per An.

So it appears, that the three first Breaches and overthrow of Popery were, 1. The accusing the Clergy of a *Premunire*. 2. The Statute of Supremacy. 3. The Suppression of Abbies. The first levelled the way for the second: The second enabled him with Power and Authority to compass the third. The first was a Burden, the second a Bridle, the third a Terror. By the first he found their Weakness; by the second they perceived his Greatness; and by the third he made them despair of any Restauration. By the first only the Clergy smarted; the second lay heavy upon all; by the third the whole Realm was again in a sort conquered.

What might be the Cause of this so great an Alteration? Surely, besides Religion, there might be the King's inclination to Vain-glory, which begot Avarice, whose Expences could not be maintained without extraordinary Support. Add to this, the Courtiers expectation of a rich Booty; and lastly the Supplication of Beggars presented by the Commons to the King, which was opposed by the Supplication of Souls written by Sir Tho. More.

Note, That, to make the way the plainer for these things, the principal Abbots, *Glassenbury, Reading and Bury*, were first executed for denying the Supremacy; whereby others were discouraged to withstand the King in those his Proceedings.

But it may be questioned, *Quo jure, Quo titulo*, this great Suppression was compassed? the Abbies holding their in free *Almoign*, and in Fee, and that from the gift of divers Saxon, English and Norman Kings, continued legally by Prescriptions, established by Law, confirmed by Charters of sundry Kings, and by many Statute Laws, as by *Magna Charta*, q. n. 3. and the confirmation thereof 28 E. 1. by which all the Subjects held their Liberties, and by sundry confirmations afterwards: Also How far these Lands might be given away from a third Person, not being heard, nor convicted legally for some Offence?

The Answer to these doubts is plain: The Act of Parliament gave them to the King; and the very Act of 31 H. 8. expresseth, that, since the former Act of 17 H. 8. the religious Houses voluntarily and of their good wills, and without constraint by course of Law, and writings of Record under their Covent Seals, have given and confirmed to the King their Lands, Houses and Right, have forsaken and left them all to the King. And to this Statute they are said to consent, as to an Act at their own Suit.

It is a wonder to see and consider that these Abbies and religious Houses, being almost the third part of the Realm; the Men being of great Understanding and Power, the Revenues great, and the Tenants many and rich, greatly favoured of the People for Hospitality; and altho' the Knights of St. Johns by their Fraternities

ternities might have procured great troubles and tumults; yet was all this suppression and demolishment done in quietness and peace, without any Sword drawn; much unlike the course of the Confitorian and Genevian Disciplinarians now-a-days.

Consider also that by this Suppression, tho' many were enriched, and the Gentry much increased, yet the Rent of Lands was enhanced, enclosures set a-foot, depopulations made, the price of all things raised, and the Yeomanry decayed, and the King himself driven into want, and enforced to require aid in Parliament.

Religion declining. Now to return to matters of Religion, which, as before appears, so long as the King gave ear to *Cromwell*, began to be Reformed; but now afterwards, in the latter part of his Reign, hearkning to *Stephen Gardiner* Bishop of *Winchester*, they began to decline again.

6 Articles For now, by Act of Parliament, the six bloody *31 Hen. 8.* Articles were composed and settled for Confirmation. *An. 1540.* 1. Of the real Presence. 2. Sacrament in both kinds. 3. Priests Marriage. 4. A Vow of Chastity. 5. Private Masses. 6. Auricular Confession. The Violators of which Articles were adjudged to Death, and forfeiture of Lands and Goods.

There now followed great Persecution of the Protestants: The first whereof that suffered were *Dr. Barnes*, *Garret*, and *Jerom*, who were burnt in *Smithfield*, the very same time when *Powel*, *Fetherston*, and *Abel*, three great Pillars of Popery, were executed for denying the King's Supremacy.

Thus, during all the rest of this King's time, both Religions were permitted and favoured in the Kingdom together. And at his Death he left the Pope's usurped Authority shaken off, Monasteries suppressed, Images, Pilgrimages, Miracles repressed, superfluous Holidays abrogated, the Bible with the Ten Commandments, *Pater-noster*, Creed, Epistles and Gospels, and other parts of Service, celebrated in *English*: Which was all the alteration in Religion, during this King's time.

Books of Reformation, temp. H. 8. The Books, which I have, shewing the Reformation during this King's time, and what was allowed or disallowed, are these.

An. 1536. The Articles devised and set out by the King for Establishment of Unity, &c. which are before mentioned.

An.—The large Bible of *Tyndal's* Translation, which I have.

An. 1538. A Book thus Intituled, *The Pater-noster, Creed, and Ten Commandments of good English, with many other Godly Lessons, &c. according to the Command and Injunctions of the King's Highness, to be used through the Realm.* In this Book is set down an Interpretation of the Lord's Prayer, Creed and Ten Commandments. And the Commandments are divided as the Romanists now divide them. There is one Chapter shewing, the pretended and usurped Power of the Pope is justly abolished. Another Chapter for the bidding of *Bedys*, thus, *viz. First ye shall pray for the whole Congregation, especially for the Church of England, wherein first for the King's Majesty, Supreme Head of the Spirituality and Temporality of the same Church. 2. For the Lords and Commons. 3. Ye shall pray for the Souls that be departed, that they may have fruition of God's Presence.*

An. 1541. *An. 1541.* The large Bible to be read in Churches, with *Cranmer's* Prologue.

An. 1542. *An. 1542.* A Primer was set forth in *English*, containing the whole Mattins and Even-Song,

according to the Mass Book, with the Psalter of *St. Jerom*, and Meditations upon the 30th and 57th Psalms. And lastly, the Epistles and Gospels in *English*, as now we have them; which I have.

A Book of Doctrine was set forth with this *An. 1543.* Title, *A necessary Doctrine and Erudition for any Christian Man*, set forth by the King's Majesty of England, and by the Lords Spiritual and Temporal, and the nether House of Parliament. The Book contains a Declaration of Faith, the Creed, the Seven Sacraments, the Ten Commandments, divided in manner as the Protestants now use; the Lords Prayer, the *Ave Marie*, the Articles of Free Will, Justification and Good Works, and of Prayers for Souls departed; which I have.

6 May 1545. An. Reg. 37. The King set *1545.* forth his Primer with his Preface thereto, shewing how necessary it is to have Uniformity in Prayer, and that in the vulgar Tongue, and that Youth may be instructed therein: And this is in *Latin* and *English*: And therewith is printed his Proclamation of this date, commanding this and no other to be used: Wherein he begins with the Lord's Prayer, *Ave*, Creed, Ten Commandments, and Graces: And then goes on with the Mattins, the Howers, Dirge, the seven Psalms, the Commendations, &c. and concludes with *English* Prayers.

This Book, with the Proclamation, was again printed in *Edw. VIth's* time, *1552.* And then is added the former part of the Catechism, now in our Common-Prayer Book.

Of the Reformation of Religion during the Reign of King Edw. VI. and of the Church of England then established.

King *Edward* being not full ten Years old, *An. 1546.* came first to the Crown *28 Jan. 1546.* and the Protectorship was committed to his Uncle *Edward Seymour* Duke of *Somerset*, a Protestant, whereby Religion began now totally to be reformed: Religious Men being now sent for out of other Countries, as *Peter Martyr*, *Bucer*, *Fagius*, who were placed in the Universities.

For better accomplishment of some Reformation, before a Parliament could be assembled, there were first sent forth certain Injunctions, for extirpation of the Bishop of *Rome's* usurped Authority. 2. For taking down of such Images as were abused by Pilgrimages or Offerings; and to suffer no Tapers or Images of Wax to be set before any Image or Picture, but only two lights upon the high Altar. 3. For abolishing all Shrines, Pictures, Paintings and Monuments of Superstition in Walls or Windows of Churches or Houses. 4. Processions to be laid down. 5. To enjoin a quarterly Sermon. 6. The Bible in *English*, and the Paraphrase of *Erasmus*, to be had in every Church. 7. Homilies to be read. 8. Confessions in *Lent*. 9. At every high Mass the Epistle and Gospel to be read in *English*, and two only of the nine Lessons to be read. 10. The *Latin* Primer of *H. 8.* to be used in *English*, and also the Grammar. 11. Prayers to be made for the King as Supreme Head of the Church, and for the Queen *Katherine* Dowager, and the Lord Protector's Grace, and for all them that be departed out of this World in the Faith of Christ. *Vid.* the Injunctions.

At the same time the first Book of Homilies *Homilies.* was set forth.

To see the Injunctions aforesaid executed, and *Visitation* for a general Reformation, a Visitation was appointed,

pointed, and learned Commissioners sent into all parts of the Realm, and Preachers with them, to perswade the People from praying to Saints, adoring Images, from Masses, &c.

An 1547. After this a Parliament was called, which began Nov. 4. 1547, wherein towards Reformation two things only of moment (besides the gift of the Chanteries) were determined about Religion. 1. All former Statutes against Lollards were repealed. 2. The Communion allowed and enjoined to be administered in both kinds, except necessity otherwise require.

Communion in both kinds.

It is said that two other things were attempted in this Parliament, but could not be obtained. 1. The Passing of a Book of Common-Prayer in *English*, composed out of the Mass-book. 2. The Allowance of Priests Marriage, and Legitimation of their Children. But in the next Parliament these things were both obtained.

The Parliament ended 20 Dec. 1547.

No more Palms, Ashes, &c. Afterward, 28 Jan. following, Bonner Bishop of London, by command wrote to Gardiner Bishop of Winchester, that the Council had ordained that no Candles should be born upon Candlemas-day; nor from thenceforth Ashes or Palms used, as had been accustomed.

Images to be taken down. Anno following, the Lord Protector and others of the Council wrote to Archbishop Cranmer, and by him to all other Bishops, in these words,

"We have thought fit to signifie unto you, that his Highness pleasure, with the advice of the Lord Protector, and the rest of the Council, is, that, with as much convenient diligence as you may, you give order that all Images remaining in any Church or Chappel be taken away; and, in the execution hereof, you are to use such foresight, as the same may be quietly done, with as good satisfaction of the People as may be. Your loving Friends,

Ed. Somerset.
Hen. Arundel.
A. Wingfeeld.

Jo. Russel.
Tho. Seymor.
Wil. Paget.

2 Edw. 6. 8 Martii following, a Proclamation was set forth reciting the Statute for receiving the Communion under both kinds, commanding that it be administered only after such form as is declared by the direction to the Proclamation annexed: And to this Proclamation was annexed a Communion-Book in *English*, to be used for the Administration of the Sacrament, instead of the Mass-book, titled, *The Order of the Communion.

Note, These words are written by the Archbishop's own hand, in the Margin of the MSS. at Lambeth.

See this Proclamation and the Common-Prayer-book together (of which I have) where are Prayers for the dead, general and auricular Confession, Absolution, Water with the Wine, &c. The particulars wherein it differs from our now Communion-Book, see after in the Liturgy.

Note, That this Book now set out was only the Communion-Book, and not the whole Service-Book, which (as the Papists object) was now set out before any allowance by Parliament.

Hitherto there was yet no set Form of Common-Prayer published (other than the Communion-Book aforesaid) so that some Priests said the *Latin* Mass, some the *English*, some confusedly said half the one, and half the other, as the Introitus and Confiteor in *English*; and then the Collects, and other parts, in *Latin*.

An. 1548. In the next Year, viz. 4 Nov. 1548, began the second Parliament of this King, whereby

the Book of Common-Prayer, being compiled by Cranmer, Ridley and other learned Bishops, was allowed and confirmed by Act of Parliament, as afterwards more fully appears.

Touching which, it will not be amiss first to understand, what is scandalously objected by Parsons and other Romanists, viz.

Obj. "That the two things, which could not prevail in the last Parliament, found allowance in this, viz. Priests Marriage, and the Communion-Book.

1. "Touching the first they say, that all that was obtained by this Parliament was but only an Impunity, or a Dispensation with the Positive Laws against Priests Marriages, and a freedom from Temporal Punishment, leaving them to God for the rest, whether after their Vows made of Chastity, they were bound to observe them or not.

2. "Touching the Common-Prayer-Book, though it were with great diligence composed by Cranmer, Ridley, and others of chief Authority in the Clergy, yet had it much difficulty to pass, as may appear by the Act it self: For that it was not only contradicted by Catholics, but also by many of the Protestants themselves: The chief difference among them being, whether it should pass with allowance of the real Presence of the Sacrament, with the Lutherans; or a spiritual Presence only, with the Zuinglians and Sacramentaries. To the former seemed to incline Cranmer, Ridley and others, that had been in Ecclesiastical Authority in H. 8. time, and also Bucer, Bale, Coverdale and others that came out of Saxony. For the latter (being the newer way) stood Hooper, Rogers, Latimer, and many others, who, by plurality in number, overbore the former in Parliament. And so the Book passed accordingly.

"So that it appears by the story (says Parsons) that the Introduction of Protestant Religion into England, was first in the time of H. 8. by the occasions before mentioned, but chiefly in this time by reason of the Childhood of the King, and the Ambition, Pride, Covetousness, and the desire of sole Commandry in the Protector, with the like inducements of Promotions drawing on others to second him. And that, for the first and principal Broachers of these Doctrines, they were for the most part married Priests, and Apostate Priests, the Promoters whereof were especially such of the Laity and Clergy, who had more Interest by the change, for their own Promotion and Advancement, than Conscience or Persuasion of Judgment, for the Truth of their Religion.

Thus far the Jesuit most scandalously.

But to return to the Parliament of 2 Edw. 6. which speaks for it self, and runs thus, Whereas of long time there hath been in this Realm diverse Forms of Church Service, as the use of Sarum, York, Lincoln, &c. and several Forms of Common-Prayer and Communion, &c. Whereupon, to stay Innovations or new Rites, and that an uniform, quiet and godly Order should be had, his Majesty by Advice of his Council hath appointed the Archbishop of Canterbury and other learned and discreet Bishops to consider the Premises, and thereupon having as well an eye and respect to the most sincere and pure Religion taught by the Scriptures, as to the usages of the Primitive Church, should draw and make one convenient and meet Order, Rite and Fashion of Common-Prayer and Administration of Sacraments, the which at this time by the

2 Edw. 6. The Act for the Common-Prayer-Book.

the Aid of the Holy Ghost, with uniform agreement is of them concluded, set forth and declared to his Highness great comfort, in a Book intituled, The Book of Common-Prayer and Administration of Sacraments, which Book is appointed by the Authority of this Act to be used in English in all Parish Churches, &c. and Penalties are annexed for neglect thereof.

For the differences betwixt this Book and that now used, see after in the Liturgy.

Note, That not this, but the Book explained and settled by 5 Edw. 6. is the Service-Book now used.

For Priests Marriage.

Cap. 21. of the same Parliament, an Act is made to take away all Positive Laws of Man made against the Marriage of Priests, beginning thus, *Although it were not only better for the estimation of Priests and other Ministers of the Church to live chaste, and separate from the Company of Women and bond of Marriage, but might also better intend to the ministration of the Gospel, and might be freed from Household cares and charge, and that it were to be wished they would of themselves abstain; yet for that of compelled Chastity, many foul enormities have followed, and therefore, according to the Scripture, Marriage is better than such unchaste single Life; it is enacted that all human Laws, prohibiting spiritual Persons to marry, who by God's Law may marry, shall be void.* vid. Stat. 5. Edw. 6. to explain this Statute.

This Parliament ended 14 Mar. 1548. And the Book of Common-Prayer was thereupon first set forth, 16 June 1549.

An. 1549. 3 Edw. 6. Afterwards the King and Council, by their Letters to Bonner Bishop of London, commanded the Abrogation of all private Masses, and namely the Apostles Mass in Paul's Church.

By another Letter rebuked his negligence in not setting out the Service-Book. And lastly, he was convened before the Commons, and after much Argument, was sentenced to be degraded, and was committed to the Marshalsea.

6 Apr. A Proclamation was published for putting down the Mass throughout the whole Realm.

The Lord Protector falling now into some Troubles, the vulgar People thought to have their Latin Service restored: Wherefore the King and Council send forth Letters to all the Bishops, commanding that all Missals, Manuals, Legends and Sermon-Books in Latin, in every Church, should be brought in and abolished. And that no more Wafer Cakes, but common Bread, should be used in the Communion.

3 & 4 Edw. 6. In this Year also was held a Parliament, where-
Old Services abolished. in Cap. 10. it is declared thus, *Notwithstanding the settlement of the Book of Common-Prayer, yet there are other Superstitions permitted, occasioning diversity of Opinions touching the Rites of the Church. It is therefore enacted, that all other Service-Books, or Books called Antiphonas, Missal, Grails, Processionals, Manuals, Primers, Cawchers, Journals, Ordinals, formerly used, other than the King shall set forth, shall be abolished.* And Images to be defaced: But Monuments upon Tombs, not reputed for Saints, are to continue.

Thirty two Persons are hereby appointed for compiling of Ecclesiastical Laws.

An. 1550. 4 Edw. 6. I have a Book of Common-Prayer set forth this Year, thus Titled, *The Book of Common-Prayer noted: Wherein is set down the Introitus, Hymns, Anthems, Collects, and so much other of the Common-Prayer-Book as was to be Sung in the Quire: Which wherein it dif-*

fers from the Book now used, see therein postea.

At a Parliament now held, the Common-Prayer was reviewed, explained, perfected, and confirmed by this Act. An. 1551. 5 Edw. 6. Common-Prayer-Book settled.

Where there hath been a godly order set forth by Authority of Parliament, for Common-Prayer and Administration of the Sacraments to be used in the Mother Tongue, within this Realm, agreeable to the Word of God, and the Primitive Church, &c. And because there hath arisen in the use and exercise of the said common Service, divers doubts for the fashion and manner of the Administration thereof, rather by the curiosity of the Minister and Mistakers, than of any other worthy cause: Therefore, as well for the more plain and manifest explanation thereof, as for the more perfection of the said order of Common Service in some places where it is necessary to make the same Prayer and fashion of Service more earnest, and fit to stir Christians to the true honouring of God: Therefore the King has caused the same former Book to be perused, explained, and made fully perfect, and hath annexed it so explained to this Statute; adding also a Form and Manner of Making Book of and Consecrating Archbishops, Bishops, Priests and Ordination Deacons, to be of like force, as the Book of Common-Prayer was before. And the said former Act to stand in full Strength, and to be practised for the establishment of the Book of Common-Prayer now explained, and hereunto annexed, and also of the said Form of Ordination, &c. as it was for the former Book.

Cap. 12. Because many Persons taking Advantage of the penning of the Statute of 2 Edw. 6. do slanderously report that Priests Marriage is unlawful, and that Statute but only a Permission thereof, whereby Priests Children (being accounted Bastards) wealthy Men are discouraged from bringing up their Children in Learning, &c. Therefore, it is Enacted, that the Marriage of every Priest, Spiritual or Ecclesiastical Person, shall be judged lawful, and their Children legitimate and hereditable. Marr. made lawful. An. 1552.

After this Parliament ended, the Book of Common-Prayer was new Printed (with some Alterations) A. D. 1552, and set forth, and ever since used; which, wherein it differs from that now used, see afterwards in the printed Liturgy. The Common-Prayer-Book now used.

By the Bishops and Clergy in their Convocation at London, A. D. 1552, were composed the Articles of Religion, which were afterwards confirmed and published, A. D. 1562. The Articles.

A Catechism, learnedly penned by Dr. Poyntet Bishop of Winchester, was now set forth, where- to King Edward added a pious Epistle dated the 20th of May, 7 Edw. 6. which was called King Edward's Catechism. An. 1553. Catechism.

But An. 1552. King Henry's Primer was again printed, and herein was first inserted the former part of the Catechism now used in our Common-Prayer-Book.

Now also, viz. Nov. 5 Edw. 6. was set forth a Book of Reformation of the Eucharistical Laws, wherein divers good Laws and Cannons are settled, which had first been set forth by H. 8. and now reformed by thirty two selected Persons, according to the Statute of 3 Edw. 6. Ecclesiastical Laws reformed. Habeo libram.

Of the Religion used during the Time of Queen Mary.

Queen Mary was not sooner come to the Crown, but she shewed a disposition to introduce Popery. And hereupon, first she released

Of Reformation of Religion in England.

all Popish Bishops imprisoned by King *Edward*, and restored them to their Bishopricks: And King *Edward's* Bishops were committed, and some of them burnt, whereof *Cranmer* was one.

By a Parliament now held all Statutes made for the upholding of the Protestant Religion, and against the *Roman*, are repealed, and such Divine Service to be used, as was the last Year of *H. 8.*

Hereupon by a Synod of the Clergy, Mass begun again to be publickly celebrated, Processions restored, Altars erected, &c.

Articles were sent forth by the Queen to the Ordinaries to be put in execution in every Diocese, whereby, 1. The Canons and Ecclesiastical Laws made *temp. H. 8.* were revived. 2. The Clause of *Regia autoritate fulcitus* to be omitted. 3. No Oath to be exacted for the Queen's Supremacy. 4. Against Priests Marriage. 5. Provision to be made for Priests renouncing their Wives.

An. 1554. At a Parliament now held, a Supplication and Submission was exhibited to the King and Queen by the Lords and Commons, praying, by their Intercession to the Lord Cardinal *Pool*, Legate, sent hither by Pope *Ful. III.* and upon their Repentance for their Disobedience to the See of *Rome*, in making or executing Laws against the Supremacy, that those Laws might be abrogated, and the Realm receive Absolution from the Pope's Curse: Whereupon the Cardinal, in presence of the King and Queen, pronounced Absolution to the whole Parliament.

Hereupon all Laws made against the Pope or his Supremacy since the 20th of *H. 8.* were repealed.

After this ensued much cruelty against the Protestants, insomuch as for their Religion sake many of them were forced to fly into *Germany*, and other parts beyond the Sea, some to *Frankfort*, some to *Geneva*, &c.

Of the Establishing Religion by Queen Elizabeth.

An. 1558. Queen *Elizabeth* coming to the Crown in Nov. 1558, the Protestant Religion began again to be restored.

27 Nov. It was permitted that the Lord's Prayer, Ten Commandments, Creed, Epistles and Gospels, and Litany, should be used in the vulgar Tongue, but without any Exposition. But in all other things they were to use the *Romish* Rites and Ceremonies, 'till a perfect Form of Religion should be settled by Parliament.

Liturgy reviewed. The care of Correcting the Liturgy, which by King *Edw. VI.* was set forth in the vulgar Tongue, was committed to *Parker, Bill, May, Cox, Grindall, Whitehead* and *Pilkington*, learned Divines; and to Sir *Tbo. Smith*.

An. 1559. A Parliament is held, 1 *Eliz.* whereby, Cap. 1. the Crown is restored to its former Jurisdiction in matters Ecclesiastical, namely, by renewing the Laws of *K. H. 8.* against the See of *Rome*, and of *Edw. 6.* for Protestancy, by annexing to the Crown all Spiritual Pre-eminences, and Ecclesiastical Authority, to correct Errors, Heresies, Schisms, &c. That all Persons should take an Oath for the Queen's Supremacy.

Supremacy. Note, Not Supreme Head as before, but Supreme Governor.

Common-Prayer-Book established, Stat. 1. Eliz. Per Cap. 2. The Stat. of the 1 of *Mary* is repealed, and the Common-Prayer-Book appointed by the 5th of *Edw. 6.* with the Alterations and Additions thereunto appointed by this Statute, is to continue in full force. That Book

of Common-Prayer allowed in 5 *Edw. 6.* and none else is to be used, in such sort as therein is set down, with an alteration or addition of certain Lessons, to be used on every Sunday in the Year, and the form of the Litany altered and corrected, and two Sentences only added in the delivery of the Sacrament to the Communicants, and none others. Penalties are imposed upon the Impugners. See the Act at large afterwards printed.

See in the proper places of the printed Liturgy, what the Amendments are herein afterwards in print.

The Parliament being Dissolved, the Common-Prayer-Book was forthwith brought into Churches in the vulgar Tongue, Images quietly removed, the Oath of Supremacy taken, Bishops refusing, displaced.

Note, There were but fourteen Bishops, and thirteen of them refused to take the Oath.

5 *Eliz.* The second Parliament was held, 1562, whereby the Pope's Authority in this Kingdom was utterly suppressed, and in some cases made Treason to refuse the Oath of Supremacy. *Pope's Power abolished.*

In the Convocation this Parliament, the Thirty Nine Articles of Religion, which were composed *An. 1552*, were now ratified and confirmed; the second Book of Homilies composed, and both that and the former allowed to be read in Churches as Orthodox. *The Articles. The Homilies.*

Now was the Pope's usurped Power in England utterly abolished, and true Religion planted. But some make a great wonder, how this great alteration could so suddenly be made, and that by a Woman, and all in a peaceable manner. And how the upper House of Parliament could be wrought by Plurality of Voices, considering so many Bishops, so many Lords, well affected to [*the old] Religion, had their Suffrages there. *How the alteration was so suddenly wrought. *I believe the word old, or their, is here omitted.*

For Answer, it must be remembered first, that King *Hen. 8.* pulling down the Abbies, weakened the strength of the Clergy, taking away thereby twenty five Voices of Abbots, who sat as Barons of the Parliament. 2. For the Furtherance of the business, the Queen created divers new Lords, and all Protestants. 3. And discharged from the Council-Table divers old Counsellors, and placed Protestants in their places. Also some old Judges, and divers Justices of Peace were displaced. 4. To take all scruple out of the Heads of the People, and that they might not conceive any great alteration in the Religion or Service of the Church, the alteration was framed as near to the old as could be. 5. The Title and Jurisdiction of Bishops (with some little Grace and Authority) was continued; and they permitted the use of the Surplice, Ceremonies, Anthems, Organs, and many Prayers in the same Form as the old were. 6. Touching the Communion-Book, it was composed by learned Commissioners appointed for that purpose, and was made according to the Liturgy of the Strangers at *Frankfort*, 1544, and not much varying from that of King *Edward's* Time. Lastly, The instrumental Causes, and chief Artificers in this Building, were choice Men of Learning, Wisdom, Experience and Policy; as, viz. Sir *Will. Cecyll* (made a Secretary in King *Edward's* time) Sir *Nicholas Bacon*, Sir *Nicholas Throgmorton*, Sir *Thomas Smith*, &c. who had no less by this change. *An. 8 Eliz. 1565.*

But to return to the Settlement of Religion here, there was a Parliament held 8 *Eliz.* wherein the lawfulness of making of Bishops and Priests in England was thus declared. *Act of lawfulness of making Bishops.*

Cap. 1.

Cap. 1. Forasmuch as many bold Persons make doubt and question whether the making and consecrating of Archbishops and Bishops were duly or orderly done, according to Law or not? It is to be understood, that King *Hen. 8.* was acknowledged to be Head of the Church in Earth, *per 26 Hen. 8. cap. 1.* and that by *25 H. 8. cap. 20.* the manner and form of making of Bishops was prescribed. And by the Book of Common-Prayer, allowed *5 Edw. 6. cap. 1.* the like manner and form was prescribed, which was confirmed by *1 Eliz. 1.* whereby the Queen hath power by Letters Patents to nominate any Person to Spiritual or Ecclesiastical Jurisdiction, and by *1 Eliz. 2.* And the Queen having the disposal of all Jurisdictions and Authorities over the State, Ecclesiastical and Temporal, hath, by her Supreme Authority, caused divers learned Men to be Elected and Consecrated Archbishops and Bishops, with such Ceremonies as are allowed by the said Statutes, and Orders annexed to the Common-Prayer-Book. Also the Queen, by her Letters Patents, dispenseth with all doubts of imperfection or disability that can be objected. So that considering the Queen's supreme and absolute Authority, there can be no doubt of the lawful Election, Conservation, &c. Wherefore this Act doth confirm the Statutes of *5 Edw. 6.* touching Consecration of Bishops, and the Stat. of *1 Eliz. cap. 2.* touching the Book of Common-Prayer; and all Persons made Bishops, Priests, or Ministers, according to that Statute, are rightly made, *13 Eliz. cap. 12.*

Common-Prayer-Book confirmed.

Minister admitted, how he must be qualified.

No Person shall be admitted to any Benefice with cure of Souls, except he be Aged twenty three Years, and a Deacon, and shall have first subscribed in the presence of the Bishop to the Articles made in the Convocation of 1562, touching the Confession of Faith, &c. No Man is to have a Benefice with Cure of 30 l. *per An.* but a Batchelor of Divinity, or a Preacher.

Lease of a Benefice.

Cap. 10. No Lease of any Ecclesiastical Living with Cure, shall endure longer than the Lessor is resident and serves the Cure, and is not absent above eighty days in a Year.

23 Eliz. Against Priests.

Stat. 23 Eliz. cap. 1. Makes it Treason to withdraw, or be withdrawn from the Obedience to the Queen, or Religion now established to the Popish Religion; imposes a Penalty for saying or hearing of Mass.

24 Eliz. Priests Treason.

Stat. 24 Eliz. cap. 2. 'Tis Treason for Priests born in England, to be there, unless they take the Oath of Supremacy of *1 Eliz.*

1570.

Pius 5th Bishop of Rome, who the last Year, without any Citation, had secretly innodated Queen *Elizabeth* by the Sentence of Anathema, and had raised Rebellion against her, now caused the same Sentence to be published, and set upon the Gates of the Bishop of London's Palace: Whereby she is deprived of the pretended Right of her Kingdom, and their Subjects absolved from their Oath and Obedience to her, and cursed if they do it.

The Pope's Bull against the Queen.

Dat. 5 Martii 1569.

An. 1580.

The English Priests which had fled into the Netherlands assembled themselves at Doway, by the procurement of Mr. Allen, afterwards made Cardinal, and there exercised Discipline in manner of a College, to whom the Pope assigned an yearly Pension.

From this, and the College about this time also erected at Rhemes, came daily into England Persons labouring to draw the Queen's Subjects from their Obedience, and indeed to make

way for the Pope, and Spaniards intended Conquest.

As England this Year by means of the Romanists was troubled with an outward War by the Spanish Invasion; so did it now likewise travail of an inward Schism, wherein the Puritans (as before, so now) with great insolency advanced themselves against the English Hierarchy, endeavouring to reduce the Ecclesiastical Government to the Discipline of the Church of Geneva. Whereof the sixth Chapter afterwards more largely discourseth.

This new Sect are now the only Disturbers of Religion and Ecclesiastical Government; as may afterwards fully appear, *vid. Chap. 6.*

King James, and King Charles.

The greatest Disturbers of the Rites and Government of the Church, in their Times, were the Puritans; to whom King James, in the first Year of his Reign, gave a gracious hearing at the Conference at Hampton Court; where having heard all their Objections against the Common-Prayer-Book, and the Discipline of the Church, he fully settled all things in the same state as before it was, with some small Alterations or Explanations in the Book of Common-Prayer, which hereafter in the 10th Chapter is particularly set down.

In the time of King Charles, the Puritans raised up some of the former, and added some new Exceptions to the Prayers in our Church Liturgy, &c. Against which they published, both by Books and Sermons, much scandalous matter, viz. by the Book of News from Ipswich: The Unbishopsing of Timothy and Titus: A Divine Tragedy: Two Sermons of Mr. Burton: His Appeal, and his Apology, &c. wherein they opposed and scandalized the calling of Bishops: For which, and other libellous Matters, Dr. John Bastwick, Mr. Henry Burton, and Mr. Will. Pryn, were all Sentenced to the Pillory, &c. in the Star Chamber, 14 Jan. 1637.

See the Particulars of these Mens Allegations, with Answers thereunto, afterwards, *Cap. 12.*

An. 1638. The Puritans, or Genevian Disciplinarians of Scotland, took occasion to quarrel with the Book of Common-Prayer after the Form of the English, which was sent to be used likewise in that Kingdom, and took Exceptions also against.

C A P. IV.

Of the Reformation of Religion at GENEVA, and the Disciplinary Government there settled.

THE Reformation of Religion at Geneva *An. 1527.* began there much about the same time as it did at Bern, Basil and Constance, by the means of Zuinglius and Oecolampadius, which was about the Year 1527, but not fully 'till 1535.

From Zuinglius this Sect first began, whose Followers Luther called Sacramentaries, and the French named them Hugonets, but now they have their Title and Denomination from Calvin, who, as a Transcendent, hath overshadowed and obscured the name of Zuinglius, and is solely received as the Patriarch of Geneva, and the

Architect that framed all their State and Discipline. And therefore we will begin with his Time there.

When the Gospel began first to be preached at Geneva by *Farelus*, *Viretus*, and others, they could have been well content with the continuance of their Government by a Bishop, if he would willingly have rejected the Pope, and have joined with them for Reformation of Religion. But the Bishop (as it seems) refusing so to do, they dealt with the inferior Magistrates and People to make such a Reformation themselves, as they required. Whereupon the Bishop being Lord of the City, and having in his Hands, as well the Sovereign civil Jurisdiction as the Ecclesiastical, they proclaimed him an Usurper; and so of themselves, and such assistance as they procured, thrust him from both those Authorities.

The Bishop expelled from Geneva.

The Bishop having afterwards excited the Duke of Savoy to be his Friend, and having brought him for his assistance by force, they of Geneva then joined themselves in a League of Amity with Bern; so as the Duke and Bishop coming to Geneva to besiege the City, they were both expelled, *Bernatibus illis auxilium ferentibus*.

Mr. John Calvin. Shortly after, Mr. John Calvin, a wife and learned Man, brought up in the Study of the Civil Laws, being occasioned to leave France, fell at length upon Geneva, which City the Bishop and Clergy a little before had forsaken for Religion sake, as aforesaid.

His coming to Geneva. At Calvin's coming thither the form of the Civil Government was popular, as it continueth at this day; neither King, nor Duke, nor Nobleman, of any Authority over them, but Officers chosen yearly by the People out of themselves, to order all things by publick consent. For Spiritual Government, they had no Laws at all agreed upon, but did what the Pastors of their Souls, by perswasion, could win them unto.

Calvin being admitted one of their Preachers, and a Divinity Reader among them, considered how dangerous it was, that the whole State of that Church should hang still on so slender a thread, as the liking of an ignorant Multitude is, if it hath power to change whatsoever it listeth. Wherefore taking to himself two of the other Ministers for the more countenance of the Action (albeit the rest were all against it) they moved, and in the end perswaded, with much ado, the People to bind themselves by solemn Oath, 1. Never to admit of the Papacy amongst them again. 2. To live in Obedience to such Orders concerning the Exercise of their Religion, and the Form of their Ecclesiastical Government, as those their true and faithful Ministers of God's Word had, agreeably to Scripture, set down, for that end and purpose.

Afterwards Calvin leaving the City upon some discontent, and they desiring his Return, he gave them plainly to understand, that if he did become their Teacher again, they must be content to admit a compleat Form of Discipline, which both they and their Pastors should be sworn to observe for ever after.

The Form of Discipline.

The principal parts of which Discipline were these. 1. A standing Ecclesiastical Court to be Established. 2. Perpetual Judges in that Court, to be their Ministers. 3. Others of the People to be annually chosen (twice so many in number as they) to be Judges, together with the Ministers, in the same Court. 4. These two sorts to have the Cure of Mens Manners, Power

of determining all kinds of Ecclesiastical Causes, and Authority to convent, to controul, to punish as far as with Excommunication, whomsoever they should think worthy, none excepted.

In the end, after much debate, these Orders were on all sides assented unto. And this kind of Discipline, with some subsequent Additions, continued afterwards in that City, during all Calvin's life time, who died in May 1564, His being succeeded by *Theodore Beza*, another learned Man, who propagated the same Discipline before settled. After this Settlement of the matter of Discipline, then the *Genevians* fashioned and compiled for themselves a form of Common-Prayer, wherein the *English* and the *Scotch* Professors joined with them.

This Form of publick Prayer was compiled in Geneva, during the time of Persecution of Protestants in England by Queen Mary. The Form whereof I have thought fit to abridge, and to set down the Substance thereof, according the Book printed by the *English Genevians*, An. 1561.

The Book is thus intituled, and goes on as followeth.

The Form of Prayers and Administration of Sacraments, &c. used in the English Congregation at Geneva; and approved by the famous and godly-learned Man Mr. John Calvin, An. 1561.

Thus Dedicated,

To our Brethren in England and elsewhere, which love Christ unfeignedly, Mercy and Peace.

It is more evident, and known to all Men, than well considered, with what great Mercies God endowed our Country of England in these latter days, when from Idolatry he called us to the knowledge of his Gospel, sending us a King most Godly, Zealous and Learned, such an one as never sat in that Royal Chair before, &c. God's Rod being laid upon us in England, yet by his merciful Providence we have now obtained a free Church for our Nation in this worthy City of Geneva, and presenting to the Judgment of that famous Man *John Calvin*, and others learned in these Parts, the Order which we minded to use in our Churches, and they approving it, as sufficient for a Christian Congregation, we put the same in execution, &c.

The Common-Prayer used at Geneva; also by the French and Scottish Professors.

The Confession of our Faith which are assembled in the English Congregation at Geneva.

I believe in God, &c. Setting down the Apostles Creed, with a large Comment and Discourse upon it.

The Confession of Faith.

Of the Ministers Election.

What things are chiefly required in Ministers. Let the Church first diligently consider, that the Minister, which is to be chosen, be not found culpable of any such faults as *St. Paul* reprehendeth, 1 Cor. 9. 2. That he distribute the Word and Sacraments faithfully, and be careful not only to teach the Flock publicly, but also privately to admonish them.

Ministers Election.

Of the Ministers Office and Duty.

His chief Office standeth in preaching and ministring the Sacraments; and in Consultations, Judgments and Elections, and other Political Affairs, his Council rather than his Authority takes place.

Their Office.

If

If the Congregation agreeth to Excommunicate, then it belongeth to the Minister to pronounce the Sentence.

Of the manner of electing the Pastors.

Pastors. The Ministers and Elders, at such time as there wanteth a Minister, assemble the whole Congregation, exhorting them to consider who may best serve in that Office.

The Ministers and Elders are to examine them. 1. Touching their Doctrine; and are to give him a Theme or Text to be treated privately on. 2. Of his Life, that he hath lived without slander, &c. and 8 days time given to enquire of his Life. 4. If nothing be alledged against him, then one of the Ministers at a Morning Sermon presenteth him again to the Church, framing part of his Sermon to set forth his Duty.

After the Afternoon Sermon he is elected: And after the Election, the Minister gives thanks, &c. Then the People sing a Psalm and depart.

Of the Elders, their Office and Election.

Elders. They must be Men of good Life, and without Suspicion, or Blame. Their Office stands in governing with the rest of the Ministers, in consulting, admonishing, correcting all things belonging to the State of the Congregation.

They differ from the Minister, in that they neither preach nor minister the Sacraments.

In assembling the People, the Minister and they must join.

If any of the number want, they make like choice as in Ministers.

Of the Deacons, their Office and Election.

Deacons. The Deacons must be Men of good Esteem, Wisdom; and be Charitable.

Their Office is to gather the Alms, and distribute it with consent of the Minister and Elders.

Doctors. There is a fourth kind of Ministers called *Doctors* or Teachers, which, for lack of opportunity in this our Exile, we cannot yet have.

Their Office is to instruct People in the Purity of Doctrine.

The weekly Assembly of the Ministers, Elders and Deacons.

Weekly Assembly. Every Thursday the Ministers and Elders in their Consistory are diligently to examine such faults, as may be found among themselves or others.

There are certain faults in the Minister, for which he is to be deposed; as Heresie, Papistry, Fornication, Theft, Drunkenness, Usury, &c.

Others are more tolerable, if after Admonition he amend: As Contention, Scurrility, Wantonness, Deceit, Dissoluteness, unprofitable Preaching.

Interpretation of the Scriptures.

Expounding. One day weekly the Congregation meet, to hear some Scripture Expounded. At which time every Man may speak or enquire, as God shall move his Heart, and the Text give occasion. In any contention the Moderators are to decide the Difference, or leave it to the Judgment of the Ministers and Elders at their Assembly.

When the Congregation is assembled at the hour appointed, the Minister useth one of these two Confessions, or the like in effect: Exhorting the People diligently to examine themselves, following in their Hearts the tenor of his words.

A Confession of our Sins framed to our time, out of the 9th of Dan.

O Lord God that keepest Covenant, and shewest Mercy to them that love thee; we have sinned, &c. *The Service.*

Another Confession for all Estates and Times.

O Eternal God, we confess we are miserable Sinners, conceived and born in sin, &c.

This done the People sing a Psalm all together, *A Psalm.* in a plain Tune; which ended, the Minister prayeth for the Assistance of God's Spirit, as *A Prayer.* the same shall move his Heart; and so proceedeth to the Sermon; using after the Sermon this *A Sermon* Prayer following, or such like.

A Prayer for the whole State of Christ's Church.

Almighty God and merciful Father, we humbly submit our selves, &c. beseeching that this Seed of the word, &c. *Another Prayer.*

Our Father, which art in Heaven, &c.

Almighty and everlasting God, vouchsafe we beseech thee, to grant us perfect continuance in thy lively Faith, augmenting the same in us daily, 'till we grow to our full measure of our perfection in Christ, whereof we make our Confession, saying,

I believe in God the Father, &c.

The Lord bless us and save us, the Lord make his Face to shine upon us, and be merciful unto us. *The Creed. The Conclusion.*

The Grace of our Lord Jesus Christ, the Love of God, and the Communion of the Holy Ghost, be with us all. So be it.

It shall be necessary for the Minister daily to repeat all these things before mentioned. But beginning with some manner of Confession, proceed to the Sermon; which ended, he either useth this Prayer for all States before mentioned, or else he prayeth as the Spirit of God shall move his Heart, according to the time or occasion.

The Order of Baptism.

First Note, That forasmuch as the Sacraments are not to be ministred by Women, or used in private corners, as Charms or Sorceries, but left to the Congregation; therefore the Infant that is to be Baptized shall be brought to Church on the Day appointed to Common-prayer or preaching, accompanied with the Father or Godfather. So that after the Sermon, the Child being presented to the Minister, he demandeth this Question.

Do you present this Child to be baptized, earnestly desiring that he may be ingrafted in the Mystical Body of Jesus Christ?

The Answer.

We require the same.

The Minister proceedeth. Then let us consider, how Almighty God hath not only made us his Children by Adoption, and received us into the Fellowship of his Church, &c.

Finally, to the intent that we may be assured, that you the Father and the Surety consent to the performance thereof, declare the Sum of that Faith, wherein you believe, and will instruct this Child.

There the Father, or in his absence the Godfather, shall rehearse the Creed.

Then

Of the Reformation at Geneva.

Then the Minister exhorting the People to pray, faith in this or the like manner kneeling, Almighty God, which of thine infinite Goodness hath promised, &c.

Our Father, which art in Heaven, &c.

N. I Baptize thee in the Name of the Father, &c.

Speaking these words, he taketh Water in his Hand, and layeth it on the Child's Forehead; then gives thanks as followeth.

The Conclusion.

Forasmuch, holy Father, that thou dost not only beautifie, &c.

The Manner of the Lord's Supper.

The day when it is ministred, which is commonly once a Month, or so often as the Congregation shall think expedient, the Minister faith,

Let us mark, my dear Brethren, and consider, how Jesus Christ did Ordain unto us his holy Supper, &c.

Then proceeds to the Exhortation.

Which ended, the Minister comes down from the Pulpit, and sitteth at the Table; every Man and Woman in like wise, taking their place as occasion serveth.

Then he taketh Bread and giveth thanks, in these words following, or like in effect.

O Father of Mercy and God of all Consolation, seeing all Creatures do knowledge and confess thee, as Governor and Lord, &c.

This done, the Minister breaketh the Bread and delivereth it to the People, who divide and distribute the same among themselves, according to our Saviour Christ's Commandment; and in like wise giveth the Cup.

During which time some place of the Scripture is read, which doth lively set forth Christ's Death.

And after the Action is done he giveth thanks, saying, Most merciful Father we render to thee all thanks, &c.

The Action thus ended, the People sing the 103d Psalm, *My Soul, give Laud*, &c. or some other Thanksgiving, which ended, there one of the Blessings is read; and so they rise from the Table and depart.

To the Reader.

Why this Order is thus observed.

If any ask why we follow this Order herein, rather than any other, let him consider, 1. We renounce the Error of the Papists. 2. We restore to the Sacraments their own Substance, and Christ to his proper place. And as for the words of the Lord's Supper we rehearse them, not because they should change the Substance of the Bread and Wine, or that the Repetition thereof, with the intent of the Sacrifices, should make the Sacrament as the Papists believe: But they are read to teach us how to behave our selves, &c. Then taking Bread, we give thanks, break and distribute it, as Christ hath taught us. The Ministration ended, we give thanks again, according to his Example: So that without his Word and Warrant, there is nothing in this holy Action attempted.

The Forms of Marriage.

After the Bannes or Contract hath been published three several days in the Congregation, to the intent that if any Person have title to any of the Parties, they may make their Challenge: The Parties assemble at the beginning of the Sermon, and the Minister at time convenient faith, as followeth.

The Exhortation.

Dearly beloved, we are here gathered together in the sight of God, to Wive these Parties together, &c.

The Minister, to the Parties to be married, faith,

I charge and require you, as you will answer, &c. that if any of you do know any impediment, why ye may not, &c.

If no impediment be declared, then the Minister faith to the Congregation,

I take you to witness, &c. And if any of you know any cause or impediment, &c.

If no cause, the Minister proceedeth.

Forasmuch as no Man gainsayeth, you N. shall protest here before God and this Congregation, that you have taken, and are now content to take N. for your lawful Wife, promising to love, &c.

Answer.

Even so I take her before God, and in the presence of this Congregation.

The like is spoken to, and answered by the Woman.

Then the Minister reads part of *Mat. xix.* The *Pharisees* came to Christ to tempt him, saying, is it lawful, &c.

If ye believe these words, then you may be certain, that God hath so knit you together in this State of Wedlock.

The Lord sanctify and bless you, and pour the riches of his Grace upon you, &c.

Then is sung the 128th Psalm, *Blessed are they*, &c.

The Visitation of the Sick.

Because this is a thing necessary, yet it is hard to prescribe all Rules appertaining thereto, we refer it to the Discretion of the godly prudent Minister, who, according as he sees the Patient afflicted, may either lift him up with the sweet promises of God's Mercy, or if he be not touched with the feeling of his Sins, he may bear him down with God's Justice.

Moreover, the sick Party may at all times send for the Minister, who doth not only make Prayers there presently, but if need be commends to the Prayers of the Congregation.

Of Burial.

The Corps is reverently brought to the Grave, accompanied with the Congregation, without any further Ceremony: Which being buried, the Minister goes to the Church if it be not far off, and makes some comfortable Exhortation to the People touching *Death* and *Resurrection*.

The Order of the Ecclesiastical Discipline.

This Censure or Discipline is either Private or Publick; *Private*, as if a Man offend either in Manners or Doctrine, to admonish him privately. And, if after a second Admonition in the presence of two or three Witnesses he continue obstinate and without Amendment, he is to be disclosed to the Church, that according to publick Discipline he may be received through Repentance, or else be punished according to his Fault.

In publick Discipline, the Ministry are to pretermitt nothing unchastized with one kind of Punishment or other: If they perceive any thing in the Congregation, either evil in Example, slanderous in Manners, or not becoming their Profession: No Fault ought to escape without Admonition or Punishment.

Excommunication

munication is the greatest and last Punishment belonging to the Spiritual Ministry: Wherefore nothing is to be done therein, without the Determination of the whole Church. And yet the Person excommunicated is not excluded from hearing Sermons, to the end he may have Liberty and Occasion to repent.

Afterwards there follows the singing Psalms, then a large Catechism of Calvin's, and lastly the same Prayers which are usually at the latter end of our Bibles.

Herewith also agree the French and Scottish Liturgies.

C A P. V.

Of the Reformation of Religion in SCOTLAND.

An. 1527. IN Scotland the Professors of the reformed Religion lay covertly and dispersedly scattered thro' that Kingdom, from the Year 1527 to about 1558, and never 'till that time got any head, nor publickly shewed themselves.

In which time many of them suffered Persecution, whereof Patrick Hamilton, of the Blood-Royal, was one of the first, who was martyred by the means of Beaton Archbishop of St. Andrews. An. 1527.

Reformation. The Church of Scotland, in erecting the Fabrick of their Reformation, took Pattern by An. 1557. the Discipline settled at Geneva, which was Jo. Knox. thence brought over to them by John Knox a fiery Zealot of theirs, who the same time living at Geneva under the Discipline thereof, framed by Mr. John Calvin, in An. 1557 wrote thence a Perswasive Letter to his Brethren in Scotland: whereupon soon after an Oath of Confederacy was taken, among his Fellows in Scotland. And in 1558 they made and subscribed Orders for Reformation, to be observed thro' out that whole Realm.

Abbies demolished. Knox proceeds both to write and preach against Friars and religious Houses, insomuch that the People began diverse Outrages; for which the Queen-Regent summoned Knox to appear and answer, he refused it; she proclaimed him Traitor, he contemned it; then she thought to apprehend and restrain him; but he solicited the Burgeses of St. John's Town and Dundee to suppress the Friaries, to pull down the Images, and to overthrow the Abbies of Skone and St. Andrews, which they suddenly effected.

League. Afterwards, upon Conditions agreed on with the Queen, this great Assembly at St. John's Town departed; but before their Severance they entered into a League by Oath, that if a Member of their Congregation should be troubled, they should all concur and convene together for Defence thereof.

An. 1560. The Queen-Regent being dead, they held Religion a Parliament in Scotland by Consent of the reformed. French King, and their Queen his Wife, in An. 1560, wherein they reformed Religion, and set out a Confession of the Christian Faith: But the Queen refused to confirm the Acts thereof.

1561. This Parliament of 1561 being ended, there was a Book of Discipline compiled, after the Geneva Fashion, by Mr. Knox and others, which by Perswasion and Threats they obtained to be generally subscribed, allowed and practised; and according to that Form, they began their Discipline and Consistorial Govern-

ment.

The Bishops having embraced the Gospel, it was at first agreed, even by the Brethren, with Consent of the Regent, that the Bishops should be maintained and authorized; which endured for sundry Years, 'till at length there was no Remedy: The calling of Bishops was now become Antichristian, and down they must of Necessity. Whereupon they commanded the Bishops, of their own Authority, to leave their Offices and their Jurisdictions.

Then they decreed in their Assemblies, that Bishops should have no Voices in Parliament. They directed their Commissioners to the King's Majesty, commanding him and the Council, under Pain of the Censures of the Church (meaning Excommunication) to appoint no Bishops in time to come, because they (the Brethren) had concluded that State to be unlawful: And herein they were much encouraged by Theodorus Beza, their Consistorian Patriarch.

After they had discharged their Bishops, Presbyteries then their Presbyteries began to flourish, and all Ministers became equal. Then they usurped the whole Ecclesiastical Jurisdiction, altered Laws, raised Assemblies, enjoined Ecclesiastical Pains, prescribed Laws to King and State, appointed publick Fasts, &c.

With these Proceedings the King and State being much displeased, took order for the checking and redressing of them. His Majesty King James VI. began to take upon him his lawful Authority, belonging to all Christian Princes in Causes Ecclesiastical. He made Proclamation for discharging the Ministers of their Conventions and Proceedings, publishing them to be unnatural Subjects, and seditious Persons, &c.

The King being shortly after drawn into a Feast at Reutheven, was there surprized and restrained by his Subjects: which Action, tho' coloured by fair Pretences, was in 1583 adjudged to be High Treason.

Afterward, in April 1583, there was another most treasonable Conspiracy attempted upon his Majesty's Person at Sterling, under Pretence of Religion, and chiefly for the Consistorian and Presbyterian Sovereignty.

With these, and many more such undutiful Insolencies, the King and State being greatly moved, a Parliament was held in May 1584, An. 16. Jac. VI. Reg. Scotia, Etatis 17. wherein order was taken for a general Reformation, in Causes Ecclesiastical, throughout the Kingdom. The King's Authority in Causes Ecclesiastical confirmed. The third Estate of Parliament, that is the Bishops, was restored to the ancient Dignity. It was made High-Treason to procure Innovation or Diminution of the Authority of the three Estates. The foresaid Presbyterian Censures and Jurisdictions were discharged. And, lastly, their Confession of 1581 was by the King and Parliament confirmed.

The Presbyterian Sovereignty being thus bridged, this Stratagem ensued, by Instigation of the Consistorians. The King of Scots being, upon occasion of a Contract, near to Striveling, heard of certain Enemies (as he then accounted them) coming towards him; whereupon his Majesty raising such Power as he could, conveyed himself to Striveling; where, before he looked for them, 10000 Men presented themselves in Arms, and by Proclamation made in their own Names, commanded all the King's

King's Subjects to assist them, and within two hours took the Town, and enforced the King to fly to the Castle, which they also besieged.

The Conclusion was, that upon a Parly had, it was mutually agreed, 1. The King's Life, his Honour and Estate to be preserved, and things transacted peaceably. 2. The King to subscribe their Proclamation, and deliver them all the strong holds. 3. The Disquieters of the Commonwealth to be delivered to them, to abide Trial by Law.

By which Subscription of the King to their Proclamation; the Presbyteries in Scotland received again a great part of their Strength; which afterwards they used towards the English; endeavouring by all means to cast some of their Contentions and disloyal Seeds amongst them.

In this manner of Distraction afterwards continued the Church of Scotland, being much over-born by the Power of the Consistorial and Presbyterial Government. Yet still there continued some Bishops among them; and some Acts of Parliament were made in favour of the Bishops and Episcopal Government.

But against these Acts of Parliament the Consistorians (now Covenanters) in Scotland do take sundry Exceptions, and do take upon them by publick Acts to shew, that the Episcopal Government was condemned and abolished in that Kingdom, even from the first Reformation thereof.

For clearing of which Point, it shall not be amiss to set down the Substance of what the Scottish Covenanters do alledge, in this behalf.

Allegations used by the Scottish Covenanters against the lawful Usage of Episcopal Government in that Kingdom; and against the Statutes made touching the same. An. 1638.

An. 1560, to 1580. They say, that by an Act of Council, *An. 1560*, the Authority and Jurisdiction of Bishops was abrogated.

That the Government of that Kirk (which was by weekly meeting of Ministers, Elders and reformed Towns) from the Year 1560 to 1576 (except the Convention at *Leith*, *An. 1572*) and from 1575 (when the constant Policy of Ecclesiastical Constitution began to be stablished) to 1581, the Assemblies for the most part were employed in abolishing the Corruptions of Episcopacy, and establishing the settled Policy which was agreed on 1578 in the second Book of Discipline. So that Episcopacy being contrary to the Doctrine of the Church of Scotland 1579, the Bishops are declared by the said Acts to be no Members of that Kirk.

Parliament 1567. We the Protesters shew, that by the Parliament 1567, cap. 2. made at the time of the Reformation, the Pope's Authority was abolished; and it was enacted, *That no Bishop or Prelate use any Jurisdiction by the Pope's Authority, &c.* Whereby it is evident, the Reformers intended not to suppress Episcopacy.

They Answer, That hereby Episcopacy, and all other Prelacy, was condemned and utterly abolished: For before that time they had no Jurisdiction at all, but from the Pope; and now being discharged to execute that, they have or can execute none at all. And the Kirk, in the Book of Common-Order, and in the first Book of Discipline, acknowledgeth no other Office-Bearers appointed by Christ in *Ecclesiâ constitutâ*, but only the Pastor, Doctor, Elder and Deacon.

Obj. Parl. 1572, Act. 46. Archbishops and

Bishops re ordained to convene and deprive *Parl. inferior Ministers, &c.* *1572,*

Parl. 1573, Act. 55. They are authorized *1573.* to admonish married Persons, in case of Desertion, &c.

Therefore it follows, Bishops were then allowed.

They answer, At the Assembly at *Leith* the Regent laboured to bring in Archbishops and Bishops (being not then dead) and those Acts were not made by good Authority, but by Warrant of some Ministers only of his own Party there convened, and was only for that interim, and was protested against by the next following Assembly.

For the Acts made in the Parliament of 1578 and 1579, which likewise speak of Bishops, they say, That from 1575 to these times, the Kirk was busied in abrogating of Episcopacy, and establishing the constant Policy. There was no Bishop now in being, but what stood provided *de facto* for Life only; and the Name of Bishop was still used, because the Benefice was not extinct, as the Office was.

They affirm, that Episcopal Government was *An. 1580,* condemned, as abjured and abolished by the *1581.*

Council, Covenant, and Confession of Faith, *An. 1580*; and that Episcopacy was condemned in the Book of Policy, and in the general Assembly holden at *Dundee*, *An. 1580*, and their whole Estate Spiritual and Temporal condemned in the Assembly at *Glasgow*, 1581: Also at the Assembly at *Edinburgh*, 1581, his Majesty's Commissioner there present acknowledged Episcopacy, whereunto Temporal Jurisdiction is annexed, to be condemned.

But we deny, that the Confession of 1580 doth exclude Episcopal Government or Jurisdiction.

Obj. Parl. 1584, None of the three Estates, &c. *Parl.* are to be impugned, nor any Diminution thereof to be made. *1584.*

Act. 131. No Assembly to be made, to treat of any Matters Civil or Ecclesiastical, without his Majesty's Licence or Command.

They answer, That the Acts of 1584 were protested against by the Ministers of *Edinburgh*, in the Name of the Kirk of Scotland: That from 1581 to 1597, all that time was spent in making continual Acts for condemning Episcopal Government, and creating the erection of Presbyteries; and the Bishops were then deprived and excommunicated.

That there were but two Bishops in this Parliament, *Adamson* and *Montgomery*, who also were but nominated the King's Commissioners, which two cannot be called the third Estate of Parliament then ratified.

That Bishops, Abbots, &c. of old voted in Parliament, not by reason of their Ecclesiastical Office, but of their great Benefices and Lordships.

That the Parliament, by taking away from Bishops their Lordships and Lands, took away also their Vote in Parliament, till the Year 1597, wherein the King restoreth Ministers, and the Titles and Dignities of Prelacies, and provideth they shall have Vote in Parliament.

That the Nobility, Barons and Boroughs were the three Estates of that Kingdom many a hundred Years after Christianity, before any Bishops were there. And these three Estates continued and made Acts, after Bishops were abrogated.

Obj. Parl. 1587. All former Acts are thereby ratified.

They

They say, this tends to the abolishing of Episcopacy; seeing that in the same Parliament, temporal Livings are taken from the Bishops, as well as the Office was, *An. 1567.*

An. 1592. Parl. 1592. *They say*, this Act (which is not alledged) revokes not only the particular Acts of 1584, but all other Acts, contrary to that Discipline then Established. It abrogates all Acts granting Commissions to Bishops and other Judges constitute in Ecclesiastical Causes, and ordaineth Presentation to Benefices to be direct to Presbyteries, with power to give Collation thereupon.

Parl. 1597. *Obj.* Parl. 1597. Act. 231. That such Ministers as his Majesty shall at any time provide to the Office and Dignity of a Bishop, shall have Vote in Parliament; siclike as any other Ecclesiastical Prelate had at any time by-gone.

They answer, They had Vote in Parliament, not as Bishops, but as Ministers Commissioners from the Kirk.

Parl. 1606. *Obj.* Parl. 1606, declares, That the ancient Policy consisting in the maintenance of the three Estates of Parliament being almost subverted, by the indirect abolishing of the State of Bishops, by the Act of th' Annexation, &c. the said Estate of Bishops is restored and reintegrate to their former Power, Lands, &c. rescinding and annulling all Acts made in prejudice of the said Bishops in the Premises.

They hereto answer, That although the King and Parliament might have reponed to them their Rents, Tithes, &c. which were annexed to the Crown, if lordly Titles and civil Places in them had been lawful; yet could not give them the Spiritual Office and Jurisdiction, which was abolished and abjured by many preceding Assemblies and Parliaments.

Obj. Parl. 1609, Ordaineth Bishops to be elected by their Chapters, and consecrated by the Rites accustomed.

They say, This restoreth them only to temporal Jurisdiction, and Privileges lawfully pertaining to them, and flowing from his Majesty, as any other ordinary Jurisdiction doth.

The Sum of what the Presbyterians hold and alledge against Episcopacy.

1. That Episcopacy is found by the Kirk of Scotland to be an Office unwarranted by God's Word, and repugnant thereto.

2. That it was never restored by any Assembly in this Kirk, nor those Assemblies wherein it was condemned repealed, without which the same could not be established by Parliament, whose Power doth not more reach to the placing of Officers originally in the Kirk, than the Kirk's Power is in making of States-men in the Common-Wealth.

3. The Laws which any way contribute to the Introduction of Episcopacy do only extend to the civil Privileges, and were always protested against by the Kirk, as contrary to the National Covenant of the Land.

4. If any Assembly can be pretended to countenance Episcopacy, the same has been declared null and void, *ab initio*.

5. There are no standing Laws or Acts of Parliament for Episcopal Government; or if there be, the King and Kingdom have renounced them, by returning to the Doctrine and Discipline of 1580, whereto Episcopacy is contrary.

C A P. VI.

Of the Attempts and Practices for introducing the Geneva or Disciplinary Government into ENGLAND.

IN the Infancy of the Reformation, happily *Edw. 6.* begun in England in the Reign of King *Q. Mar. Edw. 6.* many in Queen Mary's time, for Conscience sake, and to avoid Persecution, betaking themselves to the reformed Churches abroad, especially to Geneva, were drawn into such a like of the Form of Discipline then newly erected by Mr. Calvin there, that returning back they became quite out of love with what they found established here by Authority. Inasmuch that being set on by the Persuasion and Example of Mr. John Knox (a Man trained up at Geneva in the time of Queen Mary of England) and other fiery Zealots of Scotland, they attempted by all means to advance their strongly-fancied Platform of Genevian Discipline.

As in Scotland, when they could not obtain their desires for the full Establishing of their Book of Discipline by lawful Authority, they procured such private Subscription thereunto as they were able, and so fell themselves into the practice of it: So our English, of the same Consort and Sect, proceeded in effect, upon the like occasion for their new Platform, but in a different manner.

For the first ten or eleven Years of her Majesty's Reign, through the peevish frowardness, the outcries and exclamations of those that returned home from Geneva, against the Garments prescribed to Ministers, and other such like matters, very great strife was raised: Inasmuch as their Sectaries divided themselves from their ordinary Congregations; and meeting together in private Houses, in Woods and Fields, had and kept there their disorderly and unlawful Conventicles.

These kind of Assemblies (notwithstanding the absurdness and inconvenience of them in a Church Reformed) Mr. Thomas Cartwright (within a while after) took upon him, in sort, to defend; saying, that the name of Conventicles was too light and contemptuous for them.

An. 1572. Subscription to the Book of Thirty Nine Articles was first required by A. B. Parker.

About the 12th Year of the Queen's Reign, these Malecontents growing weary of the aforesaid Dissensions, and being of restless Dispositions, began to set up new quarrels concerning the Geneva Discipline, being the matter indeed which they still aimed at in their former Proceedings.

Hereupon, 14 Eliz. two Admonitions were framed and exhibited by them to the High Court of Parliament.

The first contained their pretended Grievs, with a Declaration of the only way to reform them, viz. by admitting of that Platform, which was there described.

This Admonition finding small Entertainment (the Authors or chief Preferrers thereof being imprisoned) out comes the second Admonition, towards the end of the same Parliament, with great Lightning and Thunder, because of the little regard which was had before to

the former Admonition. In this second Admonition the first is wholly justified, the Parliament mightily challenged, and in plain Terms they therein affirmed, *That if they of that Assembly would not follow the advice of the first Admonition, they would surely themselves be their own Carvers. The Church (say they) may and must keep God his Orders: And surely this is only God his Order (viz. the said Platform) and ought to be used in his Church, so that in Conscience we are forced to use it.*

Presbyteries at Wandsworth. Whereupon presently after, the said Parliament, viz. 20 Nov. 1572, there was a Presbytery erected at *Wandsworth* in *Surry*, called the Order of *Wandsworth*: In which Order, the Elders Names eleven of them are set down, the manner of their Election is declared, the Approvers of them are mentioned, their Officers and certain general Rules (then given them to be observed) were likewise agreed upon and described.

London. In *London* they had their Meetings and Conferences of Ministers (whom they termed Brethren) in private Houses; where at first little was debated but against Subscription, the Attire, and Book of Common-Prayer; the Promoters whereof were *Field, Wilcox, Standen, Bonham, Crane, &c.*

Their Names. But afterwards, *Clark, Travers, Barber, Gardiner, Cheston*, and lastly, *Crook and Egerton* joined themselves unto that Brotherhood.

Their Conclusions. Then the handling of the Discipline began to be rise: And then many Notions were made, and Conclusions set down, viz. 1. That every Man should labour to bring the said Reformation into the Church. 2. That the present Government of the Church by Archbishops and Bishops was Antichristian, and that the only Discipline and Government of Christ, viz. by Pastors, Doctors, Elders and Deacons, should be Established in the place of the other.

Assemblies, 1582, 1583. 8 May, 1582. At *Cockfield* (Mr. *Knewstubb's* Town) an Assembly of sixty Ministers there met out of *Essex, Cambridge* and *Norfolk*, to confer of the Common Book what might be tolerated, what refused; and touching Apparel, Fasting, &c.

Book of Discipline drawn. Hitherto they relied chiefly upon the first Admonition, and *Carrwright's* Book, having no particular Platform generally allowed. But now about An. 1583, at a Synod or General Assembly then held at *London* or *Cambridge*, they compiled a Book of Discipline, and made Decrees touching practice thereof, and for the omitting the Ceremonies in the Book of Common-Prayer, which they say are taken from Popery.

Subscription second time, 1584. Subscription the second time was now required by Archbishop *Whitgift*, 26 Eliz. The Book of Discipline was afterwards reviewed and corrected by *Travers* and others, An 1587. and being now fully finished, was sent abroad to be approved generally by all the Brotherhood.

Book of Discipline reviewed. Presented to the Parliament. And about the same time, viz. 27 Eliz. the Book of Discipline being thus intituled, *A Book of Form of Common-Prayers, &c.* was presented to the Parliament to be allowed and confirmed, but was rejected.

Yet notwithstanding, the Brethren themselves Subscribed to this Book, and put it in practice, and had their Times and Places ascertained for their Classcal Meetings in several Countries.

Division by Classes. The manner of their Meetings was by dividing every Shire into three or four several Clas-

ses; whereof one of the chief amongst them was chosen Moderator. And in those Classcal Assemblies they made their general Acts and Determinations.

They had another Meeting called an Assembly, whereto two only of every Class by Election were sent. And of this Assembly there is likewise a Moderator chosen, who usually continues this Authority over the Classes until the next meeting. And herein they consult of matters of greater moment, concerning the state of the Church in general.

Some of their Proceedings and Resolutions in their Assemblies I have thought good to set down for an Instance, viz.

The Acts of the Assembly of the Warwickshire Class, the 10th day of the 4th Month, 1588.

1. That Private Baptism is unlawful. *An. 1588. Acts in a Synod.*
2. 'Tis not lawful to read Homilies in the Church.
3. The Sign of the Cross is not to be used in Baptism.
4. The Faithful ought not to communicate with unlearned Ministers.
5. The calling of Bishops is unlawful.
6. It is not lawful to be ordained by them into the Ministry.
7. Not to appear in their Courts, but with Protestation of their Unlawfulness.
8. Bishops are not to be acknowledged for Doctors, Elders or Deacons.
9. The Restoration of Ecclesiastical Discipline ought to be taught.
10. The Draught of the Book of Discipline is approved necessary.
11. Articles are Subscribed for the manner of the use of the Book.

This Year the Brethrens Books were by Proclamation denounced Schismatical and Seditious, and their Doctrine Erroneous, and therefore called in. *An. 1589.*

At a Synod held in *St. John's College* in *Cambridge*, An. 1589, by Mr. *Carrwright, Snape, Allen, Perkins, Gifford, Stone, Barber, Harrison, &c.* they corrected and altered divers imperfections in the Book called, *Disciplina Ecclesie sacra verbo Dei descripta*. And then was it also subscribed, allowed and published among the Brethren; who thenceforth of their Authority only, without staying for the Queen's Allowance, practised it. *The Book practised.*

Note. That in this their whole Book of Discipline, there is not once mention of any Authority or Office in or over the Church belonging to any Civil Magistrate. He hath neither Voice nor Place in any of their Synods, as a Member thereof. *Contents thereof.*

These following are four of the Chapters in their Directi-Book, which by their Subscription they have bound themselves to practise, viz.

1. The Minister that is to preach shall appoint the Psalm that is to be Sung, &c. After the Psalm, let there be made a short Admonition to the Congregation, how they shall prepare themselves rightly to pray. Let a Prayer follow, containing the Confession of Sins, and concluded with the Lord's Prayer. After Sermon let Prayers be made for Grace, that the Auditors may profit by the Doctrine delivered: Also for the whole Church, and all particular Callings. Let them end likewise with the Lord's Prayer; then a Psalm; and lastly a Conclusion, to be with some short form of Blessing of the Congregation, taken out of the Scriptures. *How to proceed therein.*
2. The

An. 1589. 2. The Preachers must leave off by little and little to preach at Burials, least thereby they nourish Superstition.

3. Let not Women only offer Infants to Baptism, but the Father or some other in his Name.

Their new Names.

4. Let such Perswasions be used that such Names as do favour either of Paganism or Popery, not be given to Children at their Baptism, but principally those, whereof there are Examples in the Scripture.

Hereupon in their Baptism they began to leave off the old Names of *Richard, William,* and brought into use these new fancied Names. *The-Lord-is-near. More-tryal. Reformation. Discipline. Joy-again. Sufficient. From-above. Free-gift. More-fruit.*

The manner of making their Ministers.

Touching their Election, and making Ministers, their manner is, to renounce the Calling which they first had from the Bishops, and to take it again from the Approbation of the Classes: yet they will be content to accept Orders from the Bishops as a Civil Matter, but account not themselves Ministers 'till the Godly Brethren of some Class have allowed them.

When they call a Man that is not before a Minister, they command him to go to the Bishop as a Civil Magistrate for his Writings; and this is only for his safe standing in his former Calling received of them, not that thereby he meaneth any Power to be a Minister. By this kind of calling, though he be enabled to preach, yet he may not administer the Lord's Supper, nor account himself a full Minister, 'till some particular Congregation hath chosen him.

Elders and Deacons.

Church-wardens, and Collectors for the Poor, they converted into Elders and Deacons.

Their Brotherhood.

They join themselves into an Association or Brotherhood, appropriating to their Meeting the Name of the Church; their Writings and Letters go in this Form, *Salute the Brethren; The Reverend Brethren, Mr. Clark, Mr. Travers, Mr. Cartwright, &c.*

Church.

In their Sense, the Parish (nor the material Church where they preach) is not the Church, but as many thereof as are joyned unto them with that inviolable Bond of Brotherhood they make the true Church.

These Genevian Spirits have not been content to stay themselves here, but have proceeded as well by disloyal Means, as by seditious Doctrines, to subjugate to their forged Presbyteries the Scepters and Swords of Kings and Princes.

And as the Citizens of Geneva expelled their Bishop, and the Calvinians in Emben, their Earl (being their immediate Lord and Prince:)

(a) Calv. Inst. L. 4. cap. ult.
(b) Paræus in Rom. 13.
(c) Buc. de Jure regni Anastus.

So have they by their Writings taught us, viz. (a) Calvin, that the three Estates; (b) Paræus that the inferior Magistrates; and (c) Buchanan, that the People may correct and controll the

Prince, and in some Cases depose him too.

* That was a general Mistake of the time when this Treatise was written. But since it has been made out, first by Voetius in Disquis. Theol. Par. 4.

and more clearly since by Bale in a Dissertation on this Head, at the end of his Dictionary; That it was written by Hubertus Languetus, a French Lawyer.

Wherewith also agrees Hotoman, Ursinus, and the *Vindicia contra Tyrannos*, written by * Beza under the Name of Junius Brutus.

So in these latter times, Mr. Burton, and his Complices have condemned that * absolute Obedience from Subjects to their Princes, and the unlimited Power ascribed to them, which they say of Right is the People's: Whereby most plainly appears, that the Puritan Religion is mere Rebellion, and their Faith Faction.

He was too wise, and honest a Person, and better skilled in this Controversy, than to talk after this wild Rate.

But because our present Controvertists do very frequently misunderstand and mistake one another, for want of a true Notion of these Terms, which were first used by Civilians, in a different Sense from what they are now taken in, I will add a short Note here in the Margin, to clear up the Sense of this Passage, and to vindicate the Author from any ill Construction which may be put upon his Words.

The Civilians divide Princes into two Ranks. Some of them (say they) have a Power ex pactis conventis inter imperantem & parentes limitata, & certis conditionibus circumscripta: Limited and circumscribed by certain Conditions stipulated between the Governor and the Governed. Others (they say) are Potestatis absolutæ & Majestatis integræ, of an absolute Power, and an entire Majesty.

Under the first Rank they reckon all elective Monarchies; and particularly the Empire of Germany; because the Electors do not admit the Emperor to his Imperial Dignity, unless he swear to the Laws of the Empire, and to such other Laws which the Electors shall afterwards make for the good of the Empire. Of this kind they reckoned the King of Sweden formerly was, when at his Accession to the Throne, his Subjects swore (as Chytræus relates) not to obey him, if he did not behave himself justly and courageously. And so was the King of Hungary, who was not intrusted with the Kingdom, but only upon his swearing to certain Conditions. Vid. Bonfinius's Decads.

Now when Governments were of this Nature, Civilians formed or applied several Maxims of Law agreeable to such Constitutions. *Videm Domino non servanti, impune non servari. A Vassal need not keep his Faith to a Lord, who does not keep his. Ad quem pertinet institutio, ad eundem destitutio. He that has the Right of putting in, has the Right of putting out.*

Under the second Rank they reckon such Princes who come to their Thrones by Succession (or if they are elected) have the Regal Power intrusted to them, without express Stipulation. These the Civilians say have an absolute and entire Majesty, not meaning hereby that a Despotick Power is lodged in their Hands, but that there are no express Conditions stipulated between them.

Warm Controversies did arise about the latter end of the sixteenth Century, concerning the Nature of some particular Governments here in Europe; Learned Men debating which Crowns held upon the Pacta Conventa, and which not, and what Measures were to be taken upon the Violation of them. These were bold Disputes indeed, and have since created great Mischiefs, I believe both ways. The most considerable Writers on the popular side were the Author of Junius Brutus, Althusius a Learned Civilian, and Buchanan. Now these Men applied all the Maxims of Civilians, which were originally adapted to Elective Governments, and such as held upon the Pacta Conventa, to those who had the Integra Majestas. Thus Junius Brutus applies these Maxims to all Princes indifferently, *Benè imperanti benè obtemperandum. Reges esse Vassallos Dei, & si Deum negligent feudum amittere. And so Althusius, Populus obligatus est conditionaliter, ad obtemperandum Magistratui, si nimium justè & piè imperaturus est. Thus Buchanan, Populus Rege major: & cum ad populi judicium vocatur Rex, minor ad majorem in jus vocatur.*

To these Writers Learned Civilians opposed themselves on the other side. As Cunerus, de Off. Princ. Christianii: Winzerus, contra Buchan. And Arniseus, de vi in Principem semper injusta.

Grotius, in his Book de Bello & Pacis, seems to have steered middle Course: But he (as the Fate of all Moderators is) has displeased both sides. Vid. Zeigleri Observat. in Grot.

The Divines of those Times took their Share in the Dispute. Beza and Paræus, with some other of the Calvinists, sided with Junius Brutus and Buchanan: The Lutherans, and the Church of England Divines, and among these Archbishop Laud, took the other side of the Question.

But still they were far from advancing Despotick Power and Slavery, and running down the Authority of Parliaments, and the Rights of a free Nation. They might think these might be well secured, without submitting an Hereditary Kingdom

to the Laws of an Elective, and vesting the People with that Power which belongs to the Prince.

But because poor Archbishop Laud has been much misrepresented, as being an Enemy to our English Constitution, and the Authority of Parliaments, I beg leave to set down these Words of his, in his Dispute with Fisher.

"But since a Kingdom and a Parliament please A. C. so well to Pattern the Church by, I'll follow him in the way he goes, and be bold to put him in Mind; that in some Kingdoms there are divers Businesses of greatest Consequence, which cannot be finally and bindingly ordered, but in and by Parliament: And particularly the Statute Laws, which must bind all the Subjects, cannot be made and be ratified, but there. Therefore, according to A. C. own Argument, there will some Businesses also be found (is not the settling the Divisions of Christendom one of them?) which can never well be settled but in a general Council; and particularly the making of Canons, which must bind all particular Christians and Churches, cannot be concluded and established but there. And again, as the Supreme Magistrate in the State Civil may not abrogate the Laws made in Parliament, tho' he may dispense with a Sanction or Penalty of the Law, quoad hic & nunc, as the Lawyers speak; so in the Ecclesiastical Body no Bishop, &c. Now do these look like the Words of one who was an Enemy to Parliaments? This is but the same which Bishop Burnet has delivered in his late Speech in the House of Lords; wherein he has not allowed the Parliament (as to the Legislative Part) more, nor the Prince (as to the Pardoning Power) less.

An. 1590. Anno 1590, Upon detecting before some of the Queen's Commissioners, of the most of the things in the Brotherhood above spoken of; Interrogatories were drawn concerning the Effect of the Premises, and Cartwright, and others of the Ringleaders of those Actions, appeared; but when they came to be examined refused to answer upon their Oaths, according as in their

Now they first broached their Doctrine of Necessity of keeping the Lord's Day, as the Jewish Sabbath, &c.

Their Books hereof were forbidden by Arch-Bishop Whitgift at Visitations.

Synod held at London, the Brethren had before resolved, wherefore Cartwright and others were committed to the Fleet; Knewstubs, Veal and others were convented before the Commissioners, and afterwards censured in the Star-chamber, according to their Demerits.

Afterwards, they which remained Abettors of the Disciplinary Faction were glad to lye close, and carry themselves more warily than before, and to wait some better Opportunity for the effecting of their Purpose.

An. 1603. Which they apprehending to be offered at the coming in of King James to the Crown of England, began again to move, but so as beginning at their old A, B, C, their Complaint was principally against the use of Ceremonies, Subscription, and sundry things formerly questioned by their Predecessors in the Book of Common-Prayer. And this new stirring of theirs, and to the end Satisfaction might be given to them in their Opinions, was the Cause that moved that wise King to convene and admit that learned Conference at Hampton-Court, 14 Jan. 1603, which is in Print.

The Particulars of the Opinions then held and controverted, as also those other Puritanical Assertions, held both before and after that time, are hereafter set down, together with some brief Answers thereunto.

By that Book it will appear, what small Fruit they reaped by this Conference at Hampton-Court; for that wise King and his Council saw no Cause to alter or impeach any thing, either in the Book of Common-Prayer, the Doctrine or Rites established; but having caused some few things only to be explained (as hereafter is set down) by his Royal Proclamation commanded a general Conformity of all sorts; as by the Proclamation printed at

the beginning of the Common-Prayer-Book may still appear.

And then his Majesty called for Subscription to the Articles of 1562, which was now done the third time. 1604. Subscription, third time.

Being thus frustrate of their Hopes of bringing in their Darling Platform, some of the Principal of them remaining stiff in their Opinions, and opposition to Authority, received a just Censure, and suffered Deprivation. Others (grown wiser by Example of their Fellows Suffering) that they might save their Reputation, and yet continue in their Places, invented a new Course; which ever since the said Conference at Hampton-Court they have put in Practice, and have yielded to a kind of Conformity, not that they thought any whit better of the things, but for that they held them (though in themselves unlawful) not to be such as for which a Man ought to hazard (not his Living, that might savour of Covetousness, but) his Ministry, and the good which God's People might by that means receive.

This Project prevailed with many to make them come off to a Subscription, yet gave them Liberty in private to express their Disaffection to things subscribed. Whereupon their Course was to avoid all Occasions drawing them to publick Profession of Conformity, and betook themselves to the work of Preaching, placing themselves as much as might be in Lectures; and, where any of them were beneficed, getting conformable Curates under them, to bear the Burden of the Ceremonies.

Thus, saving themselves, and maintaining their Reputation with the People, they gained the Opportunity to distil into them their Principles, not only of their dislike of Church Government and Rites; but also of the Doctrine established.

The Fruits of which their Presbyterian Courses at length burst out, and shewed it self to the World, by the scandalous and libellous Positions and Writings of Mr. Pryn, Mr. Burton, and Dr. Bastwick; the one a Lawyer, the other a Divine, the third a Physician.

The Heads of which Disciplinary Tenets are hereafter set down, together with such Answers as were briefly and learnedly given thereunto by the Lord Archbishop of Canterbury, his Grace, in the Court of Star-Chamber, at such time as they were all three there deservedly censured, for such their libellous and seditious Pamphlets, Jan. 14, 1637.

But first, according to the Course of Time, shall hereafter follow such Assertions, as were proposed and held by the Genevian Disciplinary in Queen Elizabeth her time, and afterwards in the Reign of King James of happy Memory.

C A P. VII.

Of the Assertions held by the Puritans, or Disciplinarians, touching the Book of Common-Prayer and Superstition retained in our publick Exercises of Religion; and of the Corruption in our Liturgy and Ecclesiastical Proceedings, as they pretend.

In Queen Elizabeth her Time.

Exceptions against the Common-Prayer, &c.

Albeit, the Puritans or Disciplinarians after the Order of Geneva, I mean Thomas Cartwright and his Associates, did seem at first to allow no Prescript Form of Prayer at all, but thought it the best, that the Minister should always be left at Liberty to pray as his own Discretion served; yet because this Opinion, upon better Advice, they afterwards rejected, their Defender and his Associates have since proposed to the World a Form such as themselves held, and to shew their dislike of ours, took against it these Exceptions hereafter following.

Hook. l. 5.

Many things in the Common-Prayer-Book, they say, are amiss, and many Instances thereof they give, wherein, as they pretend, it is not agreeable to God's Word, whereof these following are the Chief; which, together with brief Answers, framed by Learned Hooker against Thomas Cartwright, are here compendiously set down.

Affinity with Rome. 2. Differeth from Reformists.

Exception 1. *The Book of Common-Prayer hath (in their Eye) too great Affinity with the Form of the Church of Rome; and secondly, is too much different from that which reformed Churches elsewhere do observe: They say they tie not their Minister to a Prescript Form, but to use only their Confession prescribed, or some such like, and then proceed to the Sermon; which ended, to pray for all States, or otherwise, as the Spirit of God shall move his Heart.*

Answer. As far as the Church of Rome follows Reason and Truth, we fear not to be their Followers; where that Church keeps that which is ancienter and better, others whom we much more affect, leaving it for newer, and changing it for worse; we had rather follow the Perfections of them we like not, than in defect to resemble them we love. Furthermore, the Church of Rome hath considered, that publick Prayer is a Duty requisite to be performed much oftner than Sermons can possibly be made: Wherefore, as they, so we have a publick Form, how to serve God both Morning and Evening, whether Sermons be made or not. On the contrary side, their Form of reformed Prayer, shews only what shall be done upon the Days appointed for Preaching, which only shall be said or done before or after the Sermon; so that, according to this Form of theirs, it must stand for a Rule, — No Sermon, no Service.

Attire.

Exception 2. *The Ministers Attire, as the Surplice, &c. disgraceth the Service.*

Answer. The Attire which the Minister by Order is to use at Divine Service, being but a

Matter of mere Formality; yet such as for Comeliness sake hath been judged by the wiser sort, not unnecessary to concur with other sensible Notes betokening the different kind or quality of Persons or Actions whereunto it is tyed; as we think not our selves the Holyer because we use it, so they that use it not should not think us therefore unholy; because we submit our selves to that, which, in a Matter so indifferent, the Wisdom of Authority and Law, for so long Continuance, have thought comely. To solemnize Actions of Royalty and Justice, their suitable Ornaments are a Beauty.

Exception 3. *It is not orderly read nor gestured as becometh; for they scoffingly urge, the Minister says Service in the Chancel, and sometimes turns his Face from the People, and sometimes before Service ended removes from the Place, where it was begun; and performeth Baptism in one Place, the Communion, Marriage, Sermons, Prayers, in another, which, according to Act. 1. 15. ought to be all unchangeable, and done in the midst of the Church.*

Answer. When we make Profession of our Gospel Faith, we stand; when we acknowledge our Sins, or seek for favour from God's Hand, we fall down; because the Gesture of Constancy becometh us best in the one, and of Humility in the other. Because, the Gospels which are weekly read, do all historically declare something which Christ either spake, did, or suffered, it hath been the Custom of Christians, in token of Reverence, to stand, to utter certain Words of Acclamation, and at the Name of Jesus to bow; which harmless Ceremonies, as there is no Man constrained to use, so we know no Reason why any Man should yet imagine it an unsufferable evil. To the rest, we are persuaded a bare Denial is Answer sufficient to things which mere Fancy objecteth: Our Answer therefore to these Reasons is, *No*; to their Scoffs, *Nothing*.

Exception 4. *The Easiness of Praying after Easiness in our Form; for nothing (they say) is required of our praying the Book, which a Child may not lawfully do.*

Answer. In setting down the Form of the Book of Common-Prayer, there was no need that the Book should mention the Learning of a Fit, or the Unfitness of an Ignorant Minister, more than that he which describeth the Manner how to pitch a Field should speak of Moderation in Diet; The Ministers Greatness or Meanness of Knowledge to do other things, his Aptness or Insufficiency, otherwise than by reading to instruct the Flock, standeth in this Place as a Stranger, with whom our Form of Common-Prayer hath nothing to do. This Form can be no Lett to any Man's Skill in preaching; which, though it be the Gift of God, yet is no such necessary Element that every Act of Religion should be thought imperfect and lame, wherein there is not somewhat exacted that none can discharge but an able Preacher.

Exception 5. *It is too long, and by that means it is too abridgeth Preaching.*

Answer. Length is a thing which the Gravity and Weight of such Actions requires: Besides, this Benefit it also hath, that they whom earnest Letts and Impediments do often hinder from being Partakers of the whole, yet have Opportunity, through the Length of Divine Service, at least for access to some reasonable part thereof; in case our Prayers being drawn out to their full Length, did necessarily enforce Sermons to be the shorter, yet neither

ther is this to uphold an unpreaching Minister.

*It hath
short
Cutts.*

Exception 6. *It hath a number of short Cutts or Shreddings, which may rather be called Wisbes than Prayers.*

Answer. Short Prayers are as Darts thrown out with a kind of sudden Quickness, least that vigilant and erect Attention of Mind (which in Prayer is necessary) should be wasted or dulled, through continuance, if the Prayers were few and long. Devout Minds do add a piercing kind of Brevity to such Prayers, and ardent Affections are delighted to present our Suits in Heaven, sooner than our Tongue can devise to utter them.

*Lessons
mingled
with
Prayers.*

Exception 7. *It intermingleth Prayers and Readings in such manner, as if Supplicants should use the like to mortal Princes, the World should judge them mad.*

Answer. For as much as effectual Prayer is joined with a vehement Intention of the inferior Powers of the Soul, which cannot therein long continue without Pain, it hath therefore been thought fit, so by turns to intermingle somewhat still for the higher part of the Mind, the Understanding, to work upon, that both being kept in continual Exercise with Variety, neither might feel any great Weariness, each being a Spur to other.

*Prayers
for earth-
ly things.*

Exception 8. *The number of our Prayers for earthly things is too great.*

Answer. These multiplied Petitions for worldly things in Prayer, have, besides their direct use, a Service, whereby the Church underhand, through a kind of heavenly Fraud, taketh therewith the Souls of Men, as with Bait.

*Lords
Prayer
often re-
peated.*

Exception 9. *The Lord's Prayer is too often repeated.*

Answer. Our Custom is both to place it in the front of our Prayers as a Guide, and to add it in the end at some principal Times as a Compliment, which fully perfecteth whatsoever may be defective in the rest: This Prayer we use oftener than any other, though not tied so to do by any Command of Scripture, yet moved thereto for other Considerations, as knowing that, though Men should speak with the Tongues of Angels, yet Words so pleasing to the Ears of God, as those which the Son of God himself hath composed were not possible for Men to frame.

*Saying
after the
Minister.*

Exception 10. *It appointeth the People to say after the Minister, thereby unprofitably wasting time, and making a confused Noise.*

Answer. Twice we appoint that the Words which the Minister first pronounceth, the whole Congregation shall repeat after him; 1. In the publick Confession of Sins: 2. In Rehearsal of the Lord's-Prayer presently after the Sacrament. Could there be any thing better devised than that we all, at our first access to God by Prayer, should acknowledge meekly our Sins, and that not only in Heart but with Tongue; all which are present, being Ear-witnesses, even of every Man's deliberate Assent unto each particular Branch of a common Indictment drawn out against themselves. Likewise, when we have all together received the Holy Communion, and in hatred of all Schisms and Errors, the Pastor as Leader, the People as willing Followers, step by step do openly declare themselves united as Brethren in one.

*Reading
Psalms by
Course.*

Exception 11. *It spendeth time in reading of Psalms by Course.*

Answer. What is there is necessary for Man

to know, which the Psalms do not teach? They are to Beginners an easie and familiar Introduction, and a mighty Augmentation of all Virtue and Knowledge, in such as are entred before; and a strong Confirmation to the most perfect: Wherefore we covet to make the Psalms especially familiar unto all; and iterate them oftner than any other part of the Scripture, and enure the People to read them with their Minister together.

Exception 12. *Musick with the Psalms spendeth needless time.* *Musick therewith*

Answer. The kingly Prophet David, having singular Knowledge, not in Poetry alone, but in Musick also, judged them both to be things most necessary for God's House, and was the Author of adding unto Poetry, Melody in publick Prayer, and that both vocal and instrumental, for the raising up Mens Hearts, and the sweetening their Affections towards God: In which respect the Church retaineth at present this Musick, as an Ornament to God's Service, and a Help to our own Devotion.

Exception 13. *So doth saying the Psalms, &c. interchangeably betwixt the Minister and the People.* *Inter-change-able an-
swering
by Course.*

Answer. Socrates, saith Ignatius Bishop of Antioch, was the first Beginner hereof, even in the Apostles Time: but Platina, saith Damascus Bishop of Rome, began it first. So that long experience hath found it to be a thing very useful to raise up the Hearts of Men with more Attention, to allay all earthly Thoughts, to banish the Devil's secret Suggestions: And there is more fear, least the want thereof be a Maim, than the use a Blemish to the Service of God.

Exception 14. *The Magnificat, Benedictus, Benedictus, and Nunc Dimittis, were composed on special Occasions, and are no more to be used, than Ave Maria, nor any oftner than other Scriptures.* *Nunc Dimittis. Magnificat.*

Answer. They are Songs which concern us so much more than the Songs of David, as the Gospel teacheth us more than the Law; the New, than the Old Testament; for the ancient received use of intermingling Hymns and Psalms with Divine Readings, enough hath been written; and if any may fitly serve to that purpose, how should it be better devised, than that a competent number of the old being first read, those of the new should succeed in the place where now they are set, in which place notwithstanding there is joined with Benedictus the 100th Psalm, with Magnificat the 98th, with Nunc Dimittis the 67th Psalm, and every of them left to the Minister's choice to read which he pleaseth. They are the only Sacred Hymns that Christianity hath peculiar to it self, the others being Songs of Praise and Thanksgiving, but yet such Songs wherewith, as we serve God, so the Jew likewise.

Exception 15. *The Litany is superfluous, and asketh something unseasonably; as deliverance from Thunder and Tempest, when there is no danger.*

Answer. Supplications with Solemnity for appeasing God's Wrath, and averting publick Evils, were practised by the Church within four hundred Years after Christ, and of the Greek Church were termed Litanies, and of the Latin, Rogations; and Anno 506, the Council of Aurelia decreed, that the whole Church should bestow yearly at the Feast of Pentecost three days in that kind of processionary Service. *When came in. Processions and Rogations.*

About fifty Years after, to the end that the Latin Churches, which all observed this Custom,

from, might not vary in the Order and Form of those great Litanies which were so solemnly every where exercised, it was thought fit by Gregory I. to draw the flower of them all into one. What one Petition is there found in the Litany, whereof we shall at any time be able to say, no Man living needs the Grace or Benefit therein craved at God's Hands? What dangers are at any time imminent, God only knows. And we find by daily Experience, that those Calamities may be nearest hand, and readiest to break in suddenly upon us, which we, in regard of Times or Circumstances, may imagine to be farthest of: Wherefore, as Litanies have been of long continuance, so they are of more permanent use, than that now the Church should think it needs them not.

Athanasius Creed. Exception 16. *That Athanasius Creed was framed only against the Arrian Heresie, to make profession of Christ's Divinity; and that both it and Gloria Patri are now needles, at least not to be so often repeated.*

Gloria Patri needles. Answer. Under Constantine, 300 Years after Christ, Arius first broached his Heresie of denying the Coequality and Coeternity of the Son with the Father: For suppressing whereof, the Council of Nice was gathered of 318 Bishops; where the Nicene Creed was set down, where-to the Arrians themselves, for fear of Punishment, Subscribed, yet afterwards persisted in their Heresie, against whom Athanasius 40 Years after composed this Creed, and exhibited it to Julius Bishop of Rome, and both by the East and Western Churches was esteemed as a principal Jewel; for that which Heresie by sinister Interpretation went about to pervert in the most ancient and Apostolical Creed, the same being fully cleared from these Heretical Corruptions, partly by the Creed of Athanasius, written Anno 340, and partly by that other set down in the Synod of Constantinople 40 Years after *, comprehending together with the Nicene Creed an addition of the other Articles, which the Nicene Creed omitted, because the Controversie then in hand needed no mention of them: These Catholick Declarations of our Belief so anciently delivered, continue still needful for all Men, at all times, to know.

* I believe in one God, &c.

These Confessions, as Testimonies of our continuance in the same Faith to this Day, we rather use, than any other Gloss or Paraphrase devised by our selves, which though it were of the same effect, yet could not be of the like Authority or Credit.

Gloria patri, when.

Touching the Hymn of Gloria Patri, our Church could not place it more fitly, than where it now serveth, as a close or conclusion to Psalms; neither is the form thereof new, nor unnecessarily invented; being, as some say, ordained in the Nicene Council, Anno 320, or by Damasus, Anno 376; which the Arrians, perceiving the prejudice it brought to their Cause, altered the form thereof, some of them glorifying the Father, and the Son, and the Holy Ghost according to the Council of Nice: Others, the Father by the Son in the Spirit, against the equality settled by that Council. St. Basil saith, as we have received, so we baptize; and as we baptize, even so we believe; and as we believe, even so give glory. Baptizing, we use the name of the Father, and of the Son, and of the Holy Ghost: Confessing the Christian Faith, we declare our Belief in the Father, and in the Son, and in the Holy Ghost: Ascribing Glory unto God, we give it to the Father, and to the Son, and to the Holy Ghost.

It is ἀποδείξις τῆ ἐκθῆς φρονήσεως, the token of a true and sound understanding for matter of Doctrine about the Trinity, where in ministering Baptism, and making Confession, and giving Glory, there is a Conjunction of all three together, without Separation.

They object, that those Flames of Arrianism, which were the cause why the Church thus praised the Deity of God, are now quenched and that seeing the Sore is now whole, we need not longer use the Plaister.

We Answer: Arrianism was indeed some occasion of that Creed, but a cause neither of that, nor of Gloria; for albeit Conflict with the Arrians brought forth the occasion of writing that Creed, which long after was made a part of the Church Liturgy, as Hymns and Sentences of Glory were a part thereof before; yet cause sufficient there is, why both should still remain in use, the one as a most Divine Explication of the chiefest Articles of our Christian Belief; the other, as an heavenly Acclamation of joyful applause to his Praises, in whom we believe; neither the one nor the other unworthy to be heard, sounding as they are in the Church of Christ, whether Arrianism live or dye.

Exception 17. *There are no Thanksgivings in that Book, for the benefits for which there are Petitions.* No Thanksgivings.

Answer. Because there are so many Graces, whereof we stand in continual need, Graces for which we may not cease daily and hourly to sue; Graces which are in bestowing always, but never come to be fully had in this present life: And therefore, when all things here have an end, endless Thanks must have their beginning, in a State which bringeth the full and final Satisfaction of all such perpetual desires.

Again, because our common Necessities are so easily known, but the gifts of God are so diversly bestowed that it seldom appears what all receive; we are not to marvel though the Church do oftner concur in Suits, than in Thanks for particular Benefits. Nevertheless, the greatest part of our Divine Service consisteth in much variety of Psalms and Hymns, that every Man might offer to God that Sacrifice of Praise which best fitteth his occasions.

The Church cannot always fore-ordain a short Collect, wherein to mention Thanks upon all occasions; wherefore our Custom, when so great occasions are incident, is by publick Authority to appoint some set and solemn Services, as well of Supplications as Thanksgivings.

Exception 18. *The very matter of our Prayer in some things is amiss, as 1. in a Song of praise to Christ, we say, When thou hadst overcome the sharpness of Death, thou didst open the Kingdom, &c. which countenanceth their error, who think the faithful departed before Christ were the sharpness of Death, but rested in limbo patrum.* When thou hadst overcome, who think the faithful departed before Christ were the sharpness of Death, but rested in limbo patrum.

Answer. Whatsoever Christ did or suffered, the end thereof was to open the Doors of the Kingdom of Heaven, which our Iniquities had shut up; but because by ascending after that the sharpness of Death was overcome, he took the very local Possession of Glory, and that to the use of all that are his; It appears that when Christ did ascend, he most liberally opened the Kingdom of Heaven, to the end that with him, and by him, all Believers might reign. In what estate the Fathers rested that were dead before, it is not hereby one way nor other determined.

Except

From
sudden
Death.

Exception 19. Secondly, to pray for deliverance from sudden Death; for the Godly should be always prepared to dye.

Answer. This our Prayer importeth a two-fold desire. 1. That Death when it comes should give us some convenient respite; or (if that be denied) yet we may have Wisdom to provide beforehand that those evils overtake us not, which Death unexpected brings upon careless Men, and that although it be sudden in it self, yet in regard of our prepared minds, it may not be sudden. We desire that the Soul may have time to call it self to a just account of all things past, by means whereof Repentance is perfected, that the Joys of Heaven may have leisure to present themselves to our Contemplation, that the Pleasures of Sin and Vanities of the World may be censured with uncorrupt Judgment: All which Benefits and Opportunities are by sudden Death prevented.

Things
which for
unworth-
iness we
dare not
ask.
fol. 90.

Exception 20. 3dly, Prayer for those things which for our unworthiness we dare not ask, &c. which carries with it the Note of the Popish servile fear, and not of Christian Confidence.

Answer. In Prayer to abate vain Imaginations, with the true conceit of our own Unworthiness, is rather to prevent than to commit a fault, it being no error thus to think, no fault thus to speak of our selves, when we pray. It is a fault, that our own Unworthiness makes us fearful to open our Mouths by way of Suit: The knowledge of our own Unworthiness is not without belief in the Merits of Christ: With that true fear which the one causeth, here is coupled true boldness, and encouragement drawn from the other. As our fear excludeth not that boldness which becometh Saints, so if our familiarity with God do not favour of this Fear, it draweth too near that irreverent Confidence wherewith true Humility can never stand.

To be de-
livered
from all
Adversity.
fol. 90.

Exception 21. 4thly, Prayer to be ever more defended from all Adversity, is time mispent; for here is no promise for it in Scripture, and it is no Prayer of Faith, and so can have no assurance to obtain.

Answer. To think we may pray unto God for nothing but what he hath promised in Scripture we shall obtain, is an Error; for of Prayer here are two uses; 1. It serveth as a means to procure those things which God hath promised to grant, when we ask. And, 2. It serveth a means to express our lawful desires also, towards that, which whether we shall have or no, we know not, 'till we see the event. Things in themselves unholy, or unseemly, we may not ask: We may ask whatsoever, (being not forbidden) Nature or Grace shall reasonably move us to wish, as importing the good of Men, albeit God himself hath no where by promise assured us of that particular which our Prayer craveth. Such Prayers to be delivered from all Adversity, are no more repugnant to Mens minds towards Death (as is alledged) than was our Saviour's own Prayer before his Passion, repugnant to his gracious Resolution, to dye for the Sins of the World.

To have
Mercy on
all Men.

Exception 22. 5thly, Request is made that God would have Mercy on all Men: Which they object, is impossible, because some are Vessels of Wrath, to whom God will never extend his Mercy or Salvation.

Answer. In praying for Deliverance from all Adversity, we seek that which Nature doth wish to it self. But, by entreating for Mercy upon all, we declare the Affection wherewith

Christian Charity thirsteth, after the good of the whole World; and such Suits God accepteth, in that they are conformable to his general inclination, which is, that all Men might be saved; yet always he granteth them not his private Will having determined otherwise. Concerning the Estate of Men with whom we live (for only of them our Prayers are meant) we may 'till the World's end, for the present always presume, that as far as in us there is power to discern what others are, and as far as any duty of ours dependeth, upon the notice of their condition in respect of God, the safest axioms, for Charity to rest it self upon, are these, He which believeth already is, and He which believeth not as yet, may be the Child of God.

Exception 23. They dislike private Baptism, and say, there can be no necessity to enforce it.

Private
Baptism.
fol. 128.

Answer. There are three things which are said to make up the Substance of a Sacrament. 1. The Grace which is thereby offered. 2. The Element which signifieth Grace. 3. The Word which expresseth what is done by the Element. Concerning other Orders, Rites, Prayers, Lessons, Actions and Circumstances; they are but accessory to the outward Substance of Baptism, which the Wisdom of the Church is to order, according to the exigence of the Principal; wherefore if the case be such as will not permit to have the decent Compliments of Baptism, better it were to enjoy the Body without its Furniture, than to wait for this 'till the opportunity of that for which we desire it be lost.

Touching Infants which dye unbaptized, sith they have neither the Sacrament it self, nor any Sense or Desire thereof, the opinion of some goes hard against them; but seeing Grace is not absolutely tyed unto Sacraments, and that God tyeth no Man to Impossibilities, but accepteth the Will for the Deed, and forasmuch as here is in their Christian Parents, and in the Church of God, a presumed Desire, that Baptism might be given them; yea, and a purpose that it shall be given: It is to be conceived, that God imputeth the secret Desires, that others have in their Behalf, and accepteth the same as theirs, rather than to cast away their Souls for that, which no Man is able to help.

Infants
dying un-
baptized.
See more
of this
fol. 126.

Exception 24. That Baptism by Women is no Baptism Sacrament, or more than other ordinary washing of the Child: the Dignity and Being of the Sacrament depending on this Point, Whether he be a Minister or no.

Baptism
by Women
or private
Persons.
See more
after, Fol.
128.

Answer. That God hath committed the Ministry of Baptism unto special Men, it is for Orders sake in his Church, and not to the end that their Authority might give Being, or add Force to the Sacrament it self: We cannot charge Infants, as wrongful Possessors of that whereunto they have Right by the Will of the Donor, and are not Parties unto any Defect or Disorder in the manner of receiving it; and if any Disorder be, *Delictum cum Capite semper ambulat*. Mens own Faults are their own Harms. The Faultiness of Woman's Presumption, in giving Baptism, cannot in Equity be able to prejudice us, who, by taking Baptism, have no way offended, and the full Consent of the Godly-learned in all Ages, makes for the Validity of Baptism; albeit administered in private, and even by Women: Which kind of Baptism, in Case of Necessity, divers reformed Churches do both allow and defend; some others, which do not defend, do tolerate; few in Comparison, and they without any just Cause,

Cause, do utterly disanull: Surely, howsoever, through a Defect on either side, the Sacrament may be without Fruit, as well in some Cases to him that receiveth, as to him that giveth it, yet no Disability in either part can make it so far frustrate as to deprive it of the Nature of true Baptism, having all things else which the Ordinance of Christ requireth. Whereupon we may consequently infer, that the Administration of this Sacrament by private Persons, be it lawful or unlawful, appeareth not to be merely void.

Interrogatories
in Baptism.

Exception 25. *Interrogatories in Baptism to Infants, which cannot answer them but by others, are fruitless and prophane.*

Answer. Two Covenants there are, which Christian Men do make in Baptism, the one making Confession of Christian Belief, and relinquishing of Satan; the other touching the Obedience to the Faith of Christ. And it cannot be proved, that ever Baptism was ministered, without Interrogatories of these two kinds.

God-fathers,
why.

In the Phrase of some Men, God-fathers are termed Witnesses, as if they came but to testify what was done; but it favours of more Piety to give them their old Name of Fathers in God, whereby they are put in Mind, what Affection they ought to bear to those Innocents, for whose religious Education the Church accounteth them, as Pledges.

And because the Answer, which they usually make to the usual Demands of Stipulation, proposed in Baptism, is not their own, the Church doth best to receive it of them in that form, which best shews whose the Act is.

That which a Guardian does, in the Name of his Pupil, stands by natural Equity for his Benefit, though done without his Knowledge: And shall it be thought unfit, that Infants, by Words uttered by others, should (though unwillingly) yet truly and forcibly bind themselves to that whereby their Estate is so assuredly bettered?

The Cross
in Baptism.

This Exception was also disallow'd in *Jac. 1.*
Exception 26. *The Cross in Baptism is a mere Invention of Man, and an Offence to weak Brethren; and was used by the Fathers, only because Vid. more they lived with Heathens, which had it in Consol. 128. tempt.*

Answer. The Cross is for us an Admonition no less necessary now, then for Christians anciently against Infidels; to glory in the Service of Jesus Christ, and not to hang down our Heads, as Men ashamed thereof; although it procure reproach of the World. It is objected, that it is not the Cross in our Foreheads, but in our Hearts, the Faith of Christ that armeth us with Patience, Constancy and Courage; which as we grant to be the most true, so neither dare we despise the meanest Helps, that serve, though in the lowest Degree of Furtherance, towards the highest Service that God requires at our Hands: And, if any Mandeny, that such Ceremonies are available, at least as Memorials of Duty, or do think that himself hath no need to be put in Mind what our Duties are, it is but reasonable that in the one the publick Experience of the World overweigh some few Mens Perswasions, and in the other, the rare Perfection of a few condescend unto common Imbecillity. Seeing therefore, that to fear Shame, which doth worthily follow Sin, and constantly to bear undeserved Reproach, is the general Duty of all Christians: Seeing also, that our Weakness doth need, towards Spiritual Duties, even corporal Furtherance,

we are to acknowledge the good and profitable use of this Ceremony, and not to think it superfluous, that Christ hath applied his Mark unto that Part where Bashfulness appeareth, in token, that they, which are Christians, should at no time be ashamed of his Ignominy.

See more of this Point afterwards in King James's time.

Exception 27. *Confirmation, after Baptism, is Confir-
mation.
Popish and unnecessary.*

Answer. With Prayers of Spiritual and Personal Benediction, the manner hath been in all Ages, to use Imposition of Hands; as a Ceremony, betokening our restrained Desires to the Party, whom we present to God by Prayer. Thus Israel blessed Ephraim and Manasse, Gen. 48. 14. The Fathers impute unto it that Gift of Grace of the Holy Ghost, not which maketh us first Christian Men, but when we are made such, assisteth us in all Virtue, armeth us against all Temptation and Sin. They ever held Confirmation, as an Ordinance Apostolick, always profitable in God's Church. Confirmation is only a Sacramental Complement: And the Reason, why Bishops alone did ordinarily confirm, was, not because the Benefit, Grace, or Dignity thereof is greater than Baptism, but for Honour's sake, and in token of his Spiritual Superiority over them; because to bless is an Act of Authority, the Performance of this annexed Ceremony should be sought for, at his Hands.

Exception 28. *In administering the Sacrament Faults in
of the Body and Blood of Christ, they find divers admini-
Faults; which, in regard they are not greatly string-
material, they shall be only named without An- the Eu-
swers thereto. As, charist.*

1. That we do not use in a generality once for all, to say to the Communicants, *Take, eat and drink*; but unto every particular Person, *Eat thou*; which is Popish, and not according to Christ's use.

2. Oversight by Gesture; as in kneeling, which is Superstitious; sitting agreeth better with a Supper, and Christ's Usage.

3. Accusation, for not examining all Communicants, whose Knowledge should be manifest: The Levites were also so commanded.

4. Our Admission of Papists to our Communion, before they have purged themselves of their former Superstitions.

5. We suffer the Communion to be administered to a few, permitting the rest present at Service to depart.

6. The imparting of this Sacrament privately to the Sick.

Exception 29. *They deny the Church's Power Holy-days
to make so many Holy-days, besides the Sabbath,
wherein Men must cease from their Vocations.*

Vid. full Answer, by Hook, fol. 381.

Exception 30. *Fasts yearly or weekly, such as Fasts.
ours in the Church of England, they allow not, fur-
ther than the temporal State of the Land doth re-
quire for the Preservation of Cattle, &c. appointing
some usual Change of Diet.*

Answer. Yet times of Fasting appointed, in several Considerations to be kept by all sorts of Men, have their Ground in the Law of Nature, are allowable in God's sight, and were in all Ages heretofore, not without singular Use and Benefit, observed.

Exception 31. *Matrimony is celebrated with
needless Ceremonies.*

This was also objected against in 1 *Jac.* As,
1. They find fault, that Marriage is at some time restrained.

D

Solomon

Solomon saith, there is a Time for all things; wherefore we may well think it a marvellous absurd thing, to see in a Church a Wedding on a Day of a publick Fast: Wherefore our Predecessors have justly taken away the common liberty of Marriages, during the time appointed for Preparation to the exercise of general Humiliation by Fasting and Praying, and by weeping for Sin.

Giving of Women. Touching the giving of the Woman, we must note, That anciently all Women, that had not Fathers or Husbands to govern them, had their Tutors, without whose Authority their Acts were unwarrantable. Wherefore in Marriage they were delivered to their Husbands by others, which Custom still retained, hath this use, to put Women in mind, that they ought always to be guided by others.

Laying down Money. The Custom of laying down Money, seems to be taken from the Saxons, whose Custom was to buy their Wives, which Custom now is almost worn out.

The Ring. The Ring hath been ever used, as a special Pledge of Faith and Fidelity; nothing more fit to serve, as a token of our purposed endless continuance, in that which we never ought to revoke, and serves as a Pledge and Conjunction in Heart and Mind, agreed upon.

And this Ceremony in 1 *Jac.* was allowed.

With my Body I thee worship. But, above all things, the most hardly taken is the uttering of these Words, *With my Body I thee worship.*

Answer. In as much as unlawful Copulation doth corrupt and dishonour both Parties, this Protestation, that we do worship and honour another with our Bodies, may import, a denial of all such Letts to our Knowledge, as might cause any stain or disgrace that way: But the ancient difference betwixt a lawful Wife and a Concubine, was in the different purpose of Man, betaking himself to the one or the other. If his purpose were only Fellowship, there grew to her no worship, but the contrary; in professing that his intent was, to add by his Person Honour and Worship unto hers, he took her plainly and clearly to Wife, and the Worship that grew unto her, was that her self was made Mother of the Family, her Children legitimate and free, and she received such advancement of State, as things annexed to his Person might augment her with, and also she had a right participation hereby in him, and in all things which were his.

Churching. Exception 32. *The Churching of Women is needless, and their Attire and Oblations are superstitious.*

Answer. The Fruit of Marriage is Birth, the Companion of Birth, Travel; the grief whereof being so extreme, and the danger so great, dare any presume to censure it as a fault in the Church, that Women after Deliverance do publickly shew their thankful mind to God, and the Ceremonies thereof are very ancient; for their attire, there could be nothing devised for such a time more grave and decent. The Name of Oblations applyed, not only here to those small Payments which are yet a part of the Minister's Right, but also generally given unto all such allowances as serve for their needful Maintenance, is both ancient and convenient. And nothing more proper, than to give the Name of Oblations to such Payments, in token that we offer unto God whatsoever his Ministers receive.

This was allowed by the King in 1 *Jac.*

Exception 33. *The prescript Form of Service*

at burials, though not unlawful, is inconvenient; The Rites because this is prescribed, and mourning apparel is of Burial. suffered to be worn, and funeral Sermons used.

Answer. The greatest end, about this Duty of Christian Burial, is an outward testification of the hope we have, of the Resurrection of the Dead. Wherefore let any Man judge, whether it be more convenient for a company of Men, as in a dumb shew, to bring a Coarse to Burial, and there leave it cover'd with Earth, or to have the Exequies devoutly performed, with solemn recital of such Prayers and Hymns as are purposely framed, &c.

C A P. VIII. Of B U R I A L.

Further Exceptions taken against the Book of Common-Prayer, and Communion-Book of Ordination, allowed by the Church of England.

With Reasons Exhibited to the Bishop of Exon, by some Ministers of his Diocess, for their refusal of Subscription to the Book of Common-Prayer; with brief Answers thereunto, made by Mr. Tho. Hutton.

Printed Anno Dom. 1606.

THEY say they may not Subscribe; because, *Of Burial*
1. They see not how it may agree with the Scripture, to commit the Body of a notorious wicked Man, dying without token of Repentance, to the Earth, in sure and certain hope of Resurrection to eternal life.

And they except that we affirm, That God hath taken his Soul: And that we name him to be a dear Brother.

And is against God's Word, *Deut. 29. 29.*

Answer. 1. There is not in all the Communion-Book so much as one Syllable of a wicked Man, or unpenitent Person, dying without token of Repentance: For the Persons, of whom the Book speaketh, are living or dead; living, they are prayed for; the dead, God is praised for.

For the words, *A sure and certain hope of Resurrection, &c.* in so many as do believe; which whether this or that particular Person now to be interred, as we know not, so we speak not, but hoping in the Rules of our Christian Love, we make a favourable Construction; as (we nothing doubt) is most acceptable to God: Man (saith St. Austin) may think otherwise than Truth hath, so he speak not otherwise than Charity hath. Marlorat saith, It is a safer course to think well of bad Persons, than of the good to judge ill, unless we fully see they are obstinate, and yet towards such we may not give too hasty a Sentence. And as once an honest Man is ever to be presumed so to be, 'till the contrary appear; so once a Member of Christ, is ever to be thought, 'till Sentence be pronounced against him by Authority.

Aug. saith, *De Nullo quamvis pessimo in hac vita desperandum est.* And in his last gasp who can judge a Man's Estate to be damned: *Non est in occulta dei judicia nobis inquirendum. Sed probabiliter omnes ex professis Christianismum natos ad vitam eternam Electas merito presupponimus.*

Objecti-

Taken *Objection.* We affirm that God hath taken his
him to his *Soul.*
Mercy.

Answer. Be he a wicked, or a godly Man that Death seizeth on, indifferent it is, in the Form of the Prayer-Book, and no Untruth either way, because God hath taken him of his great Mercy, though not toward the Reprobate, yet of his great Mercy towards his Church, in disburdening the World of him.

Dear *Objection.* We affirm him to be a Dear Bro-
Brother. *ther.*

Answer. The Phrase of our Country, the guise of Civil Conversation, the Rule of Charity, all justify this Appellation: *A Brother.* 1. Because of the same Nation and People, *Deut. 15. 12.* 2. Of the same Kindred, so Christ took them that believed not in him, *Jo. 7. 3.* A wicked Man (saith *Austin*) is a Brother, because that his outward Profession of, and Fellowship in, the Sacrament. Divers ways then may a Man that dyeth be a Brother, a dear Brother; how much rather then may we use the Name, not knowing his final and last end, as we do not.

12th Sun- *Exception 2.* It agrees not with God's word, to
day after *desire him to grant any thing, which our Prayers*
Trinity *dare not presume to ask: This we do, on the 12th*
Collect. *Sunday after Trinity, in the Collect, Almighty and*
everlasting God, &c.

23d Sun- *2. That these words are contrary to another*
day. *Collect, read on the 23d Sunday after Trinity, viz.*
And grant that those things, we faithfully ask,
we may effectually obtain, &c. They say, to ask
faithfully, and to ask doubtfully, are contrary one
to the other.

Answer. These two are no such Extremities, but for a time the one endureth the other; as Heat and Cold, when either of them is indifferently found in the same Person; but with this difference, that they are imputed to a several beginning, the one of Nature, the other of Grace, the one of Flesh, the other of Spirit.

Our Church gathering brief Notes out of the Gospel, observeth, of God's part, *he is more ready to hear than we to pray, and is wont to give more than we desire or deserve;* and is so gracious, that he forgiveth us *what our Consciences may well be afraid of, viz. Sin, and giveth us what our Prayers dare not presume to ask, viz. (in temporal Blessings) such and such, in this and that matter, at this or that time, which our Prayers dare not presume to ask in such special sort.*

Examples in this point we have of *Job 9. 30, 31. Abraham, Gen. 18. 27, 32. and Solomon, Proverbs 28. 14. and 14. and 16.* For the faithful saying in their Prayers, they dare not presume, proveth not their want of confidence in God's fatherly Love, but chuse rather to lay open their distressed condition.

Briefly to wind up all, our Prayers dare not presume to ask many things, which God giveth, because they cannot set the Lord a time, nor bind him to such and such means; but resolving of the general, and making Faith our Duty, refer our selves wholly to God, for all such changeable Circumstances.

Collect, *Exception 3.* In the Collect after the Offertory,
for our *Almighty God the Fountain of all Wisdom, &c.*
unwor- *those things which for our unworthiness we*
thiness *dare not, and for our blindness we cannot ask,*
dare not, *vouchsafe to give us, &c. These words, they say,*
and for *fight against God's Words, and true Faith, Jam. 1.*
blindness *5, 6, 7. Rom. 14. 25.*
cannot
ask.

Answer. There is no doubting, nor stammering, nor uncertainty in saying these words; they are the words of Sobriety and Humility,

not of Fear nor Despair; for we are truly persuaded, as of an Article of Faith, that we are both unworthy and blind. If we hold our selves such, as for our unworthiness dare not ask, what are we any whit worse, more than the Woman with her bloody Issue, *Matth. 9. 20.* or the prodigal Child, *Luke 19. 21.* Some such unworthiness was that of the Centurion, *Matth. 8.* who had done much good to Christ, yet professeth he was altogether unworthy, that our Saviour should come under his Roof; which modest conceit of himself, is not for us to admire, but to follow; which we do, if we truly acknowledge our own vileness of Nature, &c. nor is our not daring, &c. an Argument we want Faith, more than this behaviour of the Centurion, so highly commended for his Faith.

Next, we are blind in calling upon God, and, tho' we feel our wants or evils, yet cannot we readily chuse what is good or convenient: How often do we pray amiss, either in respect of our selves, coldly, profunderly, &c. or in respect of the end, to abuse God's Gifts in Pride, Lust, Sensuality, &c.?

Exception 4. In the Collect on the 22d Sunday Collect on
after Trinity, Lord we beseech thee to keep thy the 22d
Church that it may be free from all Adversities, &c. *This is against God's Decree, his Word, after*
and true Faith, Act. 14. 22. 2 Tim. 3. 12. *Sunday*
Jo. 16. 33. Ergo, praying for that, whereof we *Trin.*
have no promise, is against Faith, and so Sin.

Answer. This Prayer is not contrary to God's Decree, &c. or that some particular Church, at some one time or other, or for some space, may be free from all Adversity, in comparison of that which it self hath felt, or may feel; or in respect of what some other Churches do endure; and in as much as there is reason to pray for freedom against one Affliction, as against another, and so in effect, by consequence against all (for a Ship may sink by a Leak, as well as by a Wrack) it not lying in our power to distinguish which we can be safe in, and which not; our Church wisely provideth, by Prayer universally against all Adversities, not binding God ever the more than standeth with his blessed Will, but making known what our Duty is to do, and what our Necessity enforceth us to do.

Admit there were no expresse promise to be free, &c. nay, were we the Persons, whom God by Name had denied, yet so long as we crave, in assurance of Grace (which the Church of God well persuaded she is in favour) so long as all we beg is with Reverence to his blessed Will, and in Faith that he heareth, certainly believing in general, he will give, nor not this nor that for quality, or quotient, yet so much as is expedient, that we may the better go forward in the Duties of our Calling; there is no likelihood to the contrary, but we may pray, and praying shall effectually obtain, *to the relief of our Necessity, and the setting forth his Glory.*

But Scripture is full of promises, made to the faithful, for freedom from all Adversities, especially in the Old Testament, as *Exodus 23. 25. Deut. 7. 15. 26. 2, 3, 4. Psal. 91. 3, 4, 10, 20. Psal. 122. 6. Psal. 121. 2. 128. 5. Jo. 16. 23. Rom. 6. 20. 1 Cor. 1. 10. Mat. 27. 43.*

Exception 5. The Collect on Christmas Day; *This*
Almighty God, which hath given us thy only Day to be
begotten Son, and this Day to be Born of a Born.
pure Virgin: And by a Rubrick, the Minister must
use these words seven days following, affirming that
in every of those days Christ was born; this is
against the plain Truth of the Scripture; for Christ
had his natural Birth, in one only day.

Answer. This Collect, read on *Christmas-day*, is here only named; but through the sides thereof another in the time of the Communion, appointed for the same purpose; a third for *Innocent's Day*, a 4th for *Whitsunday*, all wounded at once. But that on *Whitsunday* more nearly interpreteth what is meant, not precisely determining the very Day wherein Christ was born, solemnized by the Innocents presented in the Temple, sent forth his holy Spirit; for that neither the Church proposeth, nor if she did, can she so well determine, but about some such Time of the Year; and therefore in one of the Prefaces it is, (*God, which as on this day*) and that in common English is, much about this Time. Now, that a thing done one Day, may Years after bear some special Note of choice Remembrance, and that for many Days together, as if but now done, is a Matter not unknown to Scripture, as *Gen. 40. 20. Exod. 12. 41, 51. Ps. 118. 24. Mat. 13. 1. Mark 4. 1.* For then it is called this very Day, not that it is the very self same Day, but in revolution of Time like unto it.

Pray
that we
fall into
no Sin.

Exception 6. In the third Collect for Morning-Prayer, O Lord which hast brought us safe to the beginning of this Day, &c Grant that this Day we fall into no Sin: And they say there is no Warrant in God's Word so to pray.

Answer. This Clause, that we fall into no Sin, is expounded by the Clause following, namely, *That all our Doings may be ordered by thy Governance*; which Course as also used in Christ's own Prayer, *Lead us not into Temptation, but deliver us from Evil*; where the Adversative Particle *but*, coupleth both Members together.

So St. Paul hath some such Petition for himself, and for the *Corinthians*, *2 Cor. 13. 7.* to the *Philippians*, *1 Phil. 10.* and to the *Thessalonians*, *Thes. 5. 23.* The Conclusion then we make in the Words used by *Ursinus*, *Fol. 864. Cat. Part 3. Deus non vult nobis in hac vita prestare liberationem a peccatis perfectam, & tamen vult nos eam optare, nosque singulis momentis petere ut omnino a peccatis liberemur.*

Kneeling
at the Sa-
crament.

Exception 7. The People are commanded by the Rubrick, to receive the Sacrament kneeling, and the Minister so to minister it unto them; yet himself is commanded to stand: Which is dangerous.

For 1. They say, Kneeling is worshipping, *Mar. 5. 22. Luke 8. 41. Math. 9. 18.*

Answer. Kneeling is not in those places put for Divine Worship; for bending the Knee, how common it was in the Eastern Country, is well known, *Gen. 33. 3. and 23. 7.* Children do it to their Parents, and Subjects to their King.

2. They say, this Kneeling was brought into the Sacrament by Antichrist; Pope Honor. III. Anno 1220, teaching the People to worship the Bread.

Answer. The Question is not of kneeling to the Sacrament, but at the Sacrament: The one we allow, the other we condemn.

Honor. III. first commanded the People, at Elevation time, to incline and bow themselves, and when the Host was carried in Procession.

3. This Kneeling crosseth the Practice of our Saviour, *When Evening was come he sat down with the Twelve.*

Answer. If this Argument were a good Consequent, then the Order of the Church of Geneva (where the Minister distributeth to the People the Bread, and the Elders reach the Cup) may not be approved; so consequently if we observe our Saviour's very Practice, we

must not receive it in the Church, but in an upper Chamber; not in the Morning, but at Evening; not before Dinner, but after Supper. Christ's Action and Gesture is followed in the general drift: We do as he did, though not in that special manner as he did; my Interpretation highly conceived, pleadeth our Case thus far; Christ and his Apostles did that, which the Customs both of those Times and their Country made usual; we do now that, which the Custom of our Church, of a long Time, hath made usual.

Christ's Presence might also dispence with the Apostles for their Gesture of Sitting, which being but a Circumstance might be afterwards as well altered, as other Circumstances of Time, Place, or Members of Persons, &c. For not long after these were altered, as we see them at this day. Any indifferent Gesture might beseem our Saviour's Person, because without Sin; yet chose he to frame himself to the Rites of his Country, for that Action, at that Time.

This Sitting being a thing arbitrary, and none of those moral Actions which necessarily require our Obedience, we are in this to rely on the Judgment of our Church, in whole Power it is to supply, with some other decent and reverend Behaviour.

4. They say, for the same Reason the Popish Wafer-Wafer-cake was removed; as in the Rubrick. *cake removed.*

Answer. This Wafer-cake was removed, for fear of Idolatry: Yet not Kneeling forbid, because the Reason is not alike. For the Wafer-cake did in many ways offend. 1. For the Substance, because it was not usual, as that our Saviour had. 2. In the Quality, for the Thinness did not so fully represent the Form of ordinary Bread. 3. The Fashion was round. 4. The Stamp therein was the Image of Christ Crucified. 5. The gross Opinion then had of it, as that it was really, corporally, and carnally transubstantiated Christ himself, and only in outward Shew a Wafer-cake; all which Opinions being now confuted, and we better instructed, the commendable practice of Kneeling may be safely retained, where before it could not well be, when Transubstantiation was held for a Doctrine of Faith. True it is, that in Geneva they receive it Standing, but that no more impeacheth our Kneeling, than that of theirs, who receive it in Wafer-cake, and we in ordinary Bread.

Exception 8. Private Communion.

They say, the Book gives Allowance to minister Communion to one alone, which is contrary to Christ's Institution, *Private* *Communion.* Eat ye.

Ans. Look over the whole Book of Common-Prayer, and there cannot be found any place, where we use these Terms, *private Communion*: Nor is there any place, permitting or directing to administer to one alone, for more are required at the Minister's Discretion.

But admitting there were not another to communicate with the sick Person, (for all that can be objected is out of the Communion for the Sick) is the Minister no body? Doth not he and the sick Party make a Number, though the least of Numbers?

To minister the Sacrament to one alone, at a Time, standeth with Christ's Institution: The Rule being true, Particularities are signified under the General, and therefore in saying *Eat ye*, necessarily is implied *Eat thou*; or else we shall think, that when Christ said *Baptize ye*, therefore one alone may not baptize; or by *Pray ye thus*, therefore one may not pray alone.

Ex-

Exception 9. Of Confirmation.

They except against these Words, which are in the Rubrick before the Catechism: Confirmation is administered to those that be baptized, that by Imposition of Hands and Prayer they may receive Strength and Defence against all Temptations to Sin, and Assaults of the World and the Devil, &c. And that there are certain Words ascribed to Confirmation which are proper to the Sacrament.

Confir-
mation.

Answer. Imposition of Hands, joined with Prayer, is a grave antient Custom, whose Original we read of, 1. In Isaac blessing his Son Jacob, when he would consecrate him to God, Gen. 27. 24. Jacob likewise blessing Ephraim and Manasses, Joseph his Sons, imposed his Hands upon them, Gen. 48. 14. Also Christ used it, being intreated by the Ruler to lay his Hands upon his Daughter, as also in curing a Blind Man, as also in admitting little Children to bless them, he put his Hands upon them and prayed. After Christ the Apostles, and after them the Bishops, in regard of their Place, accustomed themselves to this Ceremony.

This Phrase, by Imposition of Hands, is agreeable to Scripture, and the antient Truth recorded by the Monuments of the Fathers; As when Simon Magus saw, that by laying on of Hands the Holy Spirit was given, &c. Acts 8. 18. 1 Tim. 1. 6.

And 'tis manifestly untrue, that Confirmation hath any thing ascribed unto it, which is proper to the Sacraments.

They confess the Apostles had Warrant, but our Bishops none.

Why done
by Bi-
shops.

Answer. Apostolical Practice is Episcopal Warrant: And the Reason why Bishops do this rather than other Ministers, that Baptize the Children, is, 1. Because Philip that Baptized did not impose Hands, but John and Peter did. 2. All Ages since Christ held a Bishop superior to an ordinary Minister. 3. In honour of their Prelacy and Place. 4. The Parochial Minister should not be thought a partial Minister over those whom he Baptized. 5. That the Bishop might be an Arbitrator, betwixt the Parishioners and their Minister, in praising or dispraising, according as upon Examination of Youth he found Cause. Every lawful Minister fitteth for Baptism; but not every one so fit for Imposition of Hands. That was an Holy Sacrament of Christ's own Institution, and by him commanded: This a received Ceremony and Figure only, though not expressly commanded, yet laudably practised by Christ, by his Apostles and Apostolical Men; yet ever professing the Necessity, Dignity, and Excellency of Baptism above it.

Woman
allow'd to
speak in
the
Church.
v. fol. 112.

Exception 10. In the Rubrick at the Communion, at the Entrance of the People to the Lord's Board, the Title of the Confession hath this, Then shall this general Confession be made in the Name of all those that are minded to receive the Holy Communion, either by one of them, or else by one of the Ministers, or by the Priest himself, all kneeling humbly upon their Knees.

Here, they say, the Rubrick alloweth any one of the Communicants to make the Confession; which is contrary to the Word, which allows not a Woman, nor other Person besides the Minister, to speak in the Church, 1 Cor. 14. 34.

Answer. The Rubrick appoints not this to be pronounced by any one of the Communicants, but wisely provideth, that the Priest, or Bishop, being present, shall, upon Confession first made

as abovesaid, turning himself to the People, say the Absolution, after that the People after the Minister had rehearsed the Confession.

And it cannot be thought scandalous, if need so require, that a Confession be made in the Name of all those that receive the Communion, either by one of them (as this Objection will have it) Man or Woman, or else by any of the Ministers.

As for the Scripture 1 Cor. 14. that suffereth not Women to speak, must be thought not to exclude them from all manner of speaking, namely singing of Psalms, praying, or publicly confessing their Sins; but debarreth them only the Ecclesiastical Function of Preaching. And Calvin saith, *Talis necessitas potest accidere, quæ mulieris vocem requirat.*

Exception 11. In the last Rubrick of the Communion, Note, That every Parishioner Practitioner shall communicate at least three times in a Year; of which Easter to be one: And shall also receive the Sacraments, and other Rites, according to the Order in the Book appointed. So that more Sacraments are hereby often to be received, than one. And by other Rites, is thought to insinuate Ashes, Holy Water, and other Popish Rites. *Other Sacraments to be received.*

Answer. He shall receive the Sacrament; that is, receive one of the Sacraments, like as that Speech, Mat. 12. 1. *Jesus went on the Sabbaths through the Corn;* which St. Luke 6. 1. rendereth in the Singular Number, on the Sabbath.

A Man having been once Baptized, and communicating three times in a Year, hath no other Sacrament to receive, but the Lord's Supper, which is called Sacraments, because it is one of the Sacraments, as also because a Man communicateth often, also because there are many Communicants which receive with them; also because of the several Elements of Bread and Wine; also because of the several Parts signified by them; as also the Sacramental Rites annexed to them: For all which Respects, tho' but one entire thing, yet called Sacraments in the Book in these Words, *He shall also receive Sacraments and other Rites.* And again the *Sacraments of the Body and Blood, &c.*

Other Rites. A Man must receive, according to the Order in the Book prescribed; namely Bread, not a Wafer-cake; leavened, not unleavened; Wine alone for the other Element, not Wine mingled with Water; in the Morning, not after Supper, &c. for this Order our Church followeth.

Exception 12. The Catechism of the Book. What is requir'd in Persons to be Baptized?

Answer. Faith and Repentance; which is more than God's Word requires; for Rom. 10. *Faith comes by hearing, &c. and Children can have no Faith; and afterwards, Why are the Children Baptized not being able to perform these?* *Another Faith how justifi-*

Answer. They do perform it by their Sureties; which is absurd, that one shall believe or repent for another.

Answer. Wherefore have Children Baptism, if Faith and Repentance cannot be said to be requir'd? Children have no actual Faith, but yet, as St. Austin saith, *Ipsa Baptismi actio est fidei professio.* 'Tis true, that, as it is every ones own Life a Man lives, so it is every ones proper Faith, which justifieth; but that is no Hindrance to a Child, while it is in the Womb; nor any Lett to a Babe with whom the Church travelleth in Birth. Another's Faith benefiteth even an Infidel, and that very much; we say not immediately

mediately to his Justification, Remission of Sin, and Salvation; but yet to his Preservation from Danger, as it did, *Acts 27. 24.* Yea, it helpeth much to obtain Faith, that howsoever not now, yet hereafter, the Party we pray for may believe.

We deny not but Baptism requireth Faith, but not such as is required in the Supper of the Lord; for Faith hath always a relation to the Promise of God.

Two Sacraments as generally necessary.

Exception 13. *Answer.* There are two Sacraments as generally necessary to Salvation. This word generally, importeth other and more Sacraments; in particular implying the Popish Sacraments, and so is contrary to the Fifteenth Article of Religion, which saith there are Two Sacraments only.

Answer. It is to be understood generally necessary to Salvation, noting it to be every Man's Duty in submitting unto them; because every one is either an Infant, or of more Years: And if both, both generally necessary to Salvation for both. Besides the Word *As*, is as a Partition Wall, betwixt the Sacraments and Generally, giving a Reason why two Sacraments are received, and no more.

There are two Sacraments as generally necessary in a Signification taken at large, meaning no more, because naming no more but two, and these two not simply and absolutely necessary, as if a Christian were damned without them; but as generally necessary, that is, when they may be had according to Christ's Institution.

Verily and indeed received. Transubstantiation.

Exception 14. *The Catechism saith further, that the Body and Blood of Christ are verily and indeed taken and received of the faithful: which savours too much of Transubstantiation: And is against the 28th Article, which saith, they are taken after a Spiritual manner by the faithful.*

Answer. In this Sentence it is set down a Difference between Anabaptists and Papists: The one making them bare and naked Signs; the other the real and corporal Presence. Here one Clause distinguisheth both dangerous Opinions (*the Body and Blood of Christ verily and indeed:*) So then not only bare and naked Signs: (*are taken and received.*) So then not (*are only*) as if there was a Stop and Breath (*but are taken and received*) to shew they are not if out of use, and out of use if not (*taken, and taken and received of the faithful*) as if no Faith, then verily and indeed no Body nor Blood of Christ: *Of the faithful*, to distinguish from that Falshood which teacheth the Body and Blood of Christ are verily and indeed used or not used, be the Party faithful or not faithful.

Verily and indeed, the Words they stick at, savour as much of Transubstantiation, as Mr. Calvin's Words, speaking of the Elements, saith, "They are not bare Signs, but joined to their Truth and Substance; neither must the Sacraments by any means be separated from their Truth and Substance."

Exception 15. *Of Matrimony.*

Matrimony representeth the mystical Union betwixt Christ and his Church.

O God which hast consecrated the State of Matrimony to such an excellent Mystery, that in it is signified and represented the Spiritual Marriage and Unity of Christ and his Church.

This is contrary to the Scripture, *Eph. 5. 23, 31, 28.* which teacheth the uniting of Christ to the Church, his Love to it, &c.

Answer. It is no Heresy (as is objected) nor contrary to God's Word to say, That in Married Couples is represented unto us the Marriage of Christ to his Spouse; for 'tis the Property of things that are alike to set out one

another; and if it be true, that in joyning of Christ to his Church, the Unity of Man and his Wife is expressed; then also on the other side, in the Fellowship and Wedlock betwixt Man and Wife, is the Memory of Christ his Love to his Church renewed.

Exception 16. *Of the Litany.*

From Fornication and all deadly Sin: *This Deadly maintaineth that Popish Distinction of deadly and Sins. venial Sin; when as all are deadly.*

Answer. No one Syllable entorceth this Interpretation, but rather it implyeth Fornication to be a deadly Sin, being included with the Copulative, and the Universal Note of *all*.

As for the Words *mortal* and *venial*, our Prayers entertain not the use of them, and if they did no Church misliketh them rightly understood, because all Sins are pardonable to the Elect, and to the Reprobate no Sin, even the least is but damnable, yet but that all Sins in their own Nature deserve Death.

Exception 17. *The Litany teacheth all People Sudden to pray against sudden Death, against which we ought not to pray.*

Answer. It is not justly offensive to pray against sudden Death; for that which is simply evil in it self, and respectively in regard of our selves and others, may well be prayed against: But so is sudden Death, which is evil in it self, because an Enemy to Life.

When we pray against sudden Death, we pray against unprepared Death. And howsoever this may prevent a kindly opportunity for ministring comfortable Instructions to our selves and others, which we might yield upon respite given by Sicknes, yet the substance of that Clause is, that sudden Death may, in no Cause, prevent us of the glorious Inheritance prepared of God for the Saints.

Exception 18. *The often Repetition of good Lord deliver us, and that saying We beseech thee to hear us, is against our Saviour's Command, Mat. 6. 7. to use many vain Repetitions.*

Answer. Our Saviour, *Mat. 6.* condemneth the manner of the Heathen, who prayed without Faith, and conceited that for their much Talk they should be heard, and thought they instructed as if he knew not their wants. Now, in often repeating these Words, let it appear that our Church prayeth without Faith, or thinketh to be heard for her much Babling, or holdeth that God is ignorant 'till we inform him, then will we confess our Error, in often repeating these Clauses.

Such Repetitions are not in vain from us to God; for he takes a Delight to be importuned, and 'tis his Pleasure to try if we will give over at the first, second or third Repulse.

If new Prayers and Requests may have still *Amen* renewed upon them (else how do we give our Assent) then cannot this be misliked, which in effect is as much as a continual *Amen*. As in *Deut. 27. 15.* where *Amen* is twelve times used, and here but eight times *Good Lord deliver us*. Also *Pf. 136.* where twenty six times is used for his Mercy endureth for ever, and here but twenty times *We beseech thee to hear us*, &c.

Also *Mat. 26. 42.* Christ repeated one Prayer in the same Words three times; which the blind did also, *Luke 18. 39.* So also did *Abraham, Gen. 18. 27.* So *David of Absalom, 2 Sam. 18. 33.*

Exception 19. *Against the Book of Consecration.*

The

The Bishop saith to the new-made Minister, receive the Holy Ghost, which is great Presumption, for that God alone can give.

Answer. That were true, that is objected, if Christ had not sent them, as the Father sent him; if in Ordination Men did take upon them to give, as immediately from themselves in their own Persons, as Christ did in his: If they prayed not that God would give what they think necessary to speak of; if the Bishop did mean the Person of the Holy Ghost; or, if that God did never take of the Spirit of his Servant and give it to another, as in *Moses, Numb. 11. 17. 2 Kings 2. 9.* Then need Men repine no more at those Words, than at those which every Minister useth, *the Lord with you*, or at those which the People return in Answer (as in *St. Chrysostome's* Time the manner was, and is still) *And with thy Spirit.*

Besides, at such Times what imply these Words but Authority in him that consecrateth, and they that are consecrated are given to understand, they have Power, being thus ordained, to intermeddle in spiritual, ghostly, and holy Occupations, so as they are in the Words remembered, warranted by their publick Function, that they are rightly and lawfully called, and are not Intruders, hereby giving us to understand what Reverence is to be yielded to them for their sacred Function: So as to remit and retain their Sins, excommunicate, absolve, preach, pray, baptize, &c. in all these they are to be esteemed as the Disposers of the Mysteries of God; and their Words not theirs, as of private Men, or of Man at all, but of the Holy Ghost; and Disobedience of Men thereunto, is not to them, but a resisting of the Holy Ghost; in whose Name their Commission hath so great a Power, that it is not from Earth earthly, but from Heaven heavenly.

Obj. They further object. Many lewd and insufficient Men there are, over whom these Words are pronounced; and yet not gifted nor graced by the Spirit.

Answer. 'Tis true, that if they want Knowledge or a virtuous Life, it shameth the Persons, but it cannot annihilate their Calling: For Sacraments are the same administered by them, and no way defective, though themselves be.

This disproveth not what we say, that in the Eye of the Church it is not a Man's Learning, nor honesty of Life (for these are Qualities in common with other) but Ordination with Imposition of Hands which maketh a Minister. *Judas* did Baptize, yet not he, but Christ Baptized with the Holy Ghost: A Seal of Wood may give the same Stamp of *Cæsar's* Image, as a Signet of Gold: A Pardon is worth accepting on their part who need it, though brought by a sorry Fellow.

Three Orders of Ministers. Exception 20. They say the Book of Common-Prayer hath three Orders of Ministers, against the Word, which hath but one.

Answer. What one Syllable is there in God's Word for this one Order? or how can it be an Order, if but one? the Apology of our Church (as it is set down in the Harmony of the Confessions towards the end) mentioneth divers Orders of Ministers in the Church; some are Deacons, some are Pastors, and some are Bishops, to whom the Institution and Care is committed. And for the primitive Usage of our Church, see more afterwards in the Book of Ordinances.

The three Orders of Bishops, Priests and Deacons, are set down in the New Testament,

and from time to time have been distinguish'd Orders of the Church, by consent of all Ages.

C A P. IX.

Exceptions taken by others to the Book of Communion, Ordination, and Book of Homilies, upon pretence of Nonsense, Contradictions, Untruths, &c. therein, as followeth, for which they cannot Subscribe.

THEY object, 1. There is no reasonable sense in many parts of the Book. As, *Senseless things.*

1. In the Epistle on the 3d Sunday in Lent, Eph. 5. 13. *Whatsoever is manifest, the same is Light.*

Answer. It is light actively giving it, or passively receiving it, actually doth manifest, or passively is manifest; either way true, neither way dangerous, heretical, or senseless.

2. In the Collect for Trinity Sunday: In the Power of the Divine Majesty to Worship the Unity.

Answer. We worship the Unity in the Power of the Divine Majesty, that is, One in Power, Deity, and Majesty.

Three Epithets or words of Attendance, because three Persons and yet but one, and one Essence.

3. Every Parishioner must communicate thrice a Year, and also receive the Sacraments and other Rites. *Object. Baptism to be often received.*

See an Answer to this before in the eleventh Exception.

4. In the Epistle on the 17th Sunday after Trinity, being Eph. 3. 15. God is said to be the Father of all that is called Father in Heaven.

Answer. As the Apostle useth an Allusion in the Greek, so the Translator seemeth to keep it in the English by a Grace of Speech, Translating the Name Father, thereby understanding Fatherhood, and implying there is no Father in Heaven or Earth, whether *Adam, Abraham, &c.* but God is a Father of them, and because of them, therefore also of their Kindred, Generation and Families that came after.

5. In the Gospel on the Annunciation, Luk. 12. This is the sixth Month which was called barren.

Answer. The lesser Bibles render it thus; *This was her sixth Month which was called barren.* And for the words following, both Translate it alike, which for she, not meaning the Month, but the Woman, so the sense is plain.

6. Psal. 58. 8. *Or ever your Pots be made hot with Thorns, so let indignation vex him, &c.*

The difficulty cometh hence, because one and the same word signifieth a Pot and a Thorn.

Before the Thorns shoot up, or as a thing that is raw suddenly took out of the Pot, e'er the Thorns crackle under, &c. shewing the speediness of God's Judgment by two Similitudes in one Verse.

7. Psal. 68. 30. *When the company of Spemen, &c.* Words no more void of Sense than are other Translations: 'Tis here delivered by way of Prophecy; the other by way of Prayer; this

this only in a third Person, that in a second and third. The Verse speaketh of subduing the Enemy, not the Multitudes only and lesser sort, but their Captains also, and all that delight in War.

Exception 2. *Contradictions.* As,

Contradictions.

1. The Book of Articles denies, that Confirmation hath any visible sign, whereas the last Prayer in Confirmation makes imposition of Hands, to certify the Children of God's favour, and gracious goodness towards them.

Confirmation.

Nor hath Confirmation any visible sign, as the word visible is taken for a visible Element, which every Sacrament hath; namely, in Baptism there is Water; in the Supper, Bread and Wine; but Confirmation hath no such thing, for Imposition of Hands is a Circumstance of Action, not a matter of Substance, as in a Sacrament every visible sign is. To this sense speaks the 25th Article.

See more before, Exception 9.

Confirmation.

2. By affirming in the Catechism that there are but two Sacraments, yet ascribing to Confirmation all things that are required to the Being of a Sacrament, neither in that Book or Book of Articles.

It is false, that the Book of Articles ascribed to Confirmation all things that are required to the Being of a Sacrament, as may appear before, and the 25th, 26th, 27th, 28th Articles shew the contrary.

Untruths.

Exception 3. *Untruths.* As,

1. In the Collects for Innocents Day, Innocents are said to be God's Witnesses, and to have Confessed his praise, not in speaking, but in dying.

Innocents how Martyrs.

Besides all ancient and late Authorities, this Argument may justifie our Church; they in whom Christ is Persecuted and put to Death, may be held for Martyrs; but in those innocent Children Christ was presented (for such was the Tyrant's purpose, and so Christ accounteth what is done to little ones for Christ's sake, is done to him) Therefore may They be thought blessed Martyrs, not in speaking, but in dying.

Some we esteem for Martyrs, which are in Will and Act, so was St. Stephen: Some in Will though they dye not, as John the Evangelist: Some in Act, not in Will, as having no Understanding to know what they do, so did these Infants, in whom, which it was wanting to their Will, Christ supplied.

Infants.

2. It affirmeth in the Catechism, that Faith and Repentance are required of Infants that are to be baptized, and that they perform it by their Sureries.

The Catechism meaneth, not an actual Faith, namely, a feeling that they believe, for so they do not that they live; but they believe, that is, they have the Spirit of Faith and Repentance.

3. That Children baptized have all things necessary to Salvation, and are undoubtedly saved.

To whom the promise is made, how God will be their God, they are undoubtedly saved, but to our Children baptized the promise is made (as Acts 2. 39.) therefore Children baptized are undoubtedly saved: Accordingly agreeth the Homily of the Salvation of Mankind, and Perkins on the Creed.

Burial.

4. That we have a sure and certain hope of every one to be buried, that he shall rise again to everlasting Life.

Our hope is only of every one living and dying in the Fellowship of Christ's Church, professing the same Faith, partaking the same Sacraments, of whom we hope the best, but no further, nor of any notorious impenitent Malefactor.

See more before in Cap. VIII.

5. In the Preface it is said, *Nothing is Ordained by the Book to be read, but the pure word of God, the Scriptures, or that which is grounded thereon.*

The Preface shews many things omitted in the Book, whereof some were untrue, some vain and superstitious, in consideration whereof, this Sentence there followeth, *Nothing is Ordained, &c.*

6. In the same, the reading of the Scripture is so set forth, that *all things shall be done in order, without breaking one piece from another.*

The Preface calls that breaking one piece from another, when *Pater Nosters, Responds, Verses, Commemorances, &c.* come between, so that commonly in the beginning of a Book to be read, three or four Chapters were read and no more.

Exception 4. *It contains doubtful matters.* As, *Doubtful matters.*

1. It affirmeth there are *Archangels*, and that Michael is a created Angel; which is in the Communion.

Then may we except unto divers places in the Scripture, allowing Angels, as 1 Thess. 4. 16. Jude 5. 9. Apoc. 12. 7. Luk. 1. 26.

2. It affirmeth Baptism in a House merely Baptism. private, and seemeth hereby to nourish the Superstitious Opinion thereof.

3. It alloweth the Minister to use conditional Baptism, in the publick Congregation, after the Child hath been privately baptized.

If it be meet to speak of things as they are, then of doubtful things we may speak doubtfully; yet it is rather set down by way of prevention, than that it is much used.

4. In the Catechism, it saith there be two Sacraments only, as generally necessary to Salvation, wherein may be implied there are more than two.

See before, Exception 19.

5. It alloweth private Communion, between the Minister and the sick People.

See before, Except. 8.

6. It affirms that our Ceremonies tend to Edification, &c.

Our Speech, Gesture, Attire and the like, (ordinary as they are) do put us in mind of our selves; how much more may those Rites, Ceremonies, Apparel, which the Church ordaineth for the time of Divine Service?

7. It calleth Ministers Priests, which is avoided in the New Testament, as belonging to Sacrifices. *Priests.*

The Holy Ghost giving the Name *επισκοπος*, so our Ministers, which is the Original (whence Priest is derived) gives no other Name, but what the Communion Book calls them by.

8. It appointeth the Minister to say to the sick Person, *I absolve thee from thy sins.* *Private Absolution.*

The Minister doth absolve, but not in any absolute Power of his own, for so God doth; but that Power which is committed to him, namely, Ministerial; for so as the Minister of God he may well do.

Herewith agrees Calvin, and the Saxon Churches.

Except-

Exception 5. *Scriptures are disgraced by it.* As,

1. The Name of Holy Scripture given to the *Apocrypha*.

They have the Name of Sacred Scripture, partly because they are always found in the *Greek Canon*, partly they teach us to live godly and righteously, which is the direct purpose of the Scripture; partly because they treat not of things that are Prophane, but Holy; partly, because they are read in Churches publickly, to prefer them before other Ecclesiastical Writings of the Fathers; always provided they know their place, not before, but after the other Canonical Scripture, which their very Name *Apocrypha* puts them in mind so to do.

2. They are rather read than Scripture, when any Holy-Day falls on a *Sunday*.

They are not read rather than Scripture. And for the time of reading them, it is of no necessity; but left to the discretion of the godly and discreet Minister.

3. Certain whole Books of the Scripture are left unread by appointment, as the Book of *Canticles*, both Books of *Chronicles*, the *Apocalyp*s.

4. Sundry Chapters of the *Apocrypha* are read twice in the Year, none of the Canonical so often.

The Psalms are read through every Month, divers Chapters, Epistles, Gospels every *Sunday*, and Holy-Day, besides other Scriptures, in Baptism, Marriage, Christnings, &c.

5. The Genealogy of Christ is forbidden to be read.

That's false, for it is read the *Sunday* after *Christmas* Day.

6. Some Chapters in the *Apocrypha* contain manifest Untruths, as *Tobi*. 12. 4, 15. *Judith* 42. 10, 13.

These places are falsely quoted.

Exception 6. *It contains some Prayers whereof the latter part depends not on the former; and some that are unwarrantable.* As,

Independ-

1. The Collects on *Innocents* Day, the third *Sunday* after *Easter*, the *Epiphany*, the first *Sunday* in *Lent*, the *Sunday* before *Easter*, *Trinity Sunday*, the fifteenth *Sunday* after *Trinity*.

The Dependence and Coherence of these is so plain, that they need no Defence.

These following they say are unwarrantable.

Unwarrantable.

2. We desire something that our Prayers dare not presume to ask, whereas it is no presumption to ask any lawful thing in Christ's Name.

3. We pray for that we dare not pray for, which is a contradiction.

To these two, see Answers before.

4. It enjoineth Ceremonies, as the Surplice, &c. being human Traditions of mystical signification, superstitious, unnecessary, &c.

Surely no Church but ever had some Ceremonies more or less; many things are found out in Religion, yea sometimes in a false Religion, which true Religion is not to abolish, but may well make use of. If disliked because Human or Heathen, what think we then of the Names of our Months and Days, *January*, *February*, and *Monday* and *Tuesday*? If we may borrow no helps from human Invention, why did *Moses* take Advertisements from *Jethro*? *Exod*. 18. A Sabbath-day's Journey not appointed by God's Law, yet allowed by Christ, *Mat*. 28. No Warrant was here for Celebrating the Feast of Dedication of the Temple, *Jo*. 10. 22.

Touching Superstition, our Order is that all

things be done with comeliness, and if we shall reject all which was used in Popery, then may we not use nor Church, nor Windows, Pew, Cup, Challice, &c.

In things indifferent, none deny but Authority may command, where the Word well taught removes all doubts: So is the Surplice a thing indifferent, and not evil in its own Nature.

5. The Collect, Epistles and Gospels on the first *Sunday*, favour of Superstition, by making religious Fasts. *Lent Fast*.

By the same reason they may so condemn all the Scriptures, which every *Sunday*, for five or six Weeks, are so applied. A Religious Fast is, when the Duties of Religion, as Prayer, &c. are practised in Fastings: A Civil is, when upon some particular and politick Considerations Men abstain from Meat: But our time of *Lent* is so intended, therefore not Superstitious: And though perhaps all do not so keep it, yet no fault in the Godly Institution of it.

6. It permits any of the Communicants to make publick Confession of Sins (which also contains a Prayer in the name of the rest) which only belongeth to the Minister as his special Office, he being the Mouth of the People, and in that case a publick Person.

See before, Exception 10.

Exception 7. *The Book contains divers corrupt Translations of Scriptures; viz.*

1. By leaving out some words. As,

Corrupt Translations.

1. These words *Higaion*, *Selah*, and all the Titles of the Psalms. *The Psalms*.

Higaion, *Selah*, in the 9th Psalm, ver. 17. the Psalter mentioneth not, because not Translated; for they are *Hebrew* words originally; and as good omitted as not understood: Doubtful and disputable Titles are omitted, all things being enough plentiful and certain in the Text.

2. It leaves out the conclusion after the 72d Psalm, and these words, *Praise ye the Lord*, at least seventeen times.

It is not left out; after the end of the 72d Psalm, into other Books, in a smaller Letter, is incerted, *Here endeth the Psalm of David*; which because other Psalms follow (as 101, 108, 109, &c.) carrying the Titles of *David's* Psalms, made our Translators to forbear in respect of the weak, lest thereby they should mistake, being no part of *David's* Psalm, as indeed it is not, but added by some other.

3. The Conclusion of the Lord's Prayer is every where omitted in the Service, after the Popish manner.

It was left out by the Fathers of the Western Church before Popery was hatcht: The *Latin* Church used it not in the Form of Prayer, because it is not a Petition, but acknowledging the Power and Glory of God, to whom the Petitions are directed; as also because it was a thing commonly known, and daily rehearsed of every Man.

4. In the reading the Commandments these words are left out, *I brought thee out of the Land of Egypt*, &c.

They are the words only of a Preface, not of the Commandment, and the particular Commandments only, not the whole Chapter of *Exodus*, was intended to be proposed.

5. In the Epistle on the fifth *Sunday* after the *Epiphany*, these words are left out; *Holy and Beloved*, *Colos*. 3. 12.

The like Answer may be given to this, as to the last Objection.

E

2. Dis

2. *Disgraced.* By putting 10 of Words. As,
Additions 1. Three whole Verses put in Psalm the 14th,
 another in the end of Psalm 15.

Our Church so read the 14th Psalm with those additions, because so alledged by St. Paul, and placed together in Rom. 3.

For the Verse added in Psal. 15. there is no such matter.

2. This word (*O*) added, corrupteth the Text, by applying that to Jacob, as spoken of him, which belongeth to God, Psal. 24. 6.

The Translation answerable to the Hebrew is (*thy Face, Jacob*) which some for more plainness fill up with *O Jacob*, and the Interpreters of this Verse understand by Jacob, either his God, or his Children after the promise.

3. On the 24th Sunday after Trinity, Gospel, Mat. 9. 25. *And said, Damsel arise*; these words are added.

What false Doctrine is it to read for Gospel what St. Luke and St. Mark have, in supply of the History mentioned in St. Matthew, Luke 8. 54. Mark 5. 41.

Other Additions of words, which they call Corruptions.

4. *Thou wouldst take heed*, Luke 19. 42. used in the Gospel 10th Sunday after Trinity.

5. *It is, I fear not*, Luc. 24. 36. which words are read on Tuesday in Easter Week.

6. *Be sober*, 2 Tim. 4. 5. read in the Epistle on St. Luke's Day.

3. By Perverting the meaning of the Holy Ghost.

1. Psal. 17. 4. *Because of Mens works done against the words of my Lips*, &c. for, Concerning the Works of Men by the words of my Lips.

2. Psal. 18. 26. *With the froward thou shalt learn frowardness*; for, With the froward thou wilt shew thy self froward; being spoken of God.

3. *He maketh them to be of one mind in a House*, &c. for, He maketh the Solitary to dwell in Families, Psal. 68.

4. *They were not Obedient*, &c. for, They were not Disobedient, Psal. 105. 28.

5. *Phineas prayed*, &c. for, Phineas exacted Judgment, Psal. 106. 30.

6. *Though he suffered them to be evil entreated of Tyrants*, &c. for, He poureth contempt upon Princes, Psal. 107. 40.

7. Psal. 125. 3. *The rod of the ungodly cometh not to the lot of the righteous*, &c. for, The Rod of the ungodly shall not rest on the lot of the Righteous.

8. Psal. 141. 6. *Yea I will pray against your wickedness*, &c. for, Within a while I will pray for their miseries.

9. *Isai. 63.* Read on Monday before Easter, *Israel remembred*, &c. for, He (that is God) Remembred.

10. Mat. 27. 9. Read on Sunday before Easter, *Whom they bought of the Children of Israel*, &c. for, Whom the Children of Israel valued.

11. Luc. 1. 28. The Gospel on the Annunciation, *Hail full of Grace*, &c. for, Freely beloved.

12. Luc. 1. 46. in the Magnificat, *The lowliness of his Handmaiden*, for, The poor Degree.

13. 1 Cor. 9. 27. Read on Septuages. Sunday, *Should be cast away*, &c. for, Should be re-proved.

14. Gal. 4. 25. Epistle 4th Sunday in Lent, *Agar in Arabia bordereth against Jerusalem*, &c. for, Answereth unto Jerusalem that now is.

15. Phil. 2. 7. *Christ was found in Apparel like a Man*, &c. for, In Shape like a Man. Epistle Sunday before Easter.

16. Heb. 9. 25. On Wednesday before Easter, *The High Priest entered the Holy Place with strange Blood*, &c. for, Other Blood which is not his own.

17. 1 Peter 3. 20. Epistle on Easter Evening, *When the Long-Suffering of God was looked*, &c. for, The Long-Suffering of God waited.

4. By misapplying many Matters, to the countenancing of Errors and doubtful Matters. As, Misapplication.

1. Rev. 14. 1. On Innocent's Day, To those Children whom Herod caused to be murdered; whom the Collect there calls God's Witnesses.

2. 1 Peter 3. 17. In the Epistle on Easter Even, *The Time that Christ*, &c. for, The Time that Christ abode in the Grave.

3. Rev. 12. 7. On Michaelmas-Day, To Michael as a created Angel.

4. Rom. 11. 12. Epistle 2d Sunday after Epiphany, *Apply your selves to the Time*; these Words are not in the Text. Besides, they warrant Men to fashion themselves to the Time, and to Temporize; whereas the Epistle before had exhorted Men that they should not fashion themselves like unto the World.

5. The Collect on St. Thomas's Day hath these Words (that our Faith in thy sight never be reproved) which are not warrantable.

6. In the Collect on the Conversion of St. Paul these Words are justly to be taxed, *God which hast taught all the World through the Preaching of St. Paul*.

7. On St. Bartholomew's day, in the Collect, Men and Women pray they may become Preachers.

8. On the 19th Sunday after Trin. Eph. 4. 19. *because of the Blindness of their Hearts*, which being past Repentance, &c. for, Being past Feeling.

9. On the 25th Sunday after Trin. *Stir up, O Lord, the Will of the faithful*, &c. and be of thee plentifully rewarded, &c. Here a Reward is asked in Recompence of good Works.

Further Exceptions to some of the Psalms, for perverting the Meaning therein. As,

Psal. 28. *He is the wholesome Defence of his anointed*, &c. for, He is the Strength of the Deliverance of his anointed.

Psal. 37. 39. *As for the Transgressors they shall perish, and the end of the ungodly is, they shall be rooted out at the last*, &c. for, Transgressors shall be destroyed, and the end of the wicked shall be cut off.

Psal. 68. 16. *Why hop ye so, high Hills*, &c. for, Why cast ye your selves down.

Ibid. v. 26. *Give thanks, O Israel, unto God the Lord in the Congregations from the ground of the heart*, &c. for, Praise ye God in the Assemblies, and the Lord, ye that are of the Fountain of Israel.

Psal. 75. 3. *Where I receive the Congregation*, &c. for, When I shall take a convenient Time.

Psal. 76. 5. *The proud are robbed, they have slept, and all the Men whose hands were mighty have found*, &c. for, The stout-hearted are spoiled, they have slept their Sleep, and all the Men of Strength have not found their Hands.

Psal. 119. 21. *Thou hast rebuked the proud*, &c. for, Thou hast destroyed the proud.

Verse

Verse 122. *Make thy Servant delight in that which is good; for, Answer for thy Servant.*

Baptism. In a Prayer before Baptism it is said, that by Baptism of his well beloved Son, he did sanctify the flood Jordan, and all other Waters, &c. This they say is not found in the Words of God.

On the 26th of August, the Story of Bell and the Dragon is appointed to be read, verse 31. where it is said, that Daniel was six Days in the Lions Den, and in the Canonical Story it is said, Daniel 6. 16, &c. he was but one Night.

On the 7th of November, the 24th of Ecclesiasticus is read, where the Wisdom of the Father is alledged to speak of God the Father, viz. which hath created me from the beginning, and before the World was, verse 9.

On the 18th of November, the 48th of Ecclesiasticus is read, where it is said of Elias, That he was appointed to reprove in due Season, and to pacify the Wrath of God, &c.

They take Exception, and cannot subscribe to the Book of Ordination; because,

1. It affirmeth that from the Apostles Time there have been three Orders of Ministers in the Church.

See Answer hereto before.

2. It saith, God did inspire his Holy Apostles to chuse St. Stephen to the Order of Deacon, set down there; and that Deacons then to be ordained, are called to like Office and Administration.

Answer. The former part is a Truth warranted by Scripture, and afterwards by Fathers; and the latter part may appear in this, because as they preached and baptized, so likewise do ours, &c.

Object. 3. Acts 6. 2. the Apostles thought it too great a Burthen for them to give Attendance to the Office of teaching and distribution to the poor. So that if Stephen and the rest chosen with him, were chosen to such an Office, it argueth they were of better Sufficiency than the Apostles, or that the Apostles would lay a Burthen upon others which they found too heavy for themselves.

Answer. Acts 6. there is no such Word, that the Apostles thought it too great a Burthen, but this is, that they thought it not meet or pleasing. It was not meet they intend both, but yet they were able, for they had done it before, and did again after the Deacons were appointed, as Acts 11. 30. The Deacons were not strictly tyed to both Offices at once, but as the Times sorted, they applied their several Endeavours.

4. That Stephen disputed with the Libertines, and made an Apology for himself, it doth appear; but that he preached, it no way appears.

Though it be not expressed *de facto*, that he preach'd, yet *de jure* he well might, for being ordained with Imposition of Hands, furnished with Gifts of Knowledge and Utterance, full of the Holy Ghost and Wisdom, he was no private Person, but enabled for greater Works than Ministering of Tables. But the Truth is, he did preach.

5. As for that of Philip's Preaching and baptizing at Samaria, it was not the Deacon, but the Apostle there named.

It was Philip the Deacon that did preach and baptize. For, 1. Philip the chosen was among the Apostles at Jerusalem who were not dispersed, but this Philip was among the dispersed; therefore not Philip the Apostle. 2. This Philip could not give the Holy Ghost, and

therefore John and Peter are sent to the Samaritans. Hereupon Aretius concludeth it was Philip the Deacon.

6. Though they did preach, it proves not they did it by ordinary Office.

The Deacon's Office was (say the Centuries) to minister at the Tables, Acts 6. as of during that Time and that Occasion, but not else. So that as long as they had to minister unto the poor, they did forbear that other part of their Office; but when that ceased, then did they intend this other of Preaching; and so still found themselves Employed. And therefore it may be concluded for a good Argument, that Deacons did not only minister upon Tables in the Times of the Apostles, because there were Deacons at Philippus, &c.

They object, the Book of Ordination contains some things against the Order ordained by God. For,

1. It seems to make the Lord's Supper greater than Baptism, and Confirmation greater than either, by permitting Baptism unto the Deacons, the Lord's Supper unto the Priests, and Confirmation to the Bishop only.

With as much Probability they might argue, that, in Presbyteries, the Minister distributeth the Bread, the Elders deliver the Cup; Ergo, They make one part of the Sacrament greater than the other.

2. It permits the Bishop to order Deacons alone, procuring no other to join with him in laying on of Hands, which is not permitted in the ordaining of Priests.

The Difference of their Office alloweth a Difference in the manner of Ordination, and therefore the Bishop is alone in the first; In the other he may take other Ministers unto him.

3. The place, Acts 6. 7. is misapplied, to warrant Ordination for our Deacons.

This Negative is without Proof.

4. The Bishop is appointed, in ordaining of any Priests or Bishops, to use the very Words *Receive the Holy Ghost*, which Christ used at the sending forth of his Apostles.

They are thought the fittest Words in the Ordination of our Ministers, because of the Spiritual Calling and Office whereunto they are designed by the Bishop. After whose Words then used, with Imposition of Hands, the Ordination is compleat. Not that the Bishop giveth the Holy Ghost, or confirmeth Grace; for so is the Judgment of our Church, *Man layeth on his Hands, but God giveth Grace.*

See more before.

They also take Exception, and cannot subscribe to the Book of Homilies. Because,

1. They say in it, the Apocrypha are called Holy Scripture; and the Place of Tobit 4. containing dangerous Doctrine being alledged, it is said, *that the Holy Ghost teacheth in Scripture.*

2. In the Homily against Adultery, Part 3. it is said, that though *Man-slaughter was committed before, yet was not the World destroyed for that; but for Whoredom, all the World, (a few excepted) was overflowed by Water.*

3. Hom. 2. of Fast; it exhorteth, after Abab's Example, to turn unfeignedly to God.

4. Hom. against Excess of Apparel; Judith is said to have a Dispensation from God to use Vanity of Apparel to overcome the vain Eyes of God's Enemies.

5. It seems to allow Plurality of Wives: Affirming Plurality of Wives was by especial Prerogative suffered to the Fathers of the Old Testament,

statement, that they might have many Children, and because every one of them hoped and begged often of God in their Prayers, that the blessed Seed might come, be born of his Stock and Kindred. 2 Tom. 1. Sermon of Scripture.

6. It affirmeth that every Concubine is a lawful Wife.

7. That a Concubine is an honest Name.

8. In it the Fact of Ambrose, in excommunicating the Emperor, is justified.

9. Tom. 1. of Swearing, hath these Words: By like holy Promise, the Sacrament of Matrimony knitteth Man and Wife in perpetual Love. Which is directly against the 25th Article of Religion, which saith there are but two Sacraments.

Exceptions taken by way of Retortion against the Communion-Book, which was exhibited by the English Disciplinarians to the Parliament, and by them endeavoured to have been obtruded upon our Church.

We cannot consent to, or admit their Book of Common-Prayer, not only because it is not Authorized, but because there are many things in it, 1. Doubtful, 2. Disgraceful, 3. Untruths, 4. Misapplicings, 5. Misinterpreting, 6. Leaving out, 7. Putting in, &c. viz.

1. Doubtful. As,

1. Their Interpretation they make of Christ descending into Hell, namely to be his Sufferings in his Body, Hell Torments upon the Cross: This we doubt whether be the proper and true Meaning of the Words in the Creed.

2. Obedience to the Magistrate: For in the same Confession, they say we must render to the Civil Magistrate Honour and Obedience in all things which are agreeable to the Word of God. So that if any be disposed to wrangle, and say, this or that which I am requir'd to do is not agreeable to the Word of God, there shall follow no Obedience: Whereas Learned and Godly Divines would stile it thus (in all things not repugnant to the Word of God.)

3. These Platforms imagine their own Devices to be the only Ordinance of Christ, and all other Forms of Government of the Church to be the Wisdom of Man, covertly seek to exclude all else (that are otherwise affected) from the Kingdom of Heaven, where they say in the end of their Confession, *Then we, which have forsaken all Mens Wisdom to cleave unto Christ, shall hear that joyful Saying, Come ye Blessed, &c.*

These Men do mislike us to say have Mercy on all Men; yet in their Prayer for the whole Estate, they pray not only for the faithful already, but for such as have been held Captive in Darkness and Ignorance. Now, faithful and not faithful are contradictory, and consequently we doubt, whether they have such Cause to reprehend our Prayers, as they seem to pretend.

5. In their Order of Baptism they have these Words, *The Sacraments are not to be used but in places of publick Congregation, and necessarily annexed to the preaching of the Word*; where occasion of doubt is given us, that they mean no Preaching is effectual where Sacraments are not so administred; and in effect argue, no Baptism nor Service without a Sermon.

6. In the Administration of the Lord's Supper they say, *the Lord requireth none other worshipping on our part, but that unfeignedly we acknowledge our Wickedness and Imperfection*. If this were in our Communion-Book, we doubt we should be thought to exclude Faith, Charity, Purpose of Amendment of Life, and wholesome Instruction concerning that holy Mystery and Sacrament.

2. Disgraceful to the King's Majesty in his Title and Authority.

In his Title. No Part of the Stile mentioned but Queen Elizabeth in their Communion-Book, and no other Ceremony nor Order to be used, (as they crave in their Bill exhibited) inforceth, that no Man must use any other Form at all in his Prayer, but only the bare Name of K. James or K. Charles, without mentioning all the other part of his just Titles, according as in our Universities is requir'd, and in other Godly Prayers is duly administred.

In his Authority. For speaking in that Book of the Civil Magistrate, they attribute not only Direction or Government for Ecclesiastical, either Orders or Person, only Reformation at the first Planting.

2. In the Rubrick before Baptism, Authority is given the Minister, by consent of the Presbyteries, to appoint a Publick Meeting, which we call a Holy-Day, and hath been a Prerogative which Kings and Emperors have always had.

3. Untruths.

As when they call it *publishing the Contract*; for asking the Banns is too old, and may perhaps be accused of Superstition; yea, what if the Parties be not contracted, nor mind to be till Solemnization, as it often falleth out by consent of both Parties, shall the Minister nevertheless peremptorily affirm they have contracted Matrimony.

Again, in Distribution of the Bread, they say, *who shall distribute and divide it among themselves* that all may communicate. This Ceremony, it seems, they urge of Necessity; for they say, (who shall) yet no such thing to be gathered out of Scripture; but on the contrary, when it is said, he brake it and gave it, not that they did break and give it one to another. As also it appears by the Ritual of the Jews, that their Talmud, and their very Custom at this Day, for the Master of the Family in the Feast of *sweet Bread* (which is celebrated after the Paschal Lamb is eaten) doth take a Piece of Sweet Bread, and giving Thanks (*per concepta verba*) there set down, doth dip it in the Sauce provided to eat the sower Herbs, which he doth eat, and then break so many Pieces as there be present sitting there, and giveth to every one a piece to be eaten, saying, *this is the Bread of Tribulation* which our Fathers did eat in Egypt, &c.

4. Misapplying Scripture, as that in the Commandment, *Six Days shalt thou labour*. Therefore no Holy-Day to come together in Publick but only on the Sabbath; and yet herein so much Contradiction, because by Consent of the Presbytery (as is before the Minister) may appoint a publick solemn Meeting.

5. Misinterpreting. For they translate in Genesis, *It is not good for Man to be alone*, that it is not good for Man to live alone; implying it Sin for Man to live unmarried.

6. Leaving out. As where having only spoken of the Persons the Father and the Son, they conclude, *To whom be all Praise*, leaving out the Holy Ghost.

7. Putting in. As in the Action of the Lord's Supper, *Take eat, this Bread is the Body of Christ*. Had it been in our Communion-Book, we should have been challenged for adding these Words *this Bread*, more than is in the Apostles or Evangelists.

To conclude, In all their Book this may be worth noting, that albeit that themselves cannot

not deny but many Points in our Liturgy are singularly well set down, yet their Spight unto it is so great, and themselves so wedded to Innovation and Self-love, that (excepting the Exhortation before the Communion) they have not translated any thing from thence into their Book.

C A P. X.

Exceptions taken against the Book of Common-Prayer by Puritans, at King James his first coming to the Crown of England.

THE Genevian Disciplinarians in England, at the first coming in of King James, apprehending a fit Opportunity to be offer'd, began again to set on foot their former Exceptions against the Book of Common-Prayer; and obtained a Publick Hearing of their Complaints, before his Majesty and his Bishops and Privy Council, at Hampton-Court, Jan. 14. 1603, as is before declared. At which Conference, divers of the former Exceptions were proposed, and others more new were framed and objected: Whereunto they received full Answers, and in some things full Satisfaction: And in Conclusion, some things in the Book, were, by his Majesty's great Care, caused to be amended; the particulars of both which doth hereafter follow.

These next following are some of the same Objections which had been before made, and are herein formerly answered; yet now again insisted upon.

Confir-
mation.

1. Confirmation being now (at this Conference at Hampton-Court) expoled by Doctor Reynolds, Doctor Sparks, Mr. Knewstubs, and Mr. Chadde-ton, Agents for the rest of the English Disciplinarians, it was shewed unto them by the Bishops, in his Majesty's Presence, that Confirmation was an Institution Apostolical, and one of the particular Points of the Apostles Catechism expressly set down, Heb. 6. 2.

The Conclusion therein now was, that for the fuller Explanation thereof (that we make it not a Sacrament, or a Corroboration to a former Sacrament) it should be consider'd, whether it might not, without Alteration, be entitled, *An Examination with the Confirmation of Children*; but this Amendment was not made.

Private
Baptism.

2. Touching Private Baptism; it was alledg'd by the King, and the Lord Archbishop of Canterbury, that the Administration of Baptism by Women and Lay-Persons was disallowed, and censured by the Laws of our Church; albeit the Words of our Service-Book, in that point, were doubtfully set down.

Another Bishop answered, That it was intended by the Book, that Private Persons might Baptize in Case of Necessity, and that it agreed with all Antiquity to be done, when Ministers could not be so suddenly gotten.

Alterati-
on made
in that
Book.

The Issue was, that in the Rubrick of Private Baptism, which then left it indifferent to all Laicks or Clergy, it was agreed by his Majesty, that where the Words in the Rubrick in the second Paragraph, *where they baptize not Children*, now it should be thus read, *they cause not Children to be baptized*. And again, in the same Paragraph, for these Words, *then they minister it*; it should be, *the Curate or lawful Minister*

present shall do it on this fashion. Which Alterations were made accordingly.

3. Touching the Cross in Baptism, the Cap and the Surplice, upon much warm Debate of these things before his Majesty, they were at length all allow'd as ancient and necessary, with this concluding Declaration, *That no Church ought further to separate it self from the Church of Rome in Doctrine or Ceremonies, than she had departed from her self when she was in her flourishing and best Estate, and from Christ her Lord and Head.*

Afterwards in the same Year 1603. the Book of Canons was set forth, whereby the true and lawful use of the Cross in Baptism was explained, and these three Directions or Observations thereby commended to the Church, 1. That the Apostles and Christians then, were so far from being discourag'd from their Profession, by the Ignominy of the Cross, that they triumph'd in it. 2. The Christians in the Primitive Church, in all their Actions, used the Sign of the Cross, hereby making a Profession to the Astonishment of the Jews, that they were not ashamed to acknowledge him for their Lord and Saviour, who dyed upon the Cross; herewith also they signed their Children in Baptism, to dedicate them by that Badge to his Service, whose Benefits bestowed upon them in Baptism, the Name of the Cross did represent. 3. Though in Process of Time, the Sign of the Cross was much abused, after Popery came in, yet the lawful use thereof was not taken away, but this, with divers other lawful and ancient Ceremonies, hath been still retained in our Church; because the use thereof in Baptism was ever accompanied here, with sufficient Cautions and Exceptions against Popish Superstition.

The Church of England teacheth first, That the Sign of the Cross, used in Baptism, is no Part of the Substance of that Sacrament, nor addeth to the Perfection thereof. 2. The Infant (before 'tis Crossed) is received into Christ's Church. 3. It being purged from Popish Superstition, we hold it the part of every Man, reverently to retain the use of it, prescribed by Authority.

4. Touching the Ring in Marriage, it was in this Conference allowed to be used.

5. Touching the Words, *with my Body I thee worship*; it was concluded some other thing to be meant by the Word *Worship*, than what St. Paul calleth, 1 Cor. 7. 4. the Man to give his Body to his Wife alone, nor any more than what St. Peter counselleth, 1 Pet. 3. 7. *to give honour to the Wife as to the weaker Vessel*; yet for their Satisfaction, the King then allowed should be put in, *with my Body I thee worship* (and honour) if they pleased.

C A P. XI.

Other Matters in the Book of Common-Prayer objected against in 1 Jac. to which no Exception was before taken, viz.

1. Absolution; which by the Form thereof used in the Church of England, is like unto the Pope's Pardons; as they alledge.

The Bishops (at this Conference) having read to his Majesty, both the Confession in the

be-

beginning of the Book of Common-Prayer, and also the general Absolution following it, and likewise the particular Absolution prescribed to be used in the Order for Visitation of the Sick, cleared this point from all Abuse or Superstition, as it is used in the Church of England, alledging they were not only retained and allowed by the Confession of *Augusta, Bobeme and Saxon*; but that *Calvin* himself did approve such like Confessions and Absolutions.

Rubrick amended.

The Conclusion was, that in the Rubrick of the general Absolution, these words *Absolution or Remission of Sins* should be added, for Explanation sake.

And so it was, as it appears by the Book following.

1. Jac. Addition made to the Catechism.

2. Doctor *Reynolds*, and his Associates, further complained, that the Catechism, in the Book of Common-Prayer, was too brief, for which cause one made by Mr. *Nowel*, Dean of *Paul's*, was added, which was too long for young Novices to learn by Heart, wherefore they desired one uniform Catechism might be made, or that to the short Catechism in the Book of Common-Prayer, something might be added for the Doctrine of the Sacrament.

Hereupon the King allowed of such addition, so it might be a Catechism, in the fewest and plainest affirmative Terms that might be.

And then was added that Catechism, touching the Sacraments, which we call the *New Catechism*.

Against Subscription.

3. They desired the Minister's Subscription, at his entrance into the Ministry, might be spared, as touching the allowance of the Communion-Book only, which was not thought fit.

To the other two points of Subscription, viz. touching the Articles of Religion, and the King's Supremacy, they were content. But to the 3d point, touching the Service-Book, they could not; Because,

The Service-Book Erroneous. Apocrypha.

1. It enjoined some Apocryphal Books to be read, whereof some are erroneous, as *Ecclus* 48. 10. where it was held that *Elias* in Person was to come before Christ. But herein nothing was concluded.

Jesus said to his Disciples.

2. The next scruple against Subscription, touching the Book of Common-Prayer, was, that therein it is twice set down, *Jesus said unto his Disciples*, when as, by the next Original it is plain he spake to the *Pharisees*.

Amended.

Here his Majesty willed, that the word *Disciples* should be omitted, and that the words *Jesus said*, be Printed in a different Letter, that it might appear to be no part of the Text.

This amendment is made in the Gospel on the second Sunday after *Easter*, Jo. 10. 11. and in the Gospel on the 20th Sunday after *Trinity*, Mat. 22. 1.

Book of Articles.

4. They moved the King, that the Articles of Religion of 1562, might be explained, and enlarged, where was needful, as *Article* 17, 23, 25, and 27.

Places ill Translated in the Bible.

5. That there might be a new Translation of the Bible, those allowed by King *Henry VIII.* and *Edward VI.* being corrupt, and answerable to the truth of the Original; as, *Gal.* 4. 25.

The word *bordereth* not well expressing the Apostles Sense.

Psal. 105. 28. *They were not obedient*; the Original being *They were not disobedient*.

Psal. 106. 30. *Then Phineas stood up and prayed*, the *Hebrew* hath it, *Executed Judgments*.

Albeit these Objections were held old and

trivial, and had been already answered in Print, yet the King willed that some especial pains should be taken to make one uniform Translation, by the best learned in the Universities, and after them to be reviewed by the Bishops, and the chiefest learned of the Church, from them to be presented to the Privy-Council, and lastly to be ratified by Royal Authority, and the whole Church be bound unto it; and none other.

But no Marginal Notes to be added, for that *Corruption in the Geneva Translation* (which they thought the worst) there were some Marginal Notes very partial, untrue, seditious, and favouring too much of dangerous and traitorous Conceits: As for Example, 1 *Exod.* 19. where the Marginal Note alloweth *Disobedience to the King*; and 2 *Chron.* 15. 16. the Note taxeth *Asa* for despising his Mother only, and not killing her. Undecent, as *Levit.* 15. 2. and so throughout the Margin of that Chapter.

C A P. XII.

Other Exceptions, touching our Church Service and Garments, made by Puritans in the Reign of King Charles, who by sundry libellous Books endeavoured to kindle a Jealousy in Mens Minds, that there are great Innovations brought to the Church by the Prelates, tending to advance Popery: For some of which Libels Doctor Bastwick, Mr. Prynne, and Mr. Burton, were censured in the Star-Chamber, in June 1637.

THE pretended Innovations, as they were gathered out of their Books called *Burton's Apology*, and *News from Ipswich*, and at the Sentence in the Star-Chamber [*learnedly answer'd by the Lord Archbishop of Canterbury his Grace,] are briefly these following.

Innovation 1. That the last Year's publick Fast was enjoyn'd to be without Sermons.

* These are the Words of the Transcriber.

Answer. This was done not by the Prelates, but by the Council-Board, purposely to avoid the Increase of the Infection of the Plague.

Of the last Fast. Without Sermon. On Wednesdays.

Innovation 2. Wednesday was appointed for the Fast-Day, with intent to suppress all Wednesday Lectures in London.

Answer. The last Fast before was on Wednesday, and was now also so appointed by the Council-Board, and no Wednesday Lecture is suppressed, the Fast being ended.

Innovation 3. The Prayer for seasonable Weather was left out of the Fast-Book, and was one Cause of so many Shipwracks, &c. that happened.

Prayers for seasonable Weather omitted.

Answer. When that Book went out the Weather was seasonable, but not so when the former Book went out; and if there were cause, the Prayer in the Service-Book, for that Purpose, might have been used.

Innovation 4. One useful Collect was left out in the Fast-Book, and a Clause in another omitted.

Collects alter'd.

Answer. The one Collect mentioned Preaching, which then was not to be used. And for the Clause in the other, (which is the first Collect) though God delivered our Fore-fathers out of *Romish* Superstition, yet we were never in, and therefore that unfitting Clause was omitted.

5. There

Merit by Fasting. 5. There is a Passage omitted in the Fast-Book touching the abuse of Fasting, in relation to Merit.

Answer. It was omitted, because in this Age and Kingdom here is little opinion of meriting by Fasting.

Lady Elizabeth omitted. 6. That the Lady *Elizabeth* and her Children are dash'd out of the Collect, as well in the latter Edition of the Common-Prayer-Book, as of the Fast-Book.

Answer. The Church ordinarily names none in the Prayer, but the right Line descending, and this was not done 'till the King himself having commanded it.

Words omitted. 7. That these words (*who art the Father of thine Elect, and of their Seed*) are changed in the Collect, with intent to exclude the King's Children out of the number of the Elect.

Answer. This Collect it self was not used in Queen *Elizabeth's* time (She having no Issue to pray for) and was made about 1 *fac.* and must be changed as Times and Persons vary: And this Omission was long since made by the King's Command, before he had any Issue to pray for.

At, for in, the name of Jesus. Exception 8. In the Epistle on the Sunday before Easter, *In* is omitted, and made *at the Name of Jesus every knee shall bow*, which is against the Act of Parliament confirming the Service-Book.

Answer. 1. In the last Translation of King *James's* 'tis *At*, and not *In*; and there is no essential difference betwixt them. 2. That if any thing were false printed in the Service-Book, the Act of Parliament intended not to Establish it. 3. It was the Printer's mistake, or if it were purposely altered, it was rather to gratifie the preciser sort, for therein they followed the Translation printed at *Geneva*, 1557. which hath it so. 4. By the Queen's Injunctions, Anno 1559. there is neither *In*, nor *At*, but only this, *Whensoever the Name of Jesus shall be in any Lesson, Sermon, or otherwise pronounced in the Church, due Reverence shall be made by all Persons with lowliness of course, and uncovering Mens heads, &c.* so here is Necessity laid upon it, and Custom for it, and both expressed by Authority in the beginning of Reformation.

Alteration in the Prayers for 5th Nov. Exception 9. That two places are changed, in the Prayers set forth for the 5th of November. As, 1. *Root out that Babylonish and Antichristian Sect*, which say, &c. is made, *Root out that Babylonish and Antichristian Sect (of them) which say, &c.*

2. *Cut off those workers of Iniquity whose Religion is Rebellious, &c.* is made, 1635. *Cut off those workers of Iniquity, who turn Religion into Rebellion.*

Answer. The alterations are of no moment, and are made by his Majesty's own direction. Because,

1. In the Liturgy of *Hen. VIII.* and the Litany in his Primer, and in both the Service-Books of *Edward the VIth* of 1549, and 1552, there was this clause, *From the Tyranny of the Bishop of Rome, and all his detestable enormities, &c. Good Lord deliver us.* But in the Litany in Queen *Elizabeth's* time, this clause about the Pope was omitted for avoiding of scandal, and now 'tis a far greater scandal to call *their Religion Rebellious*, than to call their chiefest *Bishop Tyrant*. And besides, we shall make their Religion and Rebellion to be all one, which is against the ground both of State and Law.

Exception 10. The Prayer for the Navy is omitted in the Fast-Book. *Prayer for the Navy.*

Answer. The King had then no declared Enemy, and the Navy was then returned from Sea.

Exception 11. The reading the second Service at the Altar. *Second Service.*

Answer. This is most proper so to be, for those Prayers are then read, which both proceed and follow the Communion; and is very ancient, though lately by degrees omitted; with this agrees the Rubrick of the Common-Prayer Book, viz. the first after the Communion tells us, that upon Holy-Days, though there be no Communion, yet all else, that's appointed at the Communion, shall be read. And the last Rubrick before the Communion tells us where, and that the Priest standing at the North side of the holy Table, shall say the Lord's Prayer with that which follows.

Exception 12. Bowing at the first coming in to the Church, or at our nearer approach to the Altar. *Bowing to the Altar.*

Answer. Moses did the like Reverence at the Door of the Tabernacle, *Numb. 20. 6. 2 Chron. 29. 29.* So did *Hezekiah*.

After Judaical Worship ended, *Venite adoremus* (as far upwards as there is any track of a Liturgy) was the Introitus of the Priest; and all the Latin Church over, which also was retained in the Church of England at the Reformation, yet no Man is constrained thereto; but only called upon, *Venite adoremus*, and this is to God only, who is to be worshipped as well with the Body as the Soul.

This Reverence is done to God himself, though it be towards the Altar, as the greatest place of his Residence upon Earth; yea greater than the Pulpit; for it is *Hoc est Corpus meum*: But in the Pulpit 'tis at most but *Hoc est Verbum meum*; and a greater Reverence is due to the Body than the word of God; and so in relation answerably to the Throne, where his Body is usually present, than to the Seat whence his word useth to be Proclaimed.

And if this were Idolatry to worship God towards his holy Table, Queen *Elizabeth*, nor King *James* would not have used it, at so many Solemnities; nor the Knights of the Garter, who by their Order and Oath (according to a constitution of King *Henry the Vth*) are bound to give due Honour and Reverence *Deo & Altari ejus, in modum virorum Ecclesiasticorum*.

Exception 13. Placing the Table Altar-wise, Table Altar-wise. *Table Altar-wise.*

Answer. This hath been the practice of the Church ever since the Reformation, and continued in the King's Royal Chapel, and divers Cathedral Churches. And there is more reason the Parish Churches should be made conformable to the Cathedral, than *E converso*: Yet still preserving the Indifferency of the standing one way or other.

This ought to be so done, as well by the 82d Canon in 1 *fac.* as also by the very words of the Queen's last Injunction, whereby the Communion Tables are ordinarily to be set, and stand with one side to the East Wall of the Chancel. And in the same Injunction it follows, that when the Altar is taken down, the Holy Table shall be set in (not cross) the place where the Altar stood, which must needs be Altar-wise.

Also this has been the usage in other Churches of Christendom, both before and since the Reformation.

Articles
of Religi-
on altered

Charge 14. The Prelates have forged a new Article of Religion, giving to them full Power to alter the Doctrine and Discipline of the Church, and have put it into the beginning of the 20th Article of Religion, Printed 1628, which is not to be found in the Articles of *Edw. VI.* or *Queen Elizabeth.*

Answer. The Clause pretended to be forged is this; The Church (that is the Bishops, say they) hath Power to decree Rites and Ceremonies, and Authority in matters of Faith. The Articles of *Edward VI.* and those under *Queen Elizabeth,* differ much, and those of *Edward VI.* are not now binding, so that 'tis not material, whether this Clause be therein, or not.

Those Articles of *Queen Elizabeth* are agreed on and set forth the 29th of *January, 1563,* according to our *English* account; and in that Book this affirmative Clause is found. They were reprinted in *Latin* and *English, 1571,* and this Clause for the Church left out in both, which certainly must be by the means of the Puritans themselves, who at that time refused to Subscribe. But the Articles being reprinted in *Latin, in 1563, 1593, 1605, 1612, and 1628,* in all those Copies this Clause is inserted, and

agrees *verbatim* with the Original 1562, therefore it must needs be the Puritans themselves, that first falsified the Articles, by this omission in 1571.

One thing more my Lord's Grace of *Cant.* Bishops in this his Speech before the Lords in the Star-Chamber added, and that positively against this Sect of Puritans, that the calling of a Bishop is *Jure Divino* (though not all Adjuncts to their calling) and yet they may not exercise their Episcopal Power, either of Order or Jurisdiction, but as God hath appointed, that is, not in any Christian Kingdom, but by and under the Power of the King.

He averreth further, that from the very time of the Apostles, in all Ages, in all Places, the Church of Christ hath been still governed by Bishops; and that Lay Elders were never heard of 'till *Calvin's* new-fangled device at *Geneva.*

Wherefore his Grace desires, that the Judges of this Kingdom might resolve, and the King publish, that the Bishops keeping their Courts, and issuing Procefs in their own Names, is not against the Laws of the Realm.

Which thing the King shortly after published by Proclamation accordingly.

Touching the Consecration, &c. of Bishops, &c. See more at the end of this Book.



A BRIEF CHRONOLOGY, SHEWING

*The several Times, wherein * sundry Parts of our Church
Liturgy, Doctrine, Discipline, Rites, Ceremonies, Fast,
Feasts, &c. were first instituted, altered, or brought
into the Church.*

Divided into 17 several CENTURIES.

CENTURY I. from *Anno Christi* 1, to
Anno 100.

Anno 71. **A**BOUT *Anno Christi* 71, Ignatius Bishop of Antioch first enjoined the Singing of Hymns by turns, in imitation of the Angels glorifying the Trinity. See more, *Anno* 387. *Socr. lib. 6.*
94. Sunday, Easter, Pentecost. The Feasts of Sundays, Easter and Pentecost, are mentioned by Classical Authors, to have been observed in this first Century, and Ascension Day to be included in the 50 days of Pentecost.

CENT. II. to *Anno* 200.

123. Holy Water. Pope Alexander I. first instituted Holy Water in the Church, also that Water should be mingled with Wine in the Sacrament.
142. Lent. Lent was instituted seven Weeks before Easter, by Telesphorus Bishop of Rome.
153. Churches consecrated. Consecration of Churches instituted.
God-fathers. A God-father and God-mother at Baptism ordained.
Pope. The Name of Pope began by Higinus.
Easter Day. Pope Pius ordained Easter Day to be kept on Sunday.
157. Parents consent in Marriage. Parents consent necessarily required in Marriage. *Plat.*
173. Christmas Day. Christmas Day began to be observed as a Festival.

CENT. III. to *Anno* 300.

209. Ember-days. The four Embers, or Fast before Ordination, instituted. Also Church-yards by Calixtus: And Churches.
256. Copes. Copes instituted by Pope Stephen.
264. Ecclesiastical Degrees. Pope Caius instituted Ecclesiastical Degrees of Ostiarius, Lector, Exorcista, Acoluthus, Subdiaconus, to be added to Diaconus, Presbyter, Episcopus.

CENT. IV. to *Anno* 400.

284. Lamps in Churches. The lighting of Wax Candles and Lamps in the Church in the Day time, began by the Emperor Constantine.
St. Peter ad Vinc. The Feast of St. Peter ad vincula, instituted by Silvester.
Lord's Day, Feasts. Constantine commandeth the observation of the Lord's Day; he made a goodly Feast in the Church he built.

The Nicene Creed was made, and by 361 Bishops confirmed.

Athanasius made his Creed.

The Feast of the Annunciation observed in Athanasius's time.

Gloria Patri added to the end of every of the Psalms and Alleluja's; Athanasius Creed to be sung at Mass, by Damascus.

The Scriptures are appointed to be openly read per Conc. Laod.

The Canonical Scripture allowed, but not the Apocryphal; yet shortly after is allowed by 3 Conc. Carth. Can. 47.

Marriage in Lent is Prohibited, *ibid.*

Easter Day is appointed and decreed to be kept on the Lord's Day, and not on the 14th Day of the first Month, as the Jews did, per Conc. Nicen.

The Feast of the Epiphany began to be kept. Also the Parents standing by at their Childrens baptizing.

Anthems are brought into the Church by S. Ambrose.

Te Deum composed by St. Ambrose when he baptized St. Augustin, and then sung by them both, in Profession of their Faith.

Canonical hours for Prayer, instituted by St. Jerom.

The word Mass brought into the Church about this time.

Standing, when the Gospel is read, appointed by Anastasius: Also by Siricius, 401.

The Sacrament to be received Fasting, appointed per 3 Conc. Carth.

Auricular Confession abrogated in the Greek Church per Nestor.

CENT. V. from *Anno* 400, to 500.

Respons and Lessons were first gathered out of the Scripture.

Rogations or Litanies first instituted by Leo.

Images were first brought into Churches, but not worshipped.

None to go out of the Church till Mass ended, per Conc. Agath.

To Fast every Day in Lent except Sundays, *ibid.*

Kyrie Elieson brought into the Mass, per Conc. Vascens. Can. 5.

F

Holy,

* The Author here does not mean, that all the Particulars contained in this Collection are Parts of our Liturgy, or Doctrines or Ceremonies received in our Church, but that sundry or several of them are: the rest were used indeed by the Church of England and the rest of the Latin Church before the Reformation, but were laid aside then, and some of them were never received by the Greek Church.

- Holy, Holy, &c.* *Holy, holy, holy*, also brought in by the same Conc. Can 6.
- Circumcision, Advent and Ash-Wednesday.* In that Century were first observed the Feasts of the *Circumcision, Advent, and Ash-Wednesday*.
- 507. Gloria in Excelsis.* CENT. VI. from Anno 500 to 600. *Gloria in excelsis* to be sung every Sunday and Holy-Day, appointed by *Laur.*
- 527. Extream Unction.* *Felix IV.* first ordained Christians to be anointed with Oil before their Departure out of this Life, which is now called the Sacrament of Extream Unction.
- Swearing.* Swearing by the Gospels first instituted by the Emperor *Justinian*.
- 542. Purification.* Feast of Purification instituted at *Constance*, upon a Plague happen'd.
- Marriage.* The Councils of *Ilerdo* and *Valencia* prohibited Marriages at certain Times.
- Gospel read.* Also that the Gospels should be read after the Epistles.
- Sunday.* Fasting on the Lord's Day is forbidden. Also to labour then.
- 588.* Offerings read first instituted by the Council of *Gascon*.
- 595. Supremacy.* *Gregory I.* wrote to the Emperor against his own Election, and wrote an Epistle shewing his Detestation of the Title of Supremacy.
- Servus Servorum.* He was the first that wrote himself *Servus Servorum Dei*.
- Give Peace in our Time, O Lord.* He added to the Liturgy *Dies nostros in pace disponas*.
- Kyrie Eleeson.* He ordered the Words *Kyrie Eleeson* to be 7 times repeated.
- Hallelujah.* He borrowed from the *Jews* Liturgy *Hallelujah*.
- Litanies.* He reduced Litanies to our Form out of many, for the use of all Churches.
- Prayer to Saints.* He brought into the Church Prayer to Saints.
- Purgatory.* Purgatory and Sacrifices for the Dead.
- Priests Marriage.* Presbyters and Deacons not to marry. Nor any Man to marry his Spiritual Sister, whom we call Gossip.
- Cent. VII. from An. 600 to 700.
- 607. All Souls.* The Feast of *All Souls* first instituted by *Boniface*.
- Supremacy.* Privilege of Supremacy given by *Phocas*, was first published; and *Boniface* first ordained universal Bishop.
- Lamp.* *Boniface* ordained Lamps to burn in the Church.
- Org.* Organs first admitted to the Singing of Psalms by *Vitelian*.
- 617. Sanctuaries.* Sanctuaries for Offenders instituted by *Boniface*.
- 629. Exaltation of the Cross.* Feast of the Exaltation of the Cross instituted the 14th of *September*, upon the Recovery of the Cross from the *Persian*.
- 639. Easter-day.* Per Conc. *Toletan*. Easter-Day appointed to be kept upon the Day of Christ's Resurrection. Kept always on the first Sunday after 14 Days, after the first new Moon after the Vernal Equinox.
- Once dipping.* Also once dipping in Baptism to be sufficient, Can. 5.
- Good-Friday.* Good-Friday to be wholly kept in Fasting, Can. 7.
- Lord's Prayer.* The Lord's Prayer to be daily used, and often repeated, Can. 9.
- Apocalypse.* The Apocalypse decreed to be Canonical, Can. 16.
- Confession.* Confession to a Priest declared profitable per. Con. *Cabil*.
- Absolution afterwards to be pronounced per Con. *Tolet*.
- A die Resurrectionis per integram Hebdomadam ferientur*, Conc. *Constan*.
- Ac crucis figura in pavimento fiat*, Can. 73. *Cross*.
- The Latin Service which Pope *Vitulan* brought in, was not generally put upon the Church till An. 666. *666. Latin Service*.
- The first Lent was now used in England. *640 First Lent*.
- The Kissing of the Pix brought in by *Leo II*. *680. Kissing the Pix*.
- O Lamb of God which takest away the Sins, &c. appointed by Pope *Sergius* to be sung at the Communion. *688. O Lamb of God*.
- He made a Feast of the Virgin Mary's Nativity. *695. Nat. Mary*.
- The Feast of Transfiguration observed. *Transfiguration*.
- Cantus & Cursus Romanos, jussu Agathonis Papa, in Britanniam advehuntur a Johanne Archicantore, Ecclesie S. Petri Romae, Spel. Con. 175.* *680 Cantus & Cursus Rom.*
- CENT. VIII. to An. 800.
- Worshipping of Images brought into England per Conc. *Laod*. 712. upon a pretended Vision of our Lady to *Edwin* the Monk in his Sleep, *Spel. fol. 216.* *714. Images*.
- Image-Worship was condemned by the 7th Gen. Council at *Const*. *755. Invocation of Saints*.
- Yet hereby Invocation of Saints hath Allowance, Can 15.
- Picturing of Images, but not Worshipping, allow'd per Con. *Fran*. *794.*
- At a Council of *Cliff* in England, the Lord's Prayer and Creed were appointed to be read in English, *Godw. Sp.* *747. Lord's Prayer and Creed Englished*.
- CENT. IX. to An. 900.
- At a Synod at *Meniz* were ordained the Feasts of *St. Andrew, Martin, Peter, Paul*, Assumption of *Mary*, &c. *813. Feasts made, St. Andrew, &c.*
- The Feast of the Holy Trinity instituted by *Gregory IV*. *834. Trinity*.
- The Feast of all Martyrs kept May 12. alter'd to November 1. to All Saints, *ib.* *All Saints*.
- Sergius II.* (before named *Os Porci*) added to the Mass the *Agnus Dei*: And ordained the *Hstia* to be in 3 Parts. *Agnus Dei*.
- Benedict III.* ordained the Service in all Places to be in Latin. *Latin Service*.
- The Rogation ordained to be held three Days with Fasting, per Conc. *Mentz*. Cap. 33. *813. Rogation*.
- The *Pater-Noster* and Creed to be in the Vulgar Tongue, Can. 43. *Creed in English*.
- Kneeling is appointed at Prayers, except on the Lord's Day, and other solemn Days; and then to stand, in Remembrance of our Lord's Resurrection, per Conc. of *Towers* Can. 15. *Kneeling*.
- All Sins to be confessed to a Priest, and Penance to be enjoined, per Conc. *Chalon* Can. 32. *Confession. Penance*.
- In the Mass, Prayers to be made for the Dead, Can. 30. *Prayer for the Dead*.
- The Dead are to be buried where they paid Tithes, per Conc. *Strasb*. *899. Burial*.
- Laicks in the Church-yard only, Can. 17. *Wine and Water*.
- Wine in the Chalice not to be offered without Water, Can. 19.
- Jo. Scotus & al.* began to write in Defence of the Real Presence. *Real Presence*.
- CENT. X. to Ann. 1000.
- Bells began now to be in request. And Pope *John XIV.* began the Christening and Naming of them. *Bell's*.
- The *Kyrie Eleeson* brought into the English Liturgy. *960. Kyrie Eleeson*.

CENT. XI. to Ann. 1100.

1004. *Fasts.* John I. brought in the Fasts on the Eves of St. John Baptist and St. Laur.
1050. *Transubstantiation.* Berengarius was condemned for holding the Transubstantiation: Which Opinion he afterwards recanted at Rome in 1057.
- First in England. Lanfrank, Archbishop of Canterbury, first brought into England the Opinion of the real Presence.
1060. *Investitures.* Investitures were ordained to be only from the Pope's Authority.
1068. *Conception of Mary.* The Feast of the Conception of the Virgin Mary instituted in England.

CENT. XII. to Ann. 1200.

1100. *Secundum usum larum.* The Service *secundum usum larum* receiv'd in most Churches in England.
1130. *Fasts.* The Feast of St. Thomas, Bartholomew and Luke, instituted.
- Investitures and Priests Marriage.* Investitures and Priests Marriage defended by Anselm, and by Tho. Becket.
- Indulgences.* Indulgences brought in by Boniface VIII.

CENT. XIII. to Ann. 1300.

1260. *First Jubilee.* Boniface VIII. instituted the first Jubilee at Rome.
- Greek Church.* The Greek Church departed from the Romans.
1215. *Transubstantiation.* In the Council of Lateran Transubstantiation was first brought in, and allow'd as an Article of Faith.
- Priests Marriage.* Also decreed Priests to abjure Matrimony. Prohibition of Marriage within the first four Degrees.
1240. *Cup denied.* The Cup in some Places began now to be denied to the Laity, but was never instituted so till Conc. Constance 1414.
- Bible Chapter'd.* The Bible was now first distinguish'd into Chapters.
1264. *Corpus Christi.* Corpus Christi Day instituted by Urban IV. at the Instance of Thomas Aquinas.

CENT. XIV. to Ann. 1400.

1361. *Maundy Provisions.* The Maundy first instituted in England.
- In this Century began Opposition in England against the Pope's Provisions, and bestowing Spiritual Dignities, against which sundry Acts made.
- Part Protestants.* In the former, and this Century began the Waldenses. Now also the Wicklevists and the Lollards in England.
- Conception of Mary.* The Feast of Conception of Mary instituted.
- Jubilee.* The Jubilee before being at 100, now reduced to 50 Years, afterwards to 30 Years, and then to 25 by Sixt. IV. 1470.

CENT. XV. to Ann. 1500.

1441. *Fasts.* Feast of the Visitation of our Lady instituted.
1458. — of Transfiguration instituted.
1414. *Communion.* At the Council of Constance Communion in both kinds forbidden.
1431. But by the Council of Basil it was permitted by both kinds.
1382. *Stat. for Religion.* The first Statute made in England touching Religion, viz. 5 Rich. 2. against Preachers of Heresy, but repealed, 6. Rich. 2.
1400. *For Burning.* 2 Hen. 4. cap. 15. the Statute *ex Officio*, which was the first for Burning. Sawtree the first Martyr burnt for Religion.
1414. 2 Hen. 8. cap. 7. The Statute made against Lollardy. Lo. Cobham and 36 Lollards burnt for Religion.
- Also Jo. Hus, and Jer. Prague.

CENT. XVI. to Ann. 1600.

1 Temp. Hen. VIII.

- Luther began to publish his Propositions against Indulgences. 1517. Luther's Revolt.
- He is excommunicated by the Pope, and his Books burnt. 1520.
- King Henry VIII. writes a Book against him, and he answers it.
- For which the Pope styles him *Defensor Fidei*. 1522.
- A general Reformation of Religion was made and publish'd in Anno 1528. 1528.
- The Name of *Protestant* now first began upon the protesting of the Duke of Saxony, Elector, Langrave, &c. against the Emperor's Edict at Spiers. 1529. Name of Protestant.
- The Protestants make a League. And at the Diet of *Ausburg* they exhibit to the Emperor the Confession of their Faith, called the *Augustan Confession*. 1530. Augustana Confessio.
- The Clergy of England found in a *Pramunire* for obeying the Legatine Power of *Wolsey*; whereupon they stile the King *Caput Ecclesie*. 1530. King, Caput Ecclesie.
- The King being divorced from Q. *Katherine* marries *Ann Bullen*: And then was made the Stat. of 24 H. 8. cap. 12. inhibiting Appeals to Rome, and for abolishing the Pope's Jurisdiction here. 1532. Pope shew'd off.
26. Hen. 8. cap. 1. The King declared by Parliament to be supreme Head of the Church. 1534. Supreme Head.
- And First-Fruits and Tenths are given to the King. First-Fruits.
- All Bishops and others take an Oath for the King's Supremacy, except *Fisher* and *Sir Thomas More*, who are therefore executed.
- Stat. 27. Hen. 8. cap. 28. All small Religious Houses under 200 l. per Ann. are given to the King, and after demolished. 1535. Small Houses demolished.
- And cap. 16. The Pope declared an Usurper in this Kingdom, and his Bulls and Dispensations to be void. Pope Usurper.
- The King set forth a Book of Articles of Religion, and also Injunctions against Popery: And for the Bible, Pater-Noster, Creed, and Ten Commandments to be read in English in all Churches. 1536. English Service.
- Stat. 21. Hen. 8. cap. 13. All Religious Houses whatsoever are dissolved, and given to the King. 1539. All Religious Houses dissolved.
- Yet, cap. 14. (Religion again declining.) The 6 Bloody Articles were made, 1. For the Real Presence, 2. Touching Sacrament in one Kind, 3. Priest's Marriage, 4. Vow of Chastity, 5. Private Masses, 6. Auricular Confession.
- For opposing which Articles Protestants suffered; and for denying the Supremacy Papists were executed, all in a Day. 1541.
- Stat. 34. and 35. Hen. 8. *Tindal's* Translation of the Bible abolish'd: And the King's Stile to be *Defender of the Faith* and *Supreme Head* confirmed. 1543. Defender Fidei.
- The King's *Primmer* in English, and a Book of the Doctrines in Religion, set forth. *Primmer*.
- The *Primmer* in English and Latin for Youth, allow'd by Proclamation, 1545.
- Stat. 37. Hen. 8. cap. 4. All Chuntries, &c. given to the King. 1545. Chuntries.
- A Proclamation prohibiting the Books of *Tyndal*, *Wicklefs*, *Frith*, &c. 1546. Protestant Books.
- Feb. 17, 1546. Luther died. Luther died.
- Calvin* flourished at Geneva. Calvin.
- The Council of *Trent* began, wherein all the Points of Popery formerly brought in, are

are now established. And this Council ended not till the 26th of Jan. 1564.

Temp. King Edward VI.

1547. Injunctions
against Popery.

Injunctions are set forth against Popery, and for the Homilies and great part of the Service in *English*. And Commissioners sent to see them executed, and Popery abolished.

Bonner, Gardiner, and other former Bishops are committed.

Chantries.

In the Parl. 1. *Edw. 6. cap. 14.* Chantries are given to the King.

Sacrament.

None to speak against the Sacrament of the Altar.

Both Kinds.

To be received in both kinds. Popery abolished.

Communion-Book.

A Communion-Book is set forth with public Prayers to be used in *English*.

1548. Common-
Prayer-Book.

In the 2d Parl. of 2. and 3. *Edw. 6. cap. 1.* the Book of Common-Prayer was first composed and established.

Priests Marry.

And Priests permitted to marry.

1549. Popish
Books, Images.

3. and 4. *Edw. 6.* Popish Books are abolished by Parliaments, and Images to be destroyed.

Ceremonies.

Ceremonies *Popish* abolished, and Altars taken down.

Latin Service is abolished.

1552. Second Book
of Common-Prayer.

5. and 6. *Edw. 6.* The Book of Common-Prayer is altered, explained and established.

Articles.

The Articles of Religion } publish'd.

Homilies.

The first part of Homilies }

Catechism.

The first part of the Catechism inserted.

Queen Mary.

1553. Popery re-
stored.

In *Queen Mary's* Time, the former Bi-

shops were displaced, Mass and Superstitious Ceremonies revived, Articles of Popery published; the Statute of *Edw. 6.* for Religion repealed, Protestants persecuted.

Temp. Queen Elizabeth.

Alteration of Religion is now in *Scotland*. 1558. Scot. Alteration of Religion. The Name of *Hugonots* began in *France*, 1559. Hugonots. from *St. Hugh's Gate*, where the Protestants had their Meetings.

The Protestant Religion in *England* is re- English Service. stored.

The Epistle, Gospel, Creed, Ten Commandments, Litany, to be read in *English*.

At the Parl. 1. *Eliz.* The Oath of Supremacy appointed for all Persons. Supremacy.

The Book of Common-Prayer established with some Additions. Common-Prayer.

In Parl. 5. *Eliz. cap. 1.* The Pope's Authority is utterly abolished. 1562. Pope.

The Thirty Nine Articles of Religion reviewed and confirmed. Articles.

Also the second Book of Homilies made and published. Homilies.

Puritans in *England* began first to shew themselves. See more of that before. 1568. Puritans.

CENT. XVII. King James.

At the Conference at *Hampton-Court*, some Alterations in the Book of Common-Prayer were agreed on: Which see before. 1603. Puritans.

King *James* setteth an Uniformity of Religion in *Scotland*. 1606. Scotland.

The Bishops of *Scotland* consecrated in *England*. 1608.

The Synod held at *Dort*. 1619.

OBJECTIONS

AGAINST THE

Lawfulness of BISHOPS.

C A P. I.

Of the Consecration of Bishops, and Ordination of Priests and Deacons, and the Lawfulness of their Calling in the Church of England: With some Answers to Popish Objections touching the same.

Objections a-
gainst our
Ministers.

IT is most falsely pretended, and scandalously objected by the *Romanists*, that the Ministers in *England* (being none other but Bishops, Priests and Deacons) have none of them any ordinary Calling, and so are not Ministers, but merely Lay-men: Inferring hereupon, that we have no Church, no Salvation.

A Bishop's
Calling, how.

For they say, 1. To the ordinary Calling of a Bishop, Ordination or Consecration is requisite, by preceding Bishops having Episcopal Power of Order and Jurisdiction: And that our Bishops are descended from such Progenitors as had neither of these: No Episcopal Power of Order, because either they had no Consecration at all, or at

least such as is invalid. No Episcopal Jurisdiction, because they are neither elected nor confirmed by the Pope, the Successor of *St. Peter*, to whom only Christ gave the Keys, and in them the Fulness of all Ecclesiastical Power. And that therefore our Bishops are no Bishops, and consequently all Ordinations derived from them are meer Nullities.

Next they object, That our Ordination of Priests is irregular; which they say ought to be done, 1. By the Bishop's imposing his Hands upon the Minister, and investing him in a Stole, and delivering him the Chalice with Wine, and the Patten with the Host, saying, *Accipe potestatem, offerre Sacrificium Deo,*

Deo, Missasque celebrare tum pro vivis, tum pro defunctis, in nomine Dei, &c.

The second Function of his Priesthood is to receive the Power of Absolution. In both which Points, besides the Ceremonies of Crossing, Anointing, &c. the *English* Church is defective.

Deacons. Lastly, for the Deacon, they say, his Office is to assist the Priest in saying Mass, which is not now used in *England*. And besides, they are not Deacons, because the Bishop has no Authority to Ordain them.

Answers. To these several points, first touching the validity of the Bishops Consecration, which (as is pretended) ought of necessity by the very words of the Canon to be done by three Bishops; and that there was a time when the *English* had neither three nor two Bishops, and therefore were fain to seek their Confirmation from the Prince and Parliament, after they had enjoyed their Episcopal Office some Years, without Episcopal Consecration.

We Answer, 1. That the Presence of three Bishops, when they may conveniently be had, we greatly commend, yet not as a Commandment of God, but as a Constitution of the Church, to be embraced of Congruity, not of Necessity.

It appears before, in the third Conversion, that *Austin* was Consecrated only by one, viz. the Archbishop of *Arles* in *France*; and that he returned and here yielding to Necessity, proceeded to Episcopal Consecration, and made the first Bishop, i. e. *Melitus*, alone; and the next, i. e. *Justus*, by the assistance of *Melitus* only; and afterwards, when there was a Canonical number, then they observed the number of three at least. And we shew, that there is not now a Bishop in *England*, which was not Consecrated by three. Our Book of Consecration shews, that in the Church of *England* two Bishops do always present the Person to be Consecrated, and the Archbishop, or some other Bishop appointed by his Commission, pronounceth the Blessing, as principal Consecrator.

Objections. But it is objected, that our Consecrating Bishops are not themselves Canonical, in regard that to a Canonical Bishop is required by the Canon, that he have three Bishops for his Consecrators, as were every one of them Consecrated by three, and again each of them by three, and so by continual Succession, 'till we come to the Apostles, as the *Romanists* can.

Cranmer not our first Bishop. And they object, that our Bishops are all built upon *Cranmer*, and can go no further for their Succession than him, who, as they pretend, was not Consecrated by any Bishop, but intruded and designed by the King alone, and that therefore as many as were afterwards Consecrated by him, were not lawfully Consecrated, but by Presumption.

We answer. The Priesthood which the Apostles conferred, was only a Power to administer the Word and the Sacraments, which being conveyed to Posterity successively by Ordination, is found at this Day in some sort in the Church of *Rome*; in regard whereof they may be said to succeed the Apostles, and *Cranmer* them, and we *Cranmer*; and consequently we also, in this, succeed the Apostles as well as they.

Of the Bishops in *England* from *Austin* to *Cranmer*, there is no doubt or scruple on either side, touching their Consecration, or Canonical Settlement or Legality: And for *Cranmer* himself, the Records and Registers do make it appear, that

Tho. Cranmer was Consecrated 30 Martii, 24 Hen. VIII. 1533, by

Jo. Lincoln. Ex Regist. Cranmer, fol. 5.
Jo. Exon.
Hen. Asaph.

Touching the usual Ceremonies required to Consecration, it is not to be doubted, but that they were then used; for they continued all the time of *Hen. VIII*'s Days, even after the Pope's Power was banished hence.

Also he had the Pall sent him by Pope *Clement*; and the same Pope by sundry Bulls, both to King *Henry VIII*, and also to *Cranmer*, called him *Magistrum in Theologia Presbiteratus ordine constitutum* and *Electum Cantuariens.* Also the same Pope by his Bull dated *Bonon.* 1532, directed *Dilecto filio Thoma elect. Cant.* gives him license to receive the gift of Consecration, &c. And it cannot be denied, that he was not only Bishop, but also truly and legally made Archbishop of *Canterbury*.

It is objected then, that albeit *Cranmer* had a lawful Consecration, yet he fell into Schism and Heresie, and lost his Order and Power of Ordination: And that therefore the Bishops in King *Edward*'s time, which were consecrated by him, received nothing, because he had nothing to give.

Answer. If those Allegations should be found, what shall become of *Bonner* Bishop of *London*; *Heath*, whom Queen *Mary* made Archbishop of *York*; and of *Thurlyby*, whom she translated from *Norwich* to *Ely*? For all these were Consecrated at such time, as (in the *Romanists* Judgment) the Consecrators and Consecrated were stained with Schism and Heresie; surely by the same reason they received nothing, because their Consecrators had nothing to give; for they were not Re-ordained, neither was any Re-ordination necessary. But the Truth is, and must be agreed of all sides, that every Canonical Bishop hath an Episcopal Character, which is so indelible, that no Schism, no Heresie, no Censures of the Church, no Excommunication, Suspension, Interdiction, Degradation; nothing, nothing at all, save only Death (if Death) can dissolve it. And that every Bishop by virtue of this Episcopal Character, hath power to give Holy Orders, yea even the Order of a Bishop: And all this is approved of, both by the Councils of *Florence* and *Trent*.

Moreover there was nothing done in King *Henry VIII*'s Time, to disannul the Canons of the Church, requiring a Bishop to be Consecrated by three.

Neither, as touching the Form of Consecration, was there any alteration in his time; for it was enacted that the Consecration should be Solemnized with all due Circumstance: And that the Consecrators should give all Benedictions, Ceremonies, and things requisite.

So that if we can (as we do) derive our Bishops from any three in King *Henry VIII*'s Time, either before or after the banishing the Pope's Power hence, they must needs be acknowledged for Canonical; else *Bonner*, and all the Bishops made in Queen *Mary*'s time, must be cancell'd out of the Catalogue of Bishops.

In King Edward VI. his Time.

Those which were Priests in King *Hen. VIII*. his time, and made Bishops in *Edward VI*'s time, are denied by the *Romanists* to be effectually Consecrated, because they were not effectually appointed with those Ceremonies, and solemn Unction, nor did observe that Ecclesiastical manner, as was used in King *Hen. VIII*'s Time.

But

Whence Bishops successively derive their Calling.

But it appears by the Book of Ordination, that their Ordination was by godly and religious Prayers used in this Church; and that their old Ordinals were abolished by a special Act of Parliament, 3, 4, *Edw. VI. Cap. 10.* and another Act *Cap. 12.* was made for ordering Ecclesiastical Persons; and ours are ordered accordingly.

Book of
Common-
Prayer.

And 5 and 6 of his Reign, *Cap. 1.* an Act was made touching the Common-Prayer, which Book, with the Form of Ordination and Consecration as part thereof, was annexed to the Statute.

An. 1 Maria, by repealing the Act of *Edw. VI.* the Book of Common-Prayer was disannulled, but was re-established 1 *Elizabetha*, and confirmed 8 *Eliz. cap. 1.* so that all the Ministers of *England* are ordered according to that Book.

Popish
Ceremo-
nies.

And, as for the Popish Ceremonies, some of them were retained, as Imposition of Hands, some are confessed to be but accidental, as solemn Unction; others being partly Superfluous, our Church hath religiously pared them away, and established a better Form.

Queen Mary.

Queen
Mary's
Bishops
derived
from
Cranmer.

In Queen Mary's Time, *An. 1555.* were Consecrated *Reginald Pole*, Arch-bishop of *Canterbury*, and other Bishops. All which derive their Consecration from Bishops made in the time of the pretended Schism, and some of them from *Cranmer* himself; and such as upon their Consecration had sworn to the King, against the Pope. Therefore either all of them, and namely *Cranmer*, must be acknowledged for Canonical, or else neither *Cardinal Pole*, nor any of the rest made in Queen Mary's time, can be Canonical.

Queen Elizabeth.

Suprema-
cy denied.

Bishops
deposed
not un-
justly.

Why?

In Queen Elizabeth's Time, *Nicholas Heath* Archbishop of *York*, *Bonner* Bishop of *London*, and twelve others, being all the Bishops then of *England* (saving only *Anthony Kirchin*, Bishop of *Landaff*) were deposed, because, according to the Stat of 1 *Eliz.* they would not take the Oath of Supremacy. The rather, in regard that most of them (whereof *Fisher* Bishop of *Rochester* was one) in a Synod *An. 1530*, had given King *Hen. VIII.* the same Title of *Supreme Head of the Church*; and that, within two Years afterwards, the two Universities had delivered their Judgments, that the Pope had no more to do in *England*, by the Law of God, than any other foreign Bishop.

And in *An. 1535*, an Act of Parliament was made, for renouncing the Pope, and acknowledging the King's Supremacy upon Oath, which Oath these Bishops did take, both in that time, and in King *Edward* his Reign; and therefore now refusing it, were not unjustly deposed.

How Bi-
shops are
deposed by
secular
Power.

But it is said, that the deposing a Bishop being a Spiritual Censure, cannot be performed by a Secular Power.

To which may be answered, that the Secular Powers do not depose a Bishop by Degradation, but only by excluding him from the Exercise of Episcopal Acts upon the King's Subjects within his Dominions.

The man-
ner of
Consecra-
tion of Bi-
shops.

The Romanists would make the World believe, that our Bishops derive not their Consecration from Bishops, but from Princes and Parliaments, which is an impudent Slander; for our Kings do but what belongs to Kings, and our Bishops what belongs to Bishops. As in a

Vacancy the King by the Statute of 25 of *Hen. VIII. cap. 20.* granteth to the Dean and Chapter (as of old time hath been accustomed) a Licence called *Congé d'eslire* to proceed to Election, with a Letter containing the Person's Name whom they should elect; which being done and signified, the King gives his Royal Assent, signifying to the Archbishop and his Bishops the Name of the Person elected; requiring them to confirm the Election, and to Invest and Consecrate the Person elected, using all Ceremonies and other requisites for the same. Whereupon the Archbishop and Bishops, proceeding according to the ancient form, do cause all such as can object either against the manner of Election, or Person elected, to be cited publickly to make their appearance. When the validity of the Election, and sufficiency of the Person are by publick Acts and due proceedings judicially approved; then follows Consecration, which is performed by a lawful number of lawful Bishops, and that in such form as is required by the ancient Canons.

And the Parliament of 8 *Eliz.* did not make them Bishops, they being before that time Bishops by lawful Consecration, but did declare and enact them so to be.

It is further objected, That by the Laws of *Mat. Parker*, by the Stat. of 25 *Hen. VIII. cap. 20.* ker, our and revived by Queen *Elizabeth*, no Man can be a Bishop, unless Consecrated by three others, with consent of the Metropolitan; and that the first Bishop, *Mat. Parker*, was not so Consecrated, for *Cardinal Pole* being dead, and *Mat. Parker* come into his place, and *Heath* and others deposed, and others refusing, there were none left that could or would canonically Consecrate them, and there being then no Metropolitan.

We answer. The Words of the Statute are, that he is to be Consecrated by one Archbishop, or two other Bishops, or else by four Bishops to be assigned by the King. And accordingly *Dr. Parker* was Consecrated by four Bishops, according to the King's Letters Patents to them directed, and recorded in Chancery, *Dat. 6 Dec. 2 Eliz.* whereof this is the Register,

Anno 1559, Math Parker, Will. Barlow.
Cant. Conf. 17 Dec. by Jo. Scorie.
Miles Coverdale:
Jo. Hodgskins.

And for these Consecrators, two of them, viz. *Barlow* Bishop of *Chichester*, and *Hodgskins* the Suffragan of *Bedford*, were Consecrated in *Henry VIIIth's* time, and the other two in King *Edward VIth's* time, as appears by the Records. And although for a Time, during Queen Mary's Reign, these Consecrators were dispossessed of their Bishopricks, yet their Character of Bishop being indelible, they could not lose the Power of Consecrating by losing their Bishopricks; but might Consecrate by virtue of their former Episcopal Titles, as *Athanasius* did. And the form of Administration then used was the same as in King *Edward's* time, and the very same which is now extant, in our Service-Book and Book of Ordinations.

It thus clearly appearing that *Math. Parker* was well Consecrated and duly made Archbishop of *Canterbury*, as aforesaid; I will now briefly shew, when, how and by whom some others were about the same time Consecrated, to the end it may fully appear that all the succeeding Bishops of *England*, from that time to this, have likewise been duly Consecrated, and Canonically settled in their several Sees.

Succeed-
ing Bi-
shops du-
ly Conse-
crated.

	Sees.	Displaced.	Placed.
Province of Cant.	London	Bonner	Grindall
	Winchester	White	Horn
	Ely	Thurlby	Cox
	Lincoln	Watson	Bullingham
	Cov. & Litch.	Bane	Bentham
	Bath & Wells	Bourn.	Barkly
	Exon	Turbervill	Ally
	Worcester	Pates	Sands
	Peterborough	Pool	Scamler
	Asaph	Goldwell	Davis
Province of York	York	Heath	Young
	Durham	Tunstall	Pilkington
	Carlisle	Oglethorp	Best
	Chester	Scott	Downham

The Consecration of the Bishops of the Province of Canterbury.

An. 1559, Edm. Grindall } Math. A.B. of Cant.
 Consecrated 21 Dec. by } Will. Cicester.
} Jo. Hereford.
} Jo. Bedford.

The same time was Consecrated Richard Cox and Edwin Sands, by the same Consecrators.

An. 1559, 21 Jan. Nich. Bul- } Math. Arch. Cant.
 lingham Consecrated by } Edm. London.
} Rich. Eliensis.
} Jo. Bedf.

The same Day Richard Davis and Thomas Young Consecrated by the same Consecrators.

Et sic de ceteris, prout Mason, fol. 134.

By all which it appears, that whereas other Reformed Churches were contrained of necessity to admit extraordinary Fathers, that is, to receive Ordination from Presbyters, which are but inferior Ministers, rather than to suffer Christ's Fabrick to be dissolved; the Church of England had always Bishops to confer sacred Orders, according to the ordinary and warrantable Custom of the Church. And altho' in Queen Mary's time five Bishops were burnt, yet God reserved a number, which being forced to fly or hide themselves, when the Tempest was overblown, in Queen Elizabeth's time they returned again, preached the Gospel, and with holy Imposition of Hands, ordained Bishops, Presbyters and Deacons in the Church of England.

C A P. II. Of Bishops Jurisdictions.

Touching the Jurisdiction of our Bishops; they have it not (as is pretended) from the King only; but partly from Christ, partly from the King. 1. From Christ, and that is received when they are made Bishops by Consecration; where the Archbishop and Bishops impose their Hands, saying, *Take the Holy Ghost*, so here is given him whatsoever belongs to the Episcopal Office; as the Prayers going before the pronouncing of these words, and following after, do declare, 2. From the Prince; yet is not Episcopal Jurisdiction of the same Nature with the Princely; for 1. Episcopal Jurisdiction is only Spiritual and Ecclesiastical, but Regal is both Ecclesiastical and Temporal. 2. The King doth govern Ecclesiastical Affairs, not Ecclesiastically, but Regally, with Sovereign Authority, outwardly coercive with temporal Punishments. The Bishop handles Ecclesiasti-

cal matters in an Ecclesiastical manner, for he is enabled by himself, and *ex officio ordinario*, not only to minister the Word and Sacraments, but also to Ordain Ministers, and inflict Spiritual Censures upon Offenders, as Excommunication, and again to Absolve, &c. Which Sacred Office our Church ascribeth not to the Prince, nor did our Kings or Queens ever practise them.

C A P. III.

Of Bishops Elections and Investitures.

THE Records do manifest, that as in other Kingdoms, so in England, Investitures were anciently and long before the Conquest practised by King Alfred, Edw. Confessor, and other Princes. So likewise after the Conquest was Lanfrank elected, and invested by William the Conqueror, in the Place of Stigand Archbishop of Canterbury. So was Anselm elected by William Rufus; and so did Henry I. after Anselm's Death, An. 1113, give the same Archbishoprick to Rodolph Bishop of London, and invested him with a Ring and a Staff: Also he gave the Bishoprick of Lincoln to Alexander, of Bath to Godfrid, and of Worcester to Simon: And so did some other succeeding Princes. But afterwards the Popes perceiving, that if Princes should have the bestowing of Bishopricks after the old Custom, it would abate that Power to which they themselves had aspired; whereupon they began to spurn at it, Excommunicating both the Givers and the Takers. And the Chronicles and Records do abundantly shew, how lamentable the Estate of England was, when Bishopricks and Benefices were given by the Pope's Provisions.

And this may appear by one Instance for all. In the days of King John, Pope Innocent III. went about to swallow all England and Ireland at a Morfel; for Hubertus Archbishop of Canterbury being dead, the Monks elected first Reginald their Sub-Prior, and afterwards, at the King's request, John Gray Bishop of Norwich; by means of which double Election, the Pope took occasion to disanull both; charging the Canterbury Monks then at Rome, under pain of a Curse, to chuse Stephen Langton a Cardinal, which they did, and brought him to the Altar with a *Te Deum*. The King Proclaimed those Monks Traitors; the rest that lurked at Canterbury he proscribed and banished: He forbade Stephen Langton to come into England, and Confiscated the Goods and Lands both of the Archbishoprick, and of the Church of Canterbury; whereupon the Pope authorized certain Bishops to interdict the Kingdom, Excommunicated the King, sent out a Sentence Declaratory to deprive him, and committed the Execution of it to Philip the French King. By which Papal means bereft of the Love of his People, abandoned of his Nobles, hated of his Clergy, forsaken of his Friends; behold, he hoped for some comfort at the Pope's Hands; but finding none, he was forced, so much as in him lay, to resign his Kingdoms to Pope Innocent, and to farm them again at 1000 Marks per Annum.

In like manner was this Kingdom continually vexed by the Pope's Provisions and other Exacti-

Bishopricks anciently bestowed by Princes.

How Popes began to bestow Bishopricks.

Pope's Provisions.

K. John.

Exactions, even till *Cranmer's* Consecration in Anno 1533, notwithstanding sundry Complaints thereof made by the Subjects of this Kingdom, as well to his Holiness, as to the King and Parliament in *England*, and could have little Redress. Yet,

Anno 1364. 38 *Edw.* 3. the Statutes of *Provisions* and *Premunire* were made, whereby the Power of the Court of *Rome* in *England* being bridled, did never afterwards prevail with so much licentiousness and impunity.

Anno 1367. Upon view then taken, it was found that some had above twenty Churches and Dignities in *England* by Authority of the Pope.

Yet afterwards 1419. Pope *Martin* bestowed in *England* thirteen Bishopricks by Translations and Provisions in the space of two years, whilst King *Henry V.* was in the Wars.

Anno 1532. Inquisition was made of Papal Expilations, and it was found, that in four years then last past, the *Roman* Court had received for Investitures of Bishopricks 160000 *l.*

Anno 1533. The Pope had of *Cranmer*, for his Bulls touching his Consecration, and his Pall, 900 Ducats. But the same Year his usurped Authority was banished out of *England*.

C A P. IV.

Of Confirmation of Bishops.

THREE things concur in the making of a Bishop, viz. *Election*, *Confirmation* and *Consecration*: Wherein it is objected, That the Confirmation must proceed from the Pope, or some Metropolitan by Commission from him, or that else they can have no Jurisdiction.

The Confirmation of Bishops was a good Constitution for the avoiding of Schism: And the Council of *Nice* ordains, that through all Provinces it shall belong to the Metropolitan. And all the Bishops in *England* are confirmed by their Metropolitans, and that by a lawful and orderly Proceeding: For when the Dean and Chapter, by Licence from the King, have made the Election, certified it under their Common Seals, and thereunto have obtained the Royal Assent, the Metropolitan, with other Bishops, by Commission from the King, proceedeth to confirm it according to the Canons, sending out a publick peremptory Citation to summon all personally to appear, which can object any thing, either against the Party elected, or the Form of Election. And when, after due Examination and judicial Process, they are both found consonant to the antient Canons, he confirmeth the Election. Thus it is clear, that all the Bishops of *England* have Canonical Confirmation; and withall, that the Pope in challenging this unto himself, transgresseth the Canon, and usurpeth the Right of the Metropolitan. And it is not necessary, that the Metropolitan himself should be confirmed by the Bishop of *Rome*.

C A P. V.

The other Difference is concerning Priests and Deacons.

Priests
two Fun-
ctions. IT is objected by the *Romanists*, that to the very Being of a Bishop, the order of Priesthood is essentially requir'd, which they say

is not to be found in the Church of *England*, neither in the one Function of the Power of *Sacrificing*, nor in the other of *Absolution*.

To which is answered, That by the Book of *Common-Prayer* and Ordinations, they are called and made *Presbyteri*, Priests, as appears thereby. And as touching the Function of *Sacrificing*, whereby, they say, A true and proper Sacrifice is to be made for the Sins of the quick and the dead, and an Oblation of the very Body and Blood of Christ:

We say, that forasmuch as our Priests have Authority to minister the Sacraments, and consequently the Eucharist, which is a Representation of the Sacrifice of Christ; therefore they may be said to offer Christ in a mystery, and to sacrifice him by way of Commemoration.

And our Church by the Articles of 1562, Art. 31. teacheth, that the Offering of Christ once made is sufficient and perfect, and that there needs no other Satisfaction for Sins, and consequently condemns the Mass for the Quick and the Dead as Blasphemous. And by the Place of *Acts* 13. 2. there cannot be any thing thence inferred, to prove that their ministring at that Time, may warrant the *Papish* Massing in these Times as now it is used.

Touching the second Function of the Priesthood, being Absolution, which Power is given only to the Priest, we say, There is first an Absolution in the Consistory, which is from Excommunication and other Spiritual Censures. And secondly, another Absolution from Sin, (which is the Absolution here meant) and is given in Priestly Ordination by the Words of Christ himself. For the Bishop imposing his Hands saith, *Whose Sins ye forgive*, &c. and *Receive the Holy Ghost*. Which very Words and Manner is used in the Church of *England*, as may appear by the Book of Ordinations hereto annexed. And therefore in regard we take the Words in the same Sense according to the Scriptures, we conclude, that albeit we use no Auricular Confession, or *Papish* Absolution, we follow the Rule which Christ hath left unto the Church, consisting in the publick and private use of the Word and Sacraments.

It is further objected, We have no Deacons in the Church of *England*, and therefore our Presbyters cannot be lawful; and That the Office of a Deacon is to assist the Priest in saying Mass.

Answer. Although the Office of a Deacon be not essential to the Order of Priesthood, yet our Church hath decreed, *Can.* 32. that the Office of a Deacon being a Step to the Ministry, no Man shall be made a Deacon and a Minister both on a Day. And that there be ever some Trial of the Deacon's Behaviour, before he be admitted to the Order of Priesthood: And for the Ordination afterwards, it is performed by a Bishop on a Sunday, in the face of the Church, according to the Book of Ordinations.

And for the Deacons assisting the Priest in saying Mass and Sacrificing; we hold it a profane Usage, neither lawful for the Priest to do, nor the Deacon to assist in.

Wherefore, seeing we have justified both our Bishops which ordain, and the Functions of our Priests or Presbyters; we conclude, that as our Bishops and Presbyters, so our Deacons also, are lawful in the Church of *England*.

The Common Prayer.

A a a a a

An Explication of the Marks in the Additional Notes.

* † Signifies MSS Notes written in an interleaved Common Prayer Book, in the Bishop of *Durham's* Library, Printed in the Year 1619. supposed to be made from the Collections of Bishop *Overall*, by a Friend or Chaplain of his; a Copy of which MSS is in the Hands of the Reverend Dr. *Hicks*, some Part thereof being Printed by him, in his Preface to his *Christian Priesthood*.

C † Signifies MSS Notes in another Common Prayer Book in the Bishop of *Durham's* Library, collected by Bishop *Cosins*, and written in an interleaved Common Prayer Book, Printed 1636. both which were communicated by the Reverend Dr. *Theophilus Pickering*, Prebendary of *Durham*, with the Leave of the Right Honourable and Right Reverend the Bishop.

C * * Signifies Bishop *Cosins* his Additional Notes in a MSS in 8vo. containing about 300 Pages, written by Bishop *Cosins* his own Hand; and being in the Possession of the Reverend Mr. C. *Neil*, Vicar of *Northallerton* in *Yorkshire*,

were communicated by him, at the Instance of Dr. *Pickering*; the Title of which Additional Notes is, *LITURGICA, sive Annotata ad Divina Officia, præsertim ea quæ publicâ auctoritate celebrantur in Ecclesia Anglicana, sparsim hic & sine ordine collecta, sed deinceps locis quibusq; suis inferenda, & ad Marginem Libri Precum reliquorumq; Divinorum collocanda.*

W Signifies MSS Notes of Bishop *Andrews*, partly taken out of the Library of my Lord Bishop of *Durham*, and partly out of a MSS, communicated by the Reverend Mr. C. *Neil*, Vicar of *Northallerton* in *Yorkshire*.

M. Signifies MSS Notes written by Dr. *Mills*, late Prebendary of *Canterbury*, and Principal of *Edmund-Hall, Oxon*; communicated by the Reverend Mr. *Pierce*, Vice-Principal of *Edmund-Hall*.

T. and " down the Margin denotes, That that Note, being of considerable Length, and written in *Latin*, is Translated for the Use of the English Reader.

Bishop *Cosins* his PREFACE to his NOTES on the COMMON PRAYER.

C * * **T**HE Noble and Learned du Plessis thought it a great Advantage, to the Cause he undertook against the *Mass*, if he could demonstrate the Form of Service used in the Reformed Churches of France, to be more agreeable to that of the Primitive Church, than that of the *Mass-Book* of Rome. This he thought worth his Pains.

We shall think it Advantage enough to our Cause, if we shew the Points questioned in our Order of Service, to be of more ancient Practice in the Church, than the later Corruptions of the Church of Rome which we have left; and that this Church of Ours is not to forsake the Primitive Church, to reform Herself to other Reformed Churches, where the Orders in Force have both the President of such ancient Practice, and want not the Reason of Edification to commend them.

The best Method herein, will be by Reasons drawn from the Grounds and Rules of Scripture, seconded by the Practice of the Primitive, and confirmed by the Judgment and Agreement of all other Famous Churches and Writers in the World.

We are not of their Mind, That had rather despise or neglect, than either observe or understand the Ordinances of the Church for the Publick Service of God. We will give an Account of that Form of Service which we use, deriving it higher than the Roman Breviary or *Mass*, from which it is charged to come; and shewing, where it shall be requisite, that the Corruptions of the *Mass* are laid aside in it.

ADDITIONAL NOTES

O N

The Common Prayer.

By Bishop Cosins, Bishop Andrews, &c.

C** **A**N *Alt* for the Uniformity of, &c.] Our Hap hath been better here in *England* than in other Reformed Churches Abroad. In *France*, and those Places that follow *Calvin's* Reformation, they have neither any Form of Daily Service, nor any Uniformity in the Prayer before the Sermon (which is all the daily Prayer they have) prescribed them. So that if there be no Sermon, there can be no Service; which made others in *France* call that Religion a mere *Preach*. Among the *Lutherans* they have several Forms, every free City, and every Church, making a Form to themselves; which, according to *Luther's* own Counsel (*Lib. de formula Missæ*) they use to alter very often, partly because they are new-fangled, and desirous of Change, (as *Luther* says, *ib. Coactus sum, propter leves & fastidiosos spiritus, qui solâ novitate gaudent, atq; statim ut novitas desit nauseantes, alios Canones, aliamq; Missandi formulam præscribere;*) and partly, because otherwise, if a Form were prefixed and prescribed to continue long, it would in Time grow to be thought necessary (as in former Days it was so enjoyed to be used, that no Man might change it;) and therefore he wished them, for the upholding of their Christian Liberty to exchange it every Month.

Before we come to say any Thing of the Particulars in the Service which we use, it will be requisite to say something of that, which in the general Point of Publick Service is, or may be questioned: Of which Kind, there is none so much to be stood upon as, Whether there ought to be (according to this Title) a set Uniform Order of all Publick Prayers prescribed, for our Assemblies in the Church. That there ought to be some Publick Service, and some Orders given about it, it is not denied. This is, That all Publick Prayers in the Church should be prescribed, and not left Arbitrary to the Minister, whose Spirit they say, and Gift of Prayer, is not to be quenched, 1 *Theff. 5. 19.* or stinted by other Mens prescribed Forms; for that then they cannot make Demonstration of those Graces wherewith the Spirit of God hath endued them. And this is the best of their Argument, which at a Distance carrieth some Shew of God's Word for it; but surveyed near at Hand, may be a warning to all Men, how they trouble the Church with their Misapprehensions: For when the Apostle forbids to quench the Spirit, he speaks of immediate Inspirations by the Holy Ghost, such as they were, by which certain Men were enabled to discern the Secrets of other Mens Hearts, to speak all Tongues, to know the Will of God for the ordering divers Things in the Church, and in which the Edification of it at that Time consisted; and if the Church had not then allowed the Publishing of such Inspirations at their Assemblies, it had quenched the Spirit. If then they which stand upon this Prohibition of the Apostle will come into our Assemblies, and speak the Mysteries of God's Kingdom, in Languages unknown to them afore; if they will take upon them to reveal the Secrets of Mens Hearts, to do any Thing in the Church by immediate Inspiration, and to make Proof of these Spiritual Gifts and Graces, as the Prophets and Apostles did; we will acknowledge, that the Office of composing and conceiving Prayers in behalf of the Church, is to be referred to them, upon the same Terms as it was to them of old: Nothing composed by the Industry of Men shall be so esteemed by us, as that which God's Spirit inditeth.

But if they dare not pretend to any such immediate and inspired Graces, why do they claim this Privilege? They may by as good Right pretend to decide all Matters controverted in Faith and Religion, to order all Matters of Government in the Church, and to root out and plant there what they please: But though they disclaim this Pretence, yet certain it is, that their very Manner of speaking, that their frequent sounding and presuming of God's Spirit before the People, and that the very Fashion of their conceived Prayers (though made perhaps aforehand) insinuateth, and needs must insinuate to the People, the Pretence of immediate Inspirations, which to Men of Judgment they are constrained to disavow, and to profess no Confidence, but of the Blessing of God's Spirit upon Humane Endeavours.

So that Inspirations being disclaimed, the Point in Question will be only this, Whether it be more for the good Order of the Church, and the Edification of the People, in the Direction of their Publick

Prayers to use those Forms, which upon mature Deliberation, and long Advising, have been framed by the ablest Men of the Church, and prescribed by Publick Consent and Authority; or those which particular Persons shall, out of their private Judgment (either by foregoing Meditations, or by their present Readiness of conceiving and expressing such Things as they think fit to be said,) use in their Congregations.

Surely, the Spirits of the People are as much stinted by the Form which the Minister conceiveth, as his Spirit is by the Form which the Church has prescribed: So that if the Church quenches the Spirit in them, when it confineth them to Forms; they do no less to the People, in confining them to the Form, which they from Time to Time conceive, and frame of their own Heads.

2dly, If Men be left to themselves, whatsoever Opinion in Religion, whatsoever Debate between Neighbours, whatsoever Publick Matter in Church or Kingdom a Man pleases to make his Interest, he may make the Subject of Prayer for the Congregation; which if it chances to be directed, (as what private Man is not subject to Passion and Affection, or is free from Mistake?) or misapplied by any of the People, what Scandals may arise from it? Experience tells us, that such Things have been done, and that Mens own conceived Prayers in the Church have smoked with their Choler, both in Private and Publick Matters.

3dly, Make particular Persons the Judges of a Thing of this Consequence, and we make them all Popes in their Congregations.

4thly, By this new Device, many other Scandals are multiplied in the Service of God. Sometimes they shame themselves, even before the meanest of the People, with their frequent Stops and Hums, when they are at a Loss what to say next; otherwhiles, with their often Repetitions, and divers Expressions, that want Sense to make them be understood, they cause the Sacrifice of God to stink in the Nostrils of Men. But when we hear those demurring Hums of their Humane Imperfections, intitled by them to the unutterable Groans of God's Spirit, we have good Reason to condemn and cry down the Occasion of such unsufferable Profaneness.

5thly, In the Publick Service of God, where one is to be the Mouth of many agreeing together (as Christ would have them) for what they are to pray; how can the Minister be said properly to be the Mouth of the Congregation, in Prayer to God for them all, when all are not first made acquainted and privy to that which he is to tender to God in their Names? In a voluntary or sudden conceived Prayer of his own, the People before him neither are nor can be privy to what he will say: and what Authority has he to offer up any Prayers in the Churches Name, to which the Church has not formally consented? or to take the Peoples Spirits from them, and to say, We, and every one of Us, offer up his Prayers, which perhaps many of them do dislike, and at the very Instant give no Consent with him to offer them up to God; in which Case he telleth God a plain Untruth.

But in a set prescribed Form, whereupon both the Minister and the People have agreed, and which the Church, though in several Places, do, at the same Time, and in the same Words, offer up unto God, all these Inconveniences are avoided, the Unity of the Mystical Body of Christ being testified by this Uniformity and Agreement in Publick Prayer; which our Saviour tells us, is so prevalent with Almighty God.

6thly, Whereas they say, That it is the Ordinance of God, That the People should be edified by the Gifts of their Ministers, as well in Praying as in Preaching; and therefore, That their Prayers should be voluntary, and of their own Invention, because that in following a set and prescribed Form, this Gift cannot be shewn or exercised by them: We reply hereunto not without good Reason.

1. That there is not in this Point the same Reason for Prayer, and for Preaching; for in Preaching he is not the Mouth of the People as in Prayer he is. 2. The Guides and Pastors of the Church edify the People by their Gift of Prayer, in composing a set Form upon good Advice and Agreement, more than any can do, in uttering a sudden, or an arbitrary Prayer without any Knowledge or Agreement

had of it before. 3. Are not the Members of the Church to be edified, as well by the Spirit of the Church, as the Church, or any Congregation, or Part of it, by the Spirit of a particular Minister, who is but one Member of it? 4. This Device tends to the Ostentation of Gifts, which St. Paul decrieth; for Ostentation of Gifts is one Thing, and Edification by them is another. Ostentation indeed, is best seen in a voluntary or suddenly conceived Prayer; but the Church is far better edified by a set Form prescribed, and not made of a Man's own private Composition. For hereby (besides that) the People are first made acquainted what they are to pray for; I mean, are the better secured from being engaged in ought that might be unfit to be spoken to God, either for the Matter or Manner, which is oftentimes in voluntary Prayers such, as no Man of Judgment will give his Consent thereunto, if they be well aware of it. And this is that which Reason is able to inform us in this Matter.

Now, if we would see which Way the Practice and Authority of God's Church has gone, we shall have no Cause to suspect our own Reason, when the Reason of the Church, and the Guides thereof, have gone before us. That which was done in the Publick Service of God in the Temple, so far as it was Moral, and consisted not in offering Sacrifices, inforces more than our Reason can do. And here it is clear, 1 Cor. 16. 4. & 7. tho' the Psalms made and prescribed by King David were the Jewish Liturgy, or the chiefest Part of the vocal Service, wherewith they worshipped God in the Temple; so Ex. 3. 11. and in many places of the Old Testament besides: Which Service in the Temple the Apostles of our Lord frequented in the New Testament, as well as the Prophets, and their Disciples did in the Old; and yet none of them all thought their Spirits quenched or stunted by it.

Next, for the Time after the Apostles, and those extraordinary Gifts and Graces which ceased with them, no Time of the Church can be shewed, wherein a prescript Form of Publick Service and Prayer hath not been used, or wherein any other was in use, or allowed. Some Men there be, who will needs make *Iustin Martyr* dream, as much as themselves do, that, in his Time, (as he related it to the Emperor) Men made shew of their Faculties, in conceiving Prayers of their own in the open Assemblies of the Church, when he said, *Apol. II. Πας ο προσεας υψους ομιλος η υψαριστας τον οβραυτον αδελφ, &c.* Which though they translate it, that he prayed according to his Ability signifies nothing else, but that Might and Earnestness of Devotion, with which the Bishop, or Chief Presbyter among them, came to consecrate the Eucharist. There be others that produce *Tertullian* for their new Device, in his *Apol. Cap. 30. sine Monitore de pectore oramus*; which, indeed, is nothing else, but to say private Prayers by heart; a pregnant Passage to prove rather, that they prayed by prescript Forms (even in private) than otherwise.

But for the Practice of the Primitive Church, many Testimonies may be brought. Conc. Laod. Can. 15. *Besides them that are enrolled, and sing out of the Parchment, others ought not to bring their Songs, or sing in the Church: And Can. 59. The Psalms of private Persons must not be said in the Church.* Where by these Canons a plain Opposition is made between such Things as came from private Persons, and such as were entered into the Church Books by Publick Consent and Authority: And Can. 18. *The same Service of Prayers ought to be said at the Ninth Hour, and the Vespers.* Conc. Carth. III. Can. 23. *Quicumq; sibi preces alicunde describit, non eis utatur, nisi prius eas cum Instructioribus contulerit*: That is, let him follow no Man's Copy, but with the Advice and Approbation of the Guides of the Church. II. Conc. Milev. *Placuit ut preces vel Orationes quæ probata fuerint in Concilio ab omnibus celebrentur nec alia omnino dicantur in Ecclesia, nisi quæ a prudentioribus tractata & comprobata fuerint in synodo, ne forte aliquid contra fidem, vel per ignorantiam, vel per minus studium fuerit compositum.* That such Prayers as have been publickly allowed by the Council, and no others, be used or said in the Church, lest perhaps something might be otherwise composed, either ignorantly, or negligently, or against the Faith of the Church. *Balsamon*, upon this Canon, saith, that it seemed some Men (even Bishops) took upon them to say such Prayers as were not approved by Authority, but made by themselves, or other private Men; and therefore it was provided, That all Episcopal Churches of those Provinces in *Africa and Asia*, should keep a prescript Uniformity, as here it is in our Church: And some of the Western Canons have provided to the same Purpose, *Con. Ven. cap. 15. Sacrorum Ordo & Psallendi una sit Consuetudo per totam provinciam.*

And whereas some Men say, That by the Old Councils (ut supra) every Man was allowed to compose his own Prayers, so they were always the same; let them take Notice, That *Zonaras*, who understood the Canons better than they, saith plainly, *This Canon so orders it, That whosoever would, shall not compose his Prayers, and use them in open Assemblies.*

Add to all this the constant Tradition of Antiquity, what from Time to Time has been added to the Prayers of the Church, and it will appear, both that there was a set Form from the Beginning, and that it was subject to Alterations; which is the true Reason, why the Primitive Forms, in the very same Order that were then in Use, cannot now be exhibited, or seen in the Church.

The Liturgies intitled to St. James, St. Mark, St. Peter, St. Basil, and St. Chrysostom, have had Additions and Alterations, since their Times whose Names they bear. And they are at this Day the Services frequented in the Churches of *Jerusalem, Alexandria, Rome*, the Parts of the East that followed St. Basil, and *Constantinople* that followed St. Chrysostom, being reduced into this Form wherein they now are, by those divers Changes which several Ages have made from a prescript Form at the Beginning. That which is called St. Peter's is the same (very near) with the *Roman Canon*. That of St. James

we may discern to have been the Service of the Church at *Jerusalem*, by the Particulars relating to it, out of the *Catechism* of St. Cyril, Bishop there. *Catech. 5.* As likewise that of St. Mark to have been the Service of the Church of *Alexandria*, by the great Agreement it has with that of Cyril the Patriarch there, and with the *Ethiopic Liturgy* received from thence, as from their Mother Church.

But as for the Alterations to which these, and other Liturgies have been subject from Time to Time, we have the Confession of *Victorius* the Maronite at Rome, in his Preface to *Veslerus* of *Ausburg*, before the Three Liturgies, which at the Request of his Friends, he turned for him, out of the *Arabick Copy*, into *Latin*, where he saith, *Nam ut Latini ipsi & Græci Pontifices multa deinceps in suis Liturgiis, quas jam inde ab Apostolis acceperant, pro re nata vel immutarent vel addiderunt: ita etiam ab Alexandrinis & Egyptiis par est credere, pro tempore opportunitate factitatum.* And this we are the rather to take Notice of, because it is of great Advantage to the Alterations which this Church hath made of the Service, though it hath not altered any substantial Part of it.

We conclude out of that which hath been here said, That after the Apostles Times, when immediate Inspirations ceased, they betook themselves on all Hands to prescript Forms, as it hath been in the Synagogues and in the Temples before; which at the First being derived from Primitive Practice, retained that Agreement in several Places, that in the Substance of them (as in this of *England*) still appeareth. And being propagated from the greatest Churches at first, have at length in most Places yielded in a manner to the Principal. So by *Balsam* in 32 Can. Sext. Syn. it appeareth, how St. Chrysostom's Service, that is, the Service of the Church of *Constantinople* laboured to put down those of *Jerusalem* and *Alexandria*. And it is well enough known how the *Roman Mass*, which was once the *Gregorian Service*, hath abolished the *Spanish*, the *Gaulish*, the *British*, and the *German Orders*; and confined that which is intitled to St. Ambrose, to his own Church only at *Milan*. And this Church of *England* hath now done the like, in reducing all the several old Forms of *Sarum, York, Bangor, Lincoln, &c.* to this Uniformity which we have now in Use. *Calvin* himself, though otherwise, he took many Exceptions against the Book, yet for this Uniformity of Prayer he sent his Approbation to us, and after this Manner declared his Mind to the Protector, Ep. 87. *Quod an formulam precum & rituum Ecclesiasticorum, valde probo ut certa illa extet à qua Pastoribus recedere in functione sua non liceat; tam ut consuletur quorundam simplicitati & imperitiæ, quam ut certius ita consistat omnium inter se Ecclesiarum Regni consensus: etiam ut obviam eatur defultorie quorundam levitati, qui novationes quasdam afficiant. Sic igitur statim esse Sacramentorum administrationem oportet, publicam item precum formulam.* He forgot, it seems, that he had thus written to the Protector, when afterwards he wrote, Ep. 200. to the *English* at *Frankford*, that he saw multas fuisse in *Anglicana Liturgia tolerabiles ineptias & facis Papisticæ reliquias*; which Words of his have bred all our Contentions and Tumults, about the Liturgy, since that Time. *Cura Liturgiæ emendandi, quæ sub Ed. 6. lingua patriâ edita Parkero, Billo, Maio, Coxo, Grindallo, Whiteado, & Pilkintono, Theologis moderatis, Thomæq; Smitho, equiti docto demandatur, ne nemini communicatâ, nisi Marchioni Northamptoniæ, Comiti Bedfordiæ, Johanni Greyo de Pyrgo, & Cecilio. Camb. in Ann. Eliz. 1558. ante inceptum Parliamentum.*

The said Act of Repeal shall be void from and after, &c.] What did they then, or what was to be done in the mean while, viz. from the 17th of November, when Queen Elizabeth began, to the 24th of June following, when this Statute was first to take Effect? Certain it is, that the Queen resolved a Change from the Beginning; but for fear of Tumults she came to it by Degrees. A Month, therefore, and somewhat more, after the Death of Queen Mary, there was no Change at all, but every Thing continued, and was done in the Church, after the same Manner as it was before. And Queen Elizabeth herself came to Mass, wherein she forbade nothing but the Elevation beckoning once with her Hand, and telling the Priest aloud, That he, might let that alone. Upon the 27th of December following, she set forth a Proclamation, whereby the Epistle and Gospel, the Lord's Prayer, the Creed, and the Litany, were permitted to be set forth in the *English* Tongue; That the Decalogue, with the Epistle and Gospel, should be publickly read to the People in the Church, but without any Exposition or Sermon upon them at all; and that in all other Things, the same Forms and Rites should be still used, which had been in use under Queen Mary, until the Parliament might meet, and settle all Matters of Religion.

At that Time (says Camden) *Quidam novandi studio abrepti novam omnino Politiam Ecclesiasticam procudere caperunt, quos tempestivè comprimendos iussit Regina. Alii autem Verbi Ministri mora impatientes, dum legibus præcurrere quam expectare mallet, primum per privatas ades, mox per Ecclesias, Doctrinam Protestantium liberius profeminare, & plebs novitatis avida ad eos magno numero confluere, & de controversis in Religione Questionibus adeo inter se & cum Pontificiis rixari ceperunt, ut ad Contentionum occasiones præcidendas Regina severè edixit, ne huiusmodi Questiones agerent.*

Upon the 22d of March, a Statute of King Edward the Sixth's Time was revived (the Parliament now sitting) against those who should speak irreverently of the Sacrament of the Altar (as they then began to do, calling it *Jack in the Box*, &c.) and for receiving the Communion under both Kinds, unless in Case of Necessity. And thus stood all Matters of Religion, till the Time mentioned in this Act of Uniformity the 24th of June.

Be it Enacted, by the Authority of the Queen's Highness, &c.] *Quæ Religionem restaurare (says Camden ad An. 1558.) tum ex informatione a teneris, tum ex certâ & stabili sententiâ apud animum jampridem statuerat, re tamen cum pauculis communicatâ.*

* " I could
 " with, That the
 " learned Annota-
 " tor had, in Jus-
 " tice to our
 " Reformation,
 " given some an-
 " swer to this
 " Popish Objection
 " on which he
 " has started, and
 " that I presume
 " he might easily
 " have done.
 " For, if, Ac-
 " cording to our
 " Constitution,
 " an Act of Par-
 " liament is as
 " valid, When
 " passed only by a Majority of Six, as if it had been carried by Sixty, and certainly,
 " our wise Predecessors might very justly make use of all lawful Means to get
 " rid of that foul and cruel Superstition, which they had lately so sadly experienced.
 " 2dly, As to my Lord of Arundel's Proxies, as it does not appear there was any
 " indirect Dealing in the procuring them, so 'tis but reasonable to think, that those
 " who intrusted their Voices with him, were not of a different Opinion from his
 " Lordship.
 " 3dly, As to the Lords which were lately made, they being but new Men in
 " the House, cannot be supposed to have born any great Sway therein : But how-
 " ever, their Number was so small, that they could not have given a Turn to the
 " House, as the Papists pretend, they being fewer than the Number by which the
 " Bill was passed. There were only barely Five of them Created about this Time,
 " as I learn by Mr. Strype's History, who writes thus, To Oliver St. John's 24th, the
 " Lords wrote, that the Queen's Highness, for his Worthiness and Estate, was deter-
 " mined to advance him to the Degree of a Baron, at her Coronation; and therefore,
 " That he was required to put himself in a readiness to repair to Court, to receive the
 " same accordingly : With him also She raised to Honour Sir William Parr, Edward
 " Seymour, Lord Thomas Howard, and Henry Cary, and no more. Now the Co-
 " ronation was solemnized the 25th of January, the Parliament met the 25th of the
 " same Month, and the Uniformity-Bill passed the April following; during which
 " Time, there is no Constancy of any new Creations; the Persons beforementioned
 " being raised to their Dignities, with regard only to their supereminent Merit,
 " their Relation to the Queen, or to personal Engagements; without any view of
 " making use of their Votes in Parliament.
 " 4thly, As to the Opposition of the Majority of Convocation, every one knows,
 " under what Dispositions they then were; nor could it in Reason be expected
 " that the Popish Clergy should be forward in promoting a Protestant Reformation.

Be it Enacted, That all A. B. &c. shall have full Power, &c. by Virtue of this Act, to correct and punish, &c.] Not that this Power is here, or was first bestowed by the Indulgence of Christian Princes, but by them continued upon the Practice of the Church in former Ages, even before there were any Christian Princes in the World, as it received the same from the Apostles, and the Power given them by Christ himself. But because our Lord indued not the Ministers of his Kingdom, with any external Power, to constrain Obedience, therefore the Laws of Kingdoms and Commonwealths have enforced the Execution, and outward Effect of that Power, which is instituted in the Scriptures : And in this Respect, not the Power of Excommunication alone, but of Preaching and Ministering the Sacraments ; and whatsoever else belongeth to the Office of a Minister in the Church, is derived from the Power of the Commonwealth, that is in our particular from the Imperial Crown of this Kingdom ; because it is exercised with Effect outwardly, or doing the Work (though not of producing the inward End and Purpose of converting the Soul) by Laws enforcing thereunto. The Secular Arm does not herein give, but cherish the Power of the Church in the Bosom of the Kingdom.

Placuit, ut preces vel orationes seu Missæ, quæ probatæ fuerint in Concilio, sive prælationes, sive commendationes, seu manus impositiones, ab omnibus celebrentur. Nec aliæ omnino dicantur in Ecclesia, nisi quæ à prudentioribus tractatæ, vel com-

Unus ordo orandi atq; pfallendi, nobis per omnem Hispaniam atq; Galliam (feu ut Cod. al. Galliciam) conservetur, unus modus in Missarum Solennitatibus, unus in vespertinis matutinisq; officiis, nec diversa sit ultra in nobis Ecclesiastica Consuetudo; qui (codd. al. quia) in unâ fide continemur & regno. *Concil. Toletan. IV. Anno Christi 633.*
Can. 2.

C * * **T** *HERE never was any, &c.*] There are great Clamours made against our Order of Service, as being taken wholly out of the Breviary and Missal. How unjust and untrue that Clamour and Charge is, may appear from the Order appointed for the Psalter to be read over once in a Month, and for the Scriptures once in a Year, and in many other Particulars: But they that Clamour, it would concern either their Honesty or their Shame, if not to look into the Breviary or Missal, of which they are so confident, by bare Report of others; yet to look upon this *Preface*, and to consider whether Men of common Sense, would use all the Reasons here specified, to excuse the Alteration of that Course, which now they are accused only to retain. But grant that to be true, which is apparently false, were the Missal and Breviary yet worse than they are, and all our Order contained in them; is it possible that any Man of Judgment or Confidence, should think it enough to say, that this or that is the Missal, and never trouble himself to shew, that it is Part of the Corruptions contained in it?

C * * *Intending thereby that the Clergy, &c. and all the People, by daily hearing the Holy Scriptures read in the Church, might profit, &c. That by this Means they might become familiar to them, as Josephus said of the Jews, who by hearing Moses read so often in their Synagogues, became as perfect in their Laws, as a Man is in telling his own Name.*

C * * No Private Man ought to presume to alter any Publick Order, &c. What this amounts to, St. *Aufstin's* Experience may teach us; Serm. 144, de Temp. *Volueram aliquando, ut per singulos annos, secundum omnes Evangelistas etiam Passio legeretur; factum est: sed audierunt homines quod non consueverant, & perturbati sunt.*

C * * In these our Doings we condemn no other Nations] Nimis enim inhumanus est, qui non concedendum putat, mores & consuetudines & Ritus suos quibuscque sequi, modò non adversentur verbo Dei. Non necesse est ab omnibus Christianis cuncta eodem modo fieri & geri : unam oportet esse Fidei doctrinam, unum Charitatis vinculum ; cetera sunt diversa locis, conditionibus, temporibus, quæ unitatem Religionis & Ecclesiam non sciunt : nñ & hoc est existimandum separatio-

nem facere, si non eodem sermone utantur omnes in Religionis cultu. In Britannia alii sunt hominum mores, ut sermo quoque, quam vel in Italia vel Germania. *Aleſius in proæmio in Liturg. Lat. Ed. VI.*

*† *Has been read in Latin to the People.* Lege quæ scripsit Johannes Ferus, vir pius & doctus, in præfatione suâ ad Lectorem ante Conciones suas in Adventu: For which Cause also *Laurentius Vanderhove* wrote his Liturgical Antiquities, as may be seen by his Preface before them.

C† *The Number and Hardness of the Rules called the Pie, &c.* De Breviario Romano, si quis meam opinionem & iudicium flagitet, liberè & ingenuè profiteor, ita videri molestam & difficilem Versiculorum, Responsorum, Antiphonarum, Hymnorum, & aliarum quæ sequuntur Orationum investigationem, ut mihi aliquando singulas volventi paginas, mentis impetus & ardor defervescat, priusquam ad designatum a Rubricâ locum pervenire queam. Neque, certè illis ullâ ratione assentire potero, qui in hac contorta & spinosa via, in istis gyris ac circumflexionibus, hominum ingenium & industriam acui, ac pietatem fructuosius exerceri arbitrantur. *H. Howardus in Epist. ad Dom. Guil. Cæcilium Enchirid. præcum prefixa. MS.*

*† *Without breaking one piece from another, & infra, as did break the continual Course of Reading the Holy Scripture.* If that were a Fault (say the Surveyors,) how came the Epistles and Gospels, that are but Pieces of Scripture, still appointed to be read? Which Contradiction makes the Puritans, allowing this Preface as being against the Papists, so deride the appointing of the Epistles and Gospels, as being contrary thereunto.

*† *For that here you have an Order for Prayer.* These are the Words which were made for authorizing King Edward's first Service-Book. And therefore, though some Things be here in this Book omitted which were in that, yet none of them can be accounted those that are termed untrue, uncertain, vain and superstitious; for certainly then they would have made some new Preface, and not used the old, to condemn those Orders by the same Words and Arguments, wherewith they were formerly maintained.

Or which is evidently grounded upon the same. As the Books of Apocrypha, Homilies, Prayers, Confessions, Exhortations.

*† *The Curates shall need no other Books for their Publick Service, but this and the Bible, nor the People be at such Charges.* I cannot see what kind of Commendation this can be: Sure the more Books, the more solemn would God's Service be: But it seems, the People begin even then to desire, that their Divine Service might quickly be dispatcht; and that they might be put to no great Charges for the Maintenance of it; or else these Two Arguments would never have been thought of. The Archbishop of Mentz, in the like Case, took care of the Peoples Charges, that they which were poor should not be put to buy so many Books, as were needful for the Church Service; yet he took an Order for Money another Way, *Ferus in Ep. ad Arch. Mog. prefix. Concion. in Adventu.* And yet Layman in his Preface before his Moral Theology, faith, The Papists (his Men) are herein as Faulty and Covetous as ours.

C† *And when heretofore there has been great diversity.* And the Diversity was no less in other Countries, than it was in England: *Socr. Lib. 5. Cap. 22. In universum certè, & in omnibus observationibus piarum præcum, non possunt duæ Ecclesiæ inveniri, quæ prorsus inter se consentiant. Id. ib. videtur mihi multa, modo in his regionibus, modo in illis consuetudinem obtinuisse.*

*† *Nulla res magis Discipline mores ab Ecclesiâ depulit, quam inordinata diversitas Officii.* Quamobrem sic traditum fuit in magno Concilio Toletano VI. Cap. 2. *Placuit ut unus ordo Orandi atque psallendi a nobis per omnem Hispaniam & Galliciam conservetur, unus modus in Missarum solemnitatibus, unus in vesperinis Officiis; nec diversa sit ultra in nobis Ecclesiastica consuetudo, quia in una fide continemur & regno.*

And the Church of Rome it self, seeing the many Inconveniences which came, by their variety of Breviaries and Missals which they had, have followed us in this Reformation; and taken Order for the reducing of all under 500 Years to one Uniformity, in their Council of Trent; which is since performed, though not as some more Learned and Pious among them expected. Read *Pan.* in his Preface to *Micrologus*. So did the Bishop of Mentz, by his own Authority (when *Ferus* lived his Chaplain there about him) by whom he is highly commended, for reducing the *Agenda* of the Church to one uniform Order throughout all his Diocese, and not them only, but the Doctrine of all Sermons throughout his Diocese to one Form, that every Body might not only Pray, but Preach alike: *Ferus in Ep. prefix. Conc. in Adv.*

C† *Salisbury Use.* *Osmond*, Bishop of Salisbury, in the Time of William the Conqueror, and *Will. Rufus*, first composed that Order of Service in his Church (which had newly been built by him) and there it was daily used; being so well approved, That it came afterwards to be used by most of the other Churches in the Realm, and was a Pattern followed by many other Churches Abroad, from whence proceeded the common Saying of *secundum usum Sarum*. In the Third Year of Henry V. the Order of Church Service throughout England, was changed from the Use of *Paul's*, to that of *Salisbury*, to the great misliking of many in those Days. *De Banachorensis & Sarisburiensis Ecclesiarum Officiis* ita iudicavit, *H. Havardus in Epist. ad D. Guil. Cæcilium.* *Quam multa non obscurè superstitiosa, si non nimis ridicula, ne quid dicam gravius, vel Librarium vitio, vel Pastorum negligentia in istos Libros obreperint, vel me tacente ipsi lapides angulares, ipsa Ecclesiarum columnæ vociferabuntur.*

Now from henceforth all the whole Realm shall have but one Use. Ne diversitas plebem huc illuc divelleret, & Ecclesiasticæ unitati, cui unicus studere oportet, officeret. Quam & præclarum est quod *Constantinus magnus*, lege tulit ut UNO COETU, UNA ECCLESIA,

Christiani omnes uterentur; non alibi Phryges, alibi Valentinienses, alio loco, aut modo Marchionitæ, Paulinive, alio Orthodoxi convenient. Eo enim modo fore, ut tandem consuetudine loci, Rituumque & supplicationum earundem, idem sentirent universi, qui paria sequerentur, *Sozom.*

*† *Though it be appointed in the forewritten Preface.* W? By Virtue of this, those Morning Prayers which are used in Colleges, are for the most Part Latin.

*† *And all the Priests and Deacons shall be bound to say daily.* which was ordered at the Council of Venice, under Pope Leo I. and after that in the Council of Mentz, Can. 59. *Clericum, quem intra muros Civitatis suæ manere constitit, & matutinis hymnis, sine probabili excusatione agnitudo inventus fuerit defuisse, septem diebus a Communionem habeatur extraneum, &c.*

C† *Shall be bound.* Hæc dictio TENEATUR necessitatem importat, *Linw.*

C† *Except they be let by Preaching.* Lege *Anacletum Siccum* de Ecclesiast. Hymnodia. Lib. 3. Cap. 17.

Or some urgent Cause. Puta infirmitatem: & nota quod debilitas non præstat tantam excusationem sicut infirmitas.

W? Concerning Evening Prayer on Saturdays, there is an express Rule in the Primitive Church: *Quod in sabbatis Evangelium cum aliis scripturis legi conveniat.* Conc. Laodic. Can. 160. *Intelligent ea quæ fuerint sabbata Judæorum; Nam Can. 29. ejusdem Conc. aperte Patres distinguunt inter sabbata & Diem Dominicum. Sed ipsum semper Officium Præcum Non debet exhiberi.* Can. 16. ejusd. Conc. i. e. tertia pomeridianâ, more Comput. Ecclesiæ Orientalis.

Of Ministers daily saying the Service.

*† THIS was so ordered in the Council of Venice, under Pope Leo I. and after that in the Council of Mentz. Can. 59.

*† *And all the Priests and Deacons shall be bound to say daily.* So that we are all bound, and all Priests are in the Church of Rome, daily to repeat and say the Publick Service of the Church. And it is a Precept the most useful and necessary, of any other that belongs to the Ministers of God, and such as have Cure of other Mens Souls, would Men regard it, and practise it a little more than they do among us. We are all for Preaching now; and for attending the Service and Prayers, appointed by the Church for God's Worship, and the good of all Men, we think that too mean an Office for us; and therefore, as if it were not worth our Labour, we commonly hire others under us to do it, more to satisfy the Law, than to be answerable to our Duties. Here's a Command that binds us every Day to say the Morning and Evening Prayer, How many are the Men that are noted to do it? 'Tis well they have a Back-door for an Excuse to come out at here: For good Men! they are so belaboured with studying of Divinity, and Preaching the Word, that they have no Leisure to read these same Common Prayers; as if this were not a Chief Part of their Office and Charge committed unto them. Certainly, the People whose Souls they have care of, reap as great Benefit, and more too, by these Prayers, which their Pastors are daily to make unto God for them, either privately or publicly, as they can do by their Preaching: For God is more respective to the Prayers which they make for the People, than ever the People are to the Sermons which they make to them.

And in this Respect are the Priests called God's Remembrancers, *Isa. 62. 6.* because they put God in mind of his People, desiring him to keep and bless them daily with Things needful, both for their Bodies and their Souls. And whatsoever the World makes on't, no doubt but God has a greater Regard to the Prayers of his Priests; Men that are near him, and appointed for the offering up that daily Sacrifice; than to the Prayers of other common Christians whatsoever. And so God tells *Abimelech*, that he would have him to deal well with *Abraham*, because he was a Prophet, and should pray for him, *Gen. xx. 7.* And so to *Job's* Friends, That his Servant *Job* should pray for them, and he would accept him, *Job. xlii. 8.* And it was the Office that was appointed to the Priests in the Law, *Levit. v. 18.* He shall make an Atonement for the People (not so much to teach and preach to the People, as Men now-a-days think all the Office lies in doing that, but) to offer Sacrifice and Incense unto the Lord, *Deut. xxxiii.* which was but a Figure of what the Ministers of Christ were to do in the Gospel. Therefore *Samuel* professes it openly, to the Shame of all others, that he should sin no less in neglecting to pray for the People, than he should in leaving off to teach them the right way of God's Commandments: Both which are needful; but to them who are converted already, Prayer is more necessary than Preaching. However we are to remember, that we which are Priests are called, *Matth. ii. 7. Angeli Domini*: And it is the Angel's Office, not only to defend to the People, and teach them God's Will, but to ascend also to the Presence of God, to make Intercession for the People, and to carry up the daily Prayers of the Church in their Behalf, as here they are bound to do. As we are common Christians, we should go to our Prayers Three Times a Day, *Psal. lv. At Evening, and at Morning, and at Noon-day will I praise thee.* But as we are specially separated from other Christians, to be Priests and Prophets, we should go to them Seven Times a Day, *Psal. cxix. Seven times a day will I praise thee.* And of Old, this daily and continual Prayer, made by the Priests in behalf of the People, was so much accounted and made of, that they took Order to have no Intermission of Prayer, and because the same Priests could not always attend it, therefore they were to do it in their Courses; some at the first Watches, some at the Second, and others at the Third; that so, whilst some rested, others might pray. And of this *David* speaks, *Psal.*

Psalm cxix. Mine Eyes prevent the Night Watches; and St. Luke xii. 38. mentions the second, and the third Watches; and David's Diligence, in performing his Duty for the good of the People, was such, as that he professes it, *At Midnight I will arise and give thanks unto thee: So Paul and Silas rose at Midnight to sing Praises unto God, Acts xvi.* It were therefore well to be wished, that the same Order were taken in the Church now; and that the Sacrifice of Prayer might be continually offered up unto God among Christians, as well as it was in the Synagogues of the Jews.

It was the Custom of the old Christians, daily, before they did any Thing, to go and worship the Lord that made them; *Ante omnia adoremus Dominum qui fecit Nos.* And therefore St. Jerom, in the Life of Hilarion the Monk, writes, That when he and his Company were invited to a Morning Refection in a Vineyard, *Maledictus sit* (said the Holy Man) *qui prius refectorem Corporis quam animam quaesierit: Oremus, psallamus reddamus Domino officium, & sic ad vineam properabitis. Completo itaque ministerio,* (says St. Jerom) when Prayers were over, they went and refreshed themselves, &c.

Of the Form of our Service, and the Consonance of it with others.

*† **W**E are blamed by the Puritans, that we come too near the Form of the Papists; and by the Papists, we are condemned for going too far off; nay, for not taking the self same Form that they have in all Things. To the first, Mr. Hooker has given a sufficient Answer: To the second we say, That our Church has done no more, than Holy Men before have given Direction, and Warrant to do. For thus writes the old Holy Abbot Hildaninus, a Man excellently learned in Holy Writ, in his Epistle *ad Ludovicum Imperatorem*, now extant, cited by Berno Aug. c. 2. *de quibusd. rebus ad Misericordiam spectant.* His Epistle is about Dionysius, and his Fellow Martyrs, where among other Things that made for his Purpose, he writ on this Manner.

Of Ceremonies; why some are abolished, and some retained.

*† **T**his Preface is the same *Verbatim*, with that which is in the Service Book of King Edward VI. the Preface then being retained, it seems all the Ceremonies of that Book are still justified by our Church, though some of them, at Calvin's and Bucer's Instance, were omitted in the Review of the Book, & Edw. VI. as not accounted absolutely necessary.

Ceremonies.] ¶ W. Ceremonias definiunt Decorum, Disciplina, Significatio.

C * * Ceremonies abolished and retained.] I find no Difference between that in the 2d of King Edward, and Ours, but in this Expression, *As we have taken away those that were unprofitable, so we would not have those that are left to bind Mens Consciences;* (for so it is in the Latin Edition) which Words are now altered (as they were in 5 Edw.) to this Tenor, *As those be taken away which were most abused, and did burden Men's Consciences without any Cause; so the other that remain, are retained for Order and Discipline; which upon just Reason may be altered, and therefore are not to be esteemed equal with God's Law.* In the End of the Book 2 Edw. after this Discourse of Ceremonies abolished and retained, are certain Rules added concerning the Ceremonies themselves: 1. *That the Minister, at all Times of his Ministration, at Matt. Even-song, Bapt. Bur. &c. shall wear a Surplice in the Parish Church; and in Cathedral and Collegiate Places, that they also shall wear their Ornaments and Ensigns of their several Degrees and Dignities.* 2. *That in the Celebration of the Lord's Supper, the Priest shall wear, besides his Surplice or Alb, a Vestment or Cope; and being a Bishop, he shall also have his Pastoral Staff.* 3. *In all other Places it shall be at the Minister's Choice, whether he will wear the Surplice or no.* 4. *As for kneeling, crossing, holding up the Hands, knocking on the Breast, and the like Gestures, they may be used or omitted, as every one thinketh meet.* 5. *That upon the Feasts of Christmas, Easter, Ascension, Pentecost, and Trinity, some Place, of Scripture may be read (so it be proper to the Feast) in stead of the Litany.* 6. *That by Reason of the Sermon, or any other just Cause, the Minister may (if he will) omit the Litany, the Glory to God on high, the Creed, and the Exhortation at the Communion: For the Litany was then annexed to it. But this Freedom is not now allowed.*

Bucer, in his Censure upon this Preface of Ceremonies abolished and retained, findeth great Fault with the Ringing of Bells in a Peal, which he saith is a Custom still kept up by superstitious Men, and foolish Boys, that carry the Ringers Beer or Ale to drink; and that it is against Reason to Ring all the Day-time, and all the Night-time too when they please; doing this especially upon superstitious Holidays; as upon All-Souls Day, the Feasts of the Conception, the Presentation of the Virgin Mary, upon St. George's, and other fabulous Saints Days; with much more to that Purpose.

And now by this Passage of Bucer's, we know the Reason why Archbishop Grindal (who was well acquainted with him, and affected his Ways) inquired in his Articles of Visitation, *Whether there was any superstitious Ringing upon Saints-Days, &c.* For Bucer will allow no Ringing at all, but to call People to Church, or to pray for the Sick, or to come to Publick Meetings for the Affairs of the Commonwealth.

He likewise finds Fault there, with those Ministers that still used Vestments and Lights in the Church; with the Gestures of Bowing

and Crossing; with making clean the Chalice; taking the Bread and Wine into the Priest's Hand, when he repeats the Words of Institution over them; removing the Service-Book from the Right to the Left side of the Table (as they did when they read the Epistle,) setting the Table in the same Place where the Altar stood; and with shewing the Bread and Cup (though they did not elevate) to old dotting and superstitious Persons, who were ready to adore them. All which he wishes to have altered; and so it was in the 5th of Edw.

But in the beginning of Queen Elizabeth, all the Ornaments of the Church were restored again, by the Act of Uniformity, and the Posture of the Table in the Place where this Altar stood, was specially appointed by the Queen's Injunctions.

He moved to have fewer Holidays kept; and they made an Act to that Purpose the same Year, or thereabouts.

He was content to let the Days of Christ's Nativity, Circumcision, Epiphany, Passion, Resurrection and Ascension stand still; together with Whitunday, Annunciation, St. John Baptist, St. Peter, St. Paul with St. Michael, and All-Angels: But if they would retain any of the Apostles or other Martyrs Days, he wished they should be kept only in the Afternoons. In this they followed him not.

He would have all the Churches kept shut, but in Service-time only, that they might not be prophaned with talking and walking in them. And he would have no Children suffered (that cry or make a noise) in Churches during the Time of any Service there.

*† *As length turned to Vanity and Superstition.]* None of these can be meant of any Ceremonies used in King Edw. VI's first Service-Book, for that Book has these very Words, and therefore they must be meant of other Ceremonies, which they in the Church of England at that Time refused, and of no other that are since omitted; I say, omitted only, and not condemned; for if our Church had meant to condemn the Ceremonies used in that Book, they would never have taken the same Discourse about Ceremonies to do it, which is here used to approve and authorize them, but they would have made some other of set Purpose to condemn them.

C† *Are worthy to be cut away, and clean rejected.]* And this was the Rule prescribed in the Decrees of the Church, set forth by Gratian Distinct. 63. *Quia sancta sicut scriptura quoque divina dicit, quod Ezechias dissipavit Excelsa & contrivit statuas, & succidit lucos, & fregit serpentem aneum quem fecit Moyses, quia illum serpentem, quem Deus fieri iussit, ne serpentina morte populus interiret, ipse populus colere & venerari ceperat; & idcirco destruxit iste, quem iubente Deo fecerat ille. Et per hoc magna auctoritas ista est fatenda in Ecclesia, ut si nonnulli in praedecessoribus & maioribus nostris fecerunt aliqua quae in illo tempore potuerunt esse sine culpa, & postea vertuntur in errorem & superstitionem, sine tarditate aliqua, & cum magna auctoritate a posteris destruantur.* So that the Church of England used no other Liberty herein, than what was allowed both by the Scripture, and the Canons Ecclesiastical then in Use.

C† *And though the keeping or omitting of a Ceremony, in it self considered, be but a small Thing.]* "But there is nothing so little in Religion, which being omitted, other Things are not by Degrees neglected, and grow into Contempt: But however, we do not set that Weight upon Ceremonies as the ancient Heathens, and at this Day the Papists do. Publius Caelius, M. Cornelius, M. Cethegus, and C. Claudius, for not bringing the Entrails of the Sacrifices to the Altar with sufficient Care, were turned out of the Priesthood, tho' the Roman Commonwealth was at that Time engaged in a great War." Sulpitius Flaminius lost his Office, because his Cap fell off from his Head whilst he was officiating. Carelessness is one Part of Impiety, but Contempt of Order and Discipline is a greater.

*† *And authorized thereunto.]* As the Holy Church of England was and is, having Power over her Customs and Ceremonies, to appoint and alter them as there is just Cause given; for the prescribes not any Ceremonies to other Churches, nor has She abrogated any that were instituted by Christ, or his Apostles, and were generally received by the whole Church of God. And as for other Ceremonies, taken up either by Her, or by other particular Churches, it is not true which the Roman Doctors say, That Traditions may not be changed or abolished, without the general Consent of the whole Church; for without any such Consent, they have changed or abolished many themselves; and such Ceremonies, as they never grew together at one Time in all Places, so can they not at one Time, and in all Places together, be lightly abolished.

That they would innovate all Things.] ¶ W. Non est innovatio dicenda, siquid in melius simpliciter, seu alteratione, seu adiectione fiat. St. Ambr. Lib. II. de Off. *Alteratio enim illa est schismatica Innovatio, quae bene posita destruit, non perficit.*

C† St. Austin in his Time complained.] His Words concerning this Matter are pregnant and plain: *Hoc minus doleo quia multa, quae in divinis Libris saluberrime praecpta sunt, minus servantur, & tam multis praesumptionibus sic plena sunt omnia.* And again, *Quamvis ista contra fidem non sint, tamen ipsam Religionem quam purissimam & manifestissimam Celebrationum sacramentis misericordia Dei liberam esse voluit, servilibus oneribus ita premunt, ut tolerabilior sit Conditio Iudeorum, qui etsi tempus Libertatis non agnoverint, legalibus tamen sarninis, non humanis praesumptionibus subiciuntur.* St. Aug. Ep. 119.

C† *And he counselled.]* Omnia talia, &c. ubi facultas tribuitur sine omni dubitatione rescanda existimo. Id. ib.

*† *Than of Innovations and Newfangledness which is always to be eschewed.]* When God by his good Spirit put it into our Hearts to reform our selves, and then by all good Means to seek the Reformation of others that remained obdurate in their wonted Superstitions, had we not only cut off their Corruptions, but also estranged our selves

selves from them in ancient and laudable Ceremonies; who sees not how greatly prejudicial this might have been to so good a Cause; and what Occasion it had given them to think, that through a froward or wanton Desire of Innovation, we did those Things for which Conscience was pretended, *Hook, pag. 151.*

Those who make so perilous a Matter of our retaining these Ceremonies, common to us with the Church of *Rome*, do seem to imagine, that we have of late erected a Frame of some new Religion, the Furniture whereof we should not have borrowed from our Enemies, lest they relieving us, might afterward laugh and gibe at our Poverty; whereas in Truth we have continued the old Religion, and the Ceremonies which we have taken from them that were before us, are not Things which belong to this or that Sect, but they are the ancient Rites and Customs of the Church of Christ, whereof ourselves being a Part, we have the self same Interest in them, which our Fathers before us had, from whom the same descended unto us. We have Reason therefore, most heartily to thank God, that they among us, to whom the first Consultation of Causes in this kind fell, were Men, which aiming at the Glory of God, and the good of this his Church, took that which they judged thereunto necessary, not rejecting out of a peevish or angry Disposition those Rites and Ceremonies which were old, good and convenient, *pag. 144.*

*Of the Ceremonies, the Great Use of them in the Church:
The Moderation of the Church of England, in retaining
some, and abolishing others.*

*† **I**N every grand or main publick Duty which God requires at the Hands of his Church, there is, besides the Matter and Form wherein the Essence thereof consists, a certain outward Fashion whereby the same is in decent Sort administrated. The Substance of all Religious Actions, as of the Sacraments, are by God himself set down in few Words, *Accedat verbum ad Elementum, & fit Sacramentum*; there needs no more, saith *St. Austin*. But the due and decent Form of administrating these Sacraments, does require a great deal more.

The End which is aimed at, in setting down the outward Form of all Religious Actions, is the Edification of the Church. Edified Men are, whenever their Understanding is taught somewhat, which in such Actions it becometh all Men to consider, or, when their Hearts are moved with any Affection suitable thereunto; both which are done, when their Minds are in any sort stirred up unto that Reverence, Devotion, Attention and due Regard, which in those Cases seemeth requisite.

To this Purpose not only Speech, but sundry sensible Moans besides, have always been thought necessary; and among them, those most especially that are Objects to the Eye, which being the liveliest, and the most apprehensive Sense of all others, is the fittest to make a deep and strong Impression in the Minds of Men. From this Consideration have risen, not only those Numbers of Prayers, Reading, Questioning, Answers, Exhortations, but even of visible Signs also, in the Performance of all our Religious Actions, whereby Mens Minds and Hearts must needs be a great deal more effectually stirred up to Devotion and Attention, than otherwise they could.

No Nation under Heaven, either does, or ever did suffer any publick Actions, which are of Weight, either Temporal or Sacred, to pass without some visible Solemnity; because the very Strangeness and Difference of it from other common Actions, may make popular Eyes to observe and mark the same the better. And if we should let pass ours without the like, we might be thought to transgress the very Rule of Nature. Therefore, with singular Wisdom has it been provided, That the Deeds of Men, which are made in the Presence of Witnesses should pass not only with Words, which for the most Part are but slightly heard, because they are common, and do not so strongly move the Fancy of Man; but also with certain sensible Actions that may be seen, the Memory whereof is far more easy and durable, than the Memory of Speech can be. Now Ceremonies having such a great Use in the Church, needful it was, that some at least should be retained; and Ceremonies which long Experience of all Ages hath confirmed and made profitable, a needless and presumptuous Act it had been to abolish them; and therefore a Mean was kept, and a godly Resolution here taken by the Church of *England*, to remove only such Things as were new and superfluous, and retaining such as were old and behoveful, for the edifying of Christian People, *Hook. Lib. 4.*

Some are put away, because the great Excess and Multitude of them hath increased in these later Days. And it was not amiss to decree, That those Ceremonies which were least needful, and newliest come in, should be the first taken away; as in the Abrogating of an excessive Number of Saints Days, and of other the like Customs: But having this Way eased the Church, as they thought, of Superfluity, it had been amiss to have proceeded on till they had plucked up all useful and convenient Ceremonies also by the Roots. To abrogate those Things, without constraint of apparent Harm thereby arising, had been to alter unjustly, the ancient received Customs of the whole Church, the universal Practice of the People of God, and those general Decrees of the Fathers; which (in *St. Austin's* Language) is Madness and Insolence to do, both in respect of the universal Authority of the Church, which no particular Church hath Power to controul, and also in regard of Reasons aforementioned.

The Table and Kalendar, &c.

C† **T**HE Number is expressed after the Great English Bible. The Bible was translated into the Saxon Tongue, for the Service of God, by the Commandment of *Aethelstan* King of *England*, about the Year of our Lord, 930. But this Great English Bible was set forth in the Time of King *Henry VIII.* by *Cuthbert Tonstall*, Bishop of *Duresm*, and *Nicholas Heath*, Bishop of *Rochester*, A. D. 1540 and 1541, used in all Churches, in the Time of King *Edw. VI.* And out of this Bible were the Epistles and Gospels, and the Psalms taken, that are in this Book of the Common-Prayer. In the beginning of Queen *Elizabeth's* Reign, that Bible was reviewed, and another set forth, which in that Time was called, *The Bishops Bible.*

C** *The Kalendar.* In this Kalendar, which preserves the Memory of some ancient Holy Men and Women that were famous in the Church (altho' their Days be not now appointed by the new Statute to be kept Holy Days, nor were they all of them appointed to be kept so before) there is some Difference between this Edition and that of *Edward VI.* to which the Act of Uniformity referreth. In *January* *Lucian* and *Prisca* are omitted, with *Fabian*: So *Bass* is added in the 5th of *Edward VI.* In *February*, *Dorothy* and *Mildred* are added. In *March*, *Perpetua*, *St. Gregory* and *St. Benedict* are omitted; *Adrian* is added. In *April*, *Richard* and *Alphage* are omitted. In *May*, *John Beverley*, *Pancrace*, *Helena*, *Adelina* are added, and *Pernelle*. In *June* are added *Edmund*, and the Translation of *Edw.* In *July*, *Martin* and *Swithin* are omitted, *Seven Sleepers* are added. In *August*, Name of *Jesus*, and Beheading of *St. John Baptist*, are omitted; Assumption of the Virgin *Mary*, *Magnus*, *Bernard*, *Felix* and *Cuthbert* are added. In *September*, *Eunarchus*, *Holy Cross*, *Lambert* and *Cyprian* are omitted. In *November*, *Brice*, *Machute*, *St. Hugh*, *B. St. Edmund* King and *Cecily*, are omitted; and *Theodore* is added. In *December*, *O Sapientia* and *Sylvester* are omitted, and *Osmond* is added.

In *August*, The Note and Alteration of the Lesson concerning the 13th of *Daniel*; In *October*, concerning the 6th of *Exodus*; In *November*, concerning the 26th and 24th Chapters of *Ecclesiasticus*; came from the Order of King *James* and his Bishops, upon the Exceptions taken by the Puritans, against the Lessons formerly appointed by Law, in the Conference at *Hampton-Court*. Whereupon we have now that Proclamation set at the beginning of this Book, which before his Time we had not; neither was it lawful to make any Alterations in the Liturgy, but by the whole Convocation and Parliament, as it should seem by the Act of Uniformity; of the Penalties wherein contained, for making any Alteration, the Bishops were not mindful to inform the King; who, I believe, would otherwise have let the Book alone as it was, both here and in other Places after.

The Order how the Holy Scripture is to be read.

*† **E**XCEPT certain Books and Chapters which are left edifying. The Puritans, in their Survey, are very angry at this Exception, and tell us, We defraud God's People of some Books of Scripture, as the Papists do defraud them of all. Their Reasons against it are, *Jer. xxvi. 2. Stand in the Lord's house, and speak unto the people all the words that I command thee, keep not a word back, Rev. i. 3: cap. xxiii. 19.*

The Collect, Epistle and Gospel appointed for Sunday, shall serve all the Week after. And so it was ordained in the Order of *Sarum*, *vid. Dominicam*, lxx. which is so appointed, for that the Epistle and Gospel are to be read every Day of the Week, as every Day there should be a Communion: If People be married on the Week-day, at that Time by this Book they are enjoined to receive; and so when Women after Child-birth are church'd; or when Men in Cathedral Churches (where they are enjoined it every Sunday at least) shall desire to have the Communion on the Week-day; that then the Collect, Epistle and Gospel shall be used, which was appointed for the Sunday.

But the Prefaces proper upon the Feasts of *Christmas*, *Easter*, and *Whitsunday*, are appointed to be read six Days after (that is, if there be Communions upon those Days) and because it is supposed, that all Men whatsoever do receive at *Easter*, therefore are there special Epistles and Gospels appointed six Days together before that Time, more than all the Year besides. A good Note this is, to know the Intent of our Church by; which was, that the Sacrament should be propounded every Day, for them to come unto and receive that were godly disposed; and therefore is that Exhortation to the People, being negligent in coming thereunto, not only to be read at the three solemn Times, but at what Time of the Year the Minister pleases, and as he perceives the People to neglect their Devotion all the Year through. The three solemn Times being for all upon Penalty by Law; but every Day for those devout People that shall be so well disposed; first one Company, and then another, so there be not less than Three to communicate with the Priest, as it is appointed in the Rubrick of the Common Prayer.

Except there fall some Feast that has its proper. When the Feast-day falls upon a Sunday, it was ordered in the Service of *Sarum*, that the Sunday Service should give way to the Proper Service ordained for the Festival, except some peculiar Sunday only and then the one or the other was transferred to some Day of the Week following, *vid. Rubr. post Fest. S. Felicis in Mense Januarii.*

*† In the first Book of King *Edward* there is no such Rubrick, and yet in the Act prefixed before this Book, that Book is precisely enjoined to be observed and reprinted, without any such Addition as this is.

C * * Then shall follow certain Forms in order.] *Conc. Laod. Can.* 17. *Dion. Ar. cap. 5. Const. Ap. 2. 57.* The Council of Laodicea, Can. 15. ordered, That none but the Canonical Singers (such as be enrolled in the List of the Church) should sing the Psalms. They found (it seems) an Inconvenience, in the ungrateful and harsh sound that was made in the Church, when all the People sung together, as aforetime they did. There was another Course, much used in some Parts of the Church, of singing the Psalms by Sides, or Antiphones. And another, of singing Acrosticks, or the End-Verses of the Psalms, by all the Men and Women together, *Phil de vit. Con-temp.* which were nothing else, but that the Congregation might joyn together in the Praises of God with more Comeliness and Order, according to the several Conditions of divers Places.

C * * Proper Psalms on certain Days.] In divers Copies (through the Negligence or Presumption of the Printer) they vary from those that are appointed in the First and Second Edition of this Book: Which last is only allowed by the Act of Uniformity. The true Copy, according to the Fifth of *Edw. VI.* is this:

Christmas-day	Mattins		Evensong	
	Psal.	19	89	100
		45	85	132
Easter-day	2		57	
	111		113	
			118	114
Ascension-day	8		15	
	21		24	
			108	68
Whitsunday	48		104	
	67		145	

C * * The Old Testament is appointed for the first Lesson, the New Testament for the Second.] In the Constitutions of the Apostles, the Scriptures to be read in the Church are reckoned in particular: So in the Canon of *Laodicea*, the last Canon; and *Dionysius* setteth forth the subject of all the Books of Scripture, which he saith are read after the Psalms, to enlarge with more ample Declaration and Examples, those Things which in the Psalms are but darkly and briefly delivered, C. 5.

C * * Proper Lessons on the Sundays, &c.] As in the Act of Uniformity it is appointed, with one Alteration or Addition of certain Lessons, to be used on every Sunday in the Year: For in the former Edition of this Book, there were no proper Lessons set, but only for the high Festivals and Holidays. And they that were employed to make this Alteration, seem not to have been mindful of a Clause in the Preface (which they suffered to stand there still) wherein is faulted the very same Thing that is here now ordered: As, *The Book of Esay to begin in Advent, and the Book of Genesis in Septuagesima; and when a few Chapters of them were read, to leave out the rest.* Indeed, a supply hereof was made in the whole Course of the Year, but that these Sunday-Lessons do every Week break off the Course, (as the former Lessons for the Festivals and Holidays did not) one of the Chapters appointed by the Kalendar to be read in due Order, being omitted for that Day; and so no Book of the Scripture (by this Means, as in the Preface is intended and promised) is entirely read or continued on, without Interruption, throughout the whole Year. Either the Preface, therefore, or the Kalendar (if we would make them agree and avoid Contradiction) seem to want some Amendment.

M. Sundays.] *Ἡ τῶ ἡμέρᾳ λειτουργία ἡμῶν πάντων ἡ πόλις ἡ εἰς τὸ συνέλθοντες γίνεται, καὶ τὰ ἀπομνημονεύματα τῶν Ἀποστόλων, καὶ τὰ συζητήματα τῶν πατρῶν ἀναγιγνώσκοντες μετὰ ἡρώδου.* Justin. Apol. 2. p. 77. *Consuetudo lectionum ab Ecclesia Judaica derivata est: In qua jam olim Pentateuco in sectiones majores seu Parafchas diviso, singulis septimanis unam parafcham sequendo universam Legem uno anno abolvebant. Lectiones istae hodiernis Capitibus aliquanto breviores erant. Adjungere postea in Synagogis suis Lectionem etiam prophetarum: saltem aliquanto ante Christum natum. Hinc Pericopes a Christo in Synagoga lecta Mentio, Luc. 4. 20. Lectionum e Pentateuco meminit Jacobus, Act. 15. e Prophetis, Paulus, Act. 13. 27. Haec Lectiones hodiernis nostris breviores, ac plerumque iis quae Evangelia & Epistolas nominamus, haud multo majores; Pentateuchi quidem illae statim fuisse videntur uti jam nostrae: Prophetarum fortasse non item, siquidem Salvator noster Librum dicitur accepisse e manu Ἰσραήλ, eoque revolutum, non quidem in Lectionem aliquam diei peculiariter destinatam incidisse, sed aliam periocham selegisse populo praelegendam explicandamque; quae Messiam spectaret. Utcunque res habet, id certum est, morem hunc Lectionum publicarum à Judaeis acceptum, mansisse jam ab ipsis Christianismi incunabulis in Ecclesia Christiana. Quales verò fuerint istae initio, aut etiam tempore Justiniani: statim ac certis diebus assignatae, an verò ad arbitrium πρὸς τὸν hinc inde selectae, non constat ex Justiniano, monumentisve ullis Ecclesiae Justiniani prioribus aut coevis. At ex Tertulliano verisimile est arbitarias fuisse portiones ad libitum praesidis recitari solitas. Coimus, inquit, ad literarum divinarum commemorationem, siquid praesentium temporum qualitas aut praemonere cogit, aut recognoscere, Apol. cap. 39. legebant sc. partes scripturae, quae pro occasione temporum maximi sibi usus esse videbantur. Non alia lectionum ratio tempore Origenis: nisi quod ad earum longitudinem. Nam, quam ante breves ferè essent, tum demum prolixiores subinde erant, ita quidem ut nonnunquam una Lectio Capita tria vel quatuor ex hodiernis nostris Capitibus absolverit. Nihil adhuc de statim Lectionibus; neque arbitrariis ipsis quidem, in Ecclesia alio die quovis, quam Dominico, recitatis. Chrysostomi quidem saeculo, populus, teste ipso Com. in Hebr. 8. singulis Hebdoma-*

dis bis vel ter convenit ad audiendum Scripturae Lectionem. Et quidem cum Liturgiae certam formam accepissent Chrysostomi tempore saltem, aut etiam aliquanto ante Chrysostomum, tum demum pro incertis ac ad libitum assignatis capitulis, fixae certisque diebus assignatae erant Lectiones. Hujusmodi praecepta sunt in Liturgia Chrysostomi. Et quidem has per totum annum in Ecclesia recitatas in unum volumen compingendas curavit Ecclesia, posterioribus saeculis.

Συντομία ἀπὸ τῶν ἀναγιγνωσκόμενων τῶν ἱερῶν τῶ μακαρίου Παύλου, καὶ κατὰ ἐκδοτὴν ἱερόνυμον διὰ πολλὰς καὶ τοῖς, καὶ περὶ αὐτῶν ἡμεῖς καὶ μαρτυροῦν ἐχόντες ἱππολύτου μνήμας, χαίρομεν, &c. Chrysost. Prolog. in Epist. Pauli.

C * * Lessons proper for Holidays.] They are not here upon every Day, the same, that they were in the former Editions of this Book: the Differences are these; In the first Edition, the Second Lesson at Mattins upon Christmas-day, was St. *Matth. 1.* and the Second Lesson at Evensong, *Tit. 3.* was appointed both in the First and Second Edition, to proceed no farther than unto these Words, *Foolish Questions.* Upon St. Stephen's Day no First Lesson was ordered, nor upon St. John's Day, nor upon Innocent's Day at Evensong. Upon the Epiphany, the Second Lesson at Morning Prayer, *Luke iii.* was to begin at these Words, *And it happened when the People were baptized, &c.* Upon St. Paul's, St. Barnabas, and St. Peter's Day, Monday and Tuesday, both *Easter-week* and *Whitsun-week*, there were no First Lessons appointed, either at Morning or Evening Prayer. On *Ascension-day*, there were two Second Lessons, and here be none. Upon *Trinity-Sunday* was no Lesson for Evening Prayer. Upon *Easter-day*, at Evensong, no First Lesson. Upon *Whitsunday* no First Lesson, either at Mattins or Evensong. Upon the Days of Purification, *Matthias*, *Annunciation*, St. *Mark*, St. *Philip* and *Jacob*, St. *James*, St. *Bartholomew*, St. *Matthew*, St. *Michael*, St. *Luke*, St. *Simon* and *Jude*, St. *Andrew*, and St. *Thomas*, no Lessons at all. Upon *All-Saints*, the Second Lesson at Morning Prayer is ordered to begin at these Words, in *Hebr. xi.* *Saints by Faith subdued Kingdoms*; and so should it be printed in our Books, where for want of the Words, *subdued Kingdoms*, since the Old Bible was out of Use, (I know not by what Authority left off, seeing these References of the Beginnings and Endings of Proper Lessons, relate to that old Translation which was in Use 5 *Edw. VI.*) They commonly begin at the first Verse of the Chapter, and read it through; and sometimes also (for want of printing this Table exactly according to the first Copy) they leave off where they should begin; and sometimes, in stead of the true proper Lesson, read another, that is nothing to the Purpose of the Day: So that for the First Lesson upon the *Circumcision-day* at Evensong, they commonly begin the Chapter, *Deut. x.* and leave off at the Words, *And now Israel, &c.* where they should begin, and read out from thence to the End of the Chapter. And upon *Epiphany-day*, usually for the First Lesson at Mattins, they read *Esay xl.* (which is nothing to the Day) instead of *Esay lx.* which is proper to it. And upon St. *John Baptist's* Day, the Second Lesson at Morning Prayer is printed *Matth. xiii.* when it should be, *Matth. iii.* and all this and more, through the Carelessness of the Printer, and the Negligence of them who should have the oversight of these Books, and be better acquainted with them than they are.

Proper Lessons.

* † THUS was the Publick Service of the Church performed by the Jews, *Neh. ix. 3.* among whom the Book of the Law was read Four Times a Day, as it is here appointed, and every Day in the Year throughout the Kalendar; so, *Acts xv. 22.* *Moses* was read in the Scriptures every Sabbath-day.

The first exact Compiler of these Festival Lessons was one *Museus*, a famous Priest of *Massilia*, who lived about the Year of our Lord, 480. of whom thus writeth *Gennadius de viris illustribus*, cap. 79. *Museus Massiliensis Ecclesiae Presbyter, vir in divinis scripturis doctus, &c. hortatu S. Veneris Episcopi excerptis e sanctis scripturis Lectiones totius anni festivi aptas diebus, Responsoria etiam Psalmorum, Capitula temporis & Lectionibus congruentia. Quod opus tam necessarium Lectionibus in Ecclesia probatur, ut expetitur & sollicitudinem instillat ut rorem, plebique ingerit scientiam, celebritatem & decorum.* Yet it cannot be, that he was the first Appointer of them; the Church used that Order long before, though perhaps not so exactly. St. *Austin*, in *Procem. Ep. Joh.* *Meminit Evangelium Johannis ex ordine Lectionum nos solere tractare; sed quia nunc interposita est solemnitas sanctorum dierum, quibus CERTAS ex Evangelio LECTIO NES oportet in Ecclesia recitare, quae ita sunt ANNUE ut alia esse non possint, ordo iste quem susceperamus, necessitate paululum intermissus est, non omisus, Id. Tract. VI. Joh. ANNIVERSARIA solemnitate post passionem Domini nostri Librum Act. Apostolorum omni anno in Ecclesia recitari; & Tract. XIII. Psalmus viceissimus primus omni anno legitur in novissima hebdomada intento universo populo.*

Septuagesima, Gen. ii. *Sexagesima*, Gen. iii. 6.] In *luctu penitentiae Septuagesima* agitur, unde & reticetur interim solenne *Hallelujah*, & humane Transgressionis Historia miserabilis ab Exordio censetur B. Serm. I. in Sept. ad finem. This is the Reason why *Genesis* is begun in *Septuagesima*, and so continued on through *Lent.* And to fit us for the Time of Abstinence and Fasting, which is to follow, there could be nothing more fitly chosen, than the Story of *Adam's* Eating and Sinning; that seeing the Danger of Sin, we might be the less given to it, and more to Temperance and Fasting. And though our new Masters deride this Application of Fasting to God's Command in *Paradise*, yet before our Church, the ancient Fathers have done the same. *Tertullian de jejuniis*, p. 645. ed. per Ren. Lauren. *Acceperat Adam a Deo legem non gustandi de Arbore, &c. verum & ipse tunc in psychicum reversus, nec eam capiens quae erat spiritalis, facilius Ventri quam*

Deo cessit, pabulo potius quam præcepto annuit, salutem gulâ vendidit : manducavit denique & perit, salus alioqui si uni arbusculo jejunare malisset, ut jam hinc animalis fides semen suum agnoscat : exinde deducens carnalium appetitionem & spiritualium recusationem. Teneo itaque a primordio homicidam gulam tormentis atq; suppliciiis inedia puniendam, etiamsi Deus nulla jejunia præcepisset : ostendens tamen unde sit occisus Adam, mihi reliquerat intelligenda remedia offensa qui offensam demonstrarat. And these last Words are the true Reason, why the Church hath appointed this Story of *Genesis* to be read at this Time, the Preparation-time to Lent.

Whitsunday first Lesson at Evensong, *Wisd. i.* Which is appointed to be read, in regard of these Words that are contained in that Chapter, *Spiritus Domini replevit orbem terrarum, &c.* which is the Introite in the Order of *Sarum* for this Festival.

*† Epiphany.] First Lessons, *Isa. l. 49.* Lessons proper to declare the Calling of the Gentiles, in the Persons of the Kings and Wise-men of the East. Second Lessons, *Luke iii.* to so that he was supposed to be the son of Joseph: *John ii.* to after this he went to Capernaum. Which Lessons are appointed to be read upon this Day, because Christ's Baptism, whereby he first manifested his Divinity to the Jews; and Christ's Miracle at Cana, whereby he first manifested his Divinity to his Disciples, fell upon it; as well as the Adoration of the Kings, whereby he first manifested himself to the Gentiles; which last is propounded in the first Lessons, both at Mattens and Evensong, where the Church applies all those Sayings of Kings, &c. to the Wise-men, and is derided for her Labour, by Calvin, *The Reformer of good and all.*

C† Munday in Easter-week at Morning Prayer, *Exod. xvi.* This Lesson is appointed to be read in reference to the Sacrament of the Eucharist, at this Time of Easter generally celebrated, whereof the Manna was a Type, and wherein the Words of the Psalmist are verified: He opened the doors of heaven, and rained down Manna upon them to eat, and had given them of the corn of heaven: man did eat angels food, *Psal. lxxviii. 25, 26.* There is the same Reason for the Appointment of the first Lesson at Evensong, *Exod. xvii.* concerning the Water of the Rock, a Type of the Blood of Christ, whereof we drink in that Sacrament, *1 Cor. x.* And they all drank of that spiritual Rock, and that Rock was Christ. And *Psal. lxxxi. 16.* And he fed them with honey out of the stony Rock. Good Meditations are these upon the Sacrament, which we receive at Easter.

C† Munday in Whitsun-week, *Gen. xi.* Upon Whitsun-eve they were wont (by the Order of *Sarum*) to say this Prayer in the Church of England: *Presta quesumus Domine, ut Gentium facta dispersio divisione linguarum, ad UNAM confessionem tui nominis celesti munere congregetur, per Dominum nostrum, &c.* Grant we beseech thee, O Lord, that whereas the Dispersion of the Gentiles was made by the Division of Tongues; so by thy heavenly Gift, they may be gathered together into one Confession of thy Name, through Jesus Christ our Lord. Amen. And from hence was this Lesson appointed to be read.

*† Good-Friday, *St. Barnaby, Conversion of St. Paul.* In the Title to all these Days we read, *Lessons proper for Holidays.* It seems those Parliament-men who made the Act, (These to be Holidays, and no others) forgot to mend this Title, as they did to put out the Epistles and Gospels upon all the Week before Easter, and upon *St. Barnaby's* and *St. Paul's* Day, which are commanded by the Rubric, at the end of the Communion, to be read only upon Holidays. I cannot reconcile them. We must either not read what is appointed, or if we do read (as fit it is we should, being the Institution of the Church) we must cross the Act of Parliament (as it is no great matter if we do, having so just an Occasion to do it) and make them Holidays, as they always have been accounted. For the rest we shall observe somewhat in their Places; only here for Good-Friday, it is a shame for us that be Christians, not to observe it for a Holiday, and as solemnly as any other; and the Prophanation which we suffer every Cocker to make on't, can no more be defended, than the Spaniards profaning of Sundays or Easter-day with their Markets and Fairs. *Eusebius, Lib. II. cap. 7.* tells us, That it was a solemn Feast in his Time, and long before him: I know no Reason but it should be kept so still; *vid. Euseb. de vita Constantini*, who commanded every Friday, as well as Sunday, to be observed Holy. And so *Sozomen. Lib. I. cap. 8.*

It was rather the Printer's Act than the Act of Parliament; for the Act of Parliament was Repealed; and certainly, if there were any such Act in Force, (as, *These to be observed and no other*) the Church of England would not have been suffered to have crossed it with calling all these Days, here besides, Holidays. It remains therefore, that we stick to this Place, as being the proper Act of our Church, and neglect the other Place, as being the Printer's Addition to fill up the Page with the Number of Holidays, and the Beginnings and Endings of the Terms.

*† Proper Psalms on certain Days.] *S. Aug. Tract. XIII.* in *Joh. Psalmus viceissimus primus omni anno legitur in novissima Hebdomada, intento universo populo.*

C† Ascension-day, *Psal. lxxviii.* Chosen chiefly for these Words contained in the Psalm, *Thou art gone up on high, thou hast led captivity captive*; which was one of the Verses peculiarly sung this Day, in the Order of *Sarum.*

C† The Supputation of the Year of our Lord in the Church of England.] *Dionysius Exiguus*, Codicis Canonum Ecclesie Universalis Collector, annorum supputationem ab incarnato Christo primus instituit, & Paschales Cyclos suos hinc orditur. Noluisset enim (sicut antea factum erat) a Calendis Januarii computare, sed a 25 Martii, quando Dominus incarnatus est in utero B. Virginis, propter notitiam Exordii Reparationis Humanæ conservandam.

C† Beginmeth the 25th day of March.] *Romani annum suum aspiciantur ad Calendas Januarias.* Idem faciunt hodierni Romani, & qui in aliis regnis Papæ autoritatem agnoscunt. Ecclesia autem Anglicana sequitur supputationem antiquam a *Dionysio Exiguo* inchoatam, Anno Christi 532.

C† The same Day supposed to be the first Day upon which the World was created.] *Parum inter se consentiunt, qui rationem Temporum investigatam ediderunt.* Quod cum vel Dei nutu, vel vitio vetustatis evanuit, Calumniâ carere debet. *Sulp. Sev.* Maxima disceptatio est de Anni tempore quo Mundus conditus. *Scaliger* eumque secutus *Calvisius* multis rationibus asserunt Autumno conditum, & designant diem 26 Octob. Alterius opinionis Græci fuerunt qui 25 Mart. vocant *iniquam negationem*, & eâ Mundum conditum, Christum incarnatum & Crucifixum volunt. Quam hic Ecclesia Anglicana opinionem secuta est. Cæterum hæc tam intricata sunt, ut mirum non sit Chronologos adeo in diversas sententias abire.

C† The Day when Christ was conceived in the Virgin Mary.] *Beda, Ufuardus, Wandelbertus, Ado, & nonnulli alii in Martyrologiis suis ad diem 25 Mart.* Idem *Beda* in *Libro de Ratione Temp.* cap. 28. ubi dicit quod per plures Ecclesie Magistri tradiderunt 8 Cal. Apr. Dominum conceptum & passum in Æquinoxio verno. Et in Comment. in *Luc.* super illud Cap. 1. In mense autem sexto missus est Angelus Gabriel a Deo. Mensem sextum (ait) Martium intellige, cujus 25 die Dominus noster conceptus traditur & passus est. In eadem sententia citatur *B. Cyrillus Alexandrinus* in Epist. ad Synod. Carthag. & *B. Hieron.* Vide *Joh. de S. Bosco* in lib. de anni ratione, & de festis Mobilibus. Eandem etiam opinionem tenent *Gul. Durant.* in *Ration Div. Lib. VI. cap. 77. n. 28. &c. 86. n. 11. L. VII. c. 9. n. 3. Tho. Aq. super Joh. Cap. 2. Lib. 3.* in illa verba 46 annis. *Anton. in Chron. Tit. 5. c. 7. Plat. de vit. Pontif. x. B. Joh. Chrysost.* in *Serm. de Nat. Joh. Bapt. circa finem.* Quæ enim die (inquit) conceptus est Dominus, eadem die & passus est. Eadem insuper die cena parata fuit (h. e. festâ sextâ) in qua & Luna 14. occurrit, conceptus est enim mense Martio 8 Cal. Apr.

Molanus in additionibus ad *Ufuardi Martyrolog.* p. 44. 25 Martii ANNUNCIATIO DOMINICA. Eodem die *Genesis Mundi, Immolatio Isaac, & Transitus Israel per mare Rubrum.*

The KALENDAR.

Of the Names of the Months.

*† "Debus quippe istis, &c.] In former Times, the Heathens called the Days of the Week by the Names of their Gods; and so likewise their Months: For in Honour of *Romulus*, whom they esteemed to be the Son of *Mars*, they called the first Month *Martius*, or *March*. *April* was not called from the Name of any God, but from the Thing itself, *quasi Aperilis ab aperiendo*, opening, because the Buds then began to open into Flowers. The third Month was called *Maius* or *May*, in Honour of *Maia*, the Mother of *Mercury*, who was then worshipped. The Month *June*, was called from the Goddess *Juno*. All the rest had their Names from the Numbers: Only *July* was called so from *Julius Caesar*, it being formerly called *Quintilis* or the fifth Month; and *August* from *Augustus Caesar*, being called before *Sextilis*, or the sixth Month. *September*, being the seventh Month, was called so from *Septem*; and so on to the last, according to the Order of the Numbers, until *December* the tenth Month, which was called so from *Decem*, Ten. The Month *Januarius* was called from *Janus*; and *February* had its Denomination from the *Februa, Lustrations of the Luperci*. [These *Luperci* were Priests of *Pan*, who used to run naked about the Streets with a Goat's Tail in their Hands, with which they were wont to strike all the reeking Women they met with, to make them have an easy Labour.] *S. Aug. Tom. 6. Lib. 18. Cont. Faust. Man. Cap. 5.*

Of the Names of the Days.

*† "UNA sabbati dies, &c.] The First Day of the Week is called the Lord's Day; the Second, the *Secunda feria*, or the Second Day of the Week, which the Gentiles call *Dies Luna*. The Third is called the *Tertia feria*, which they call *Dies Martis*. The Fourth is called the *Quarta feria*, which is called *Dies Mercurii* by the Pagans, and by many Christians: But we would not that they should call it so; but such is the Custom of the Tongue which they use; Several other Nations call it diversely. The Ecclesiastical Way of Speaking, would sound better out of a Christian Mouth: However, if any one have a Byass upon him by Custom, so that that comes out of his Mouth which he disapproves in his Heart, let him understand, that all those from whom the Planets received their Names were Men, but by Reason of certain Benefits which Men received from these in their Times, they being extraordinary eminent in their Ages, and dear to Men, divine Honours were paid to them; not out of Hopes that they might obtain thereby eternal Life, but only that they might obtain thereby temporal Benefits; for the old Bards being themselves deceived, and being willing also to deceive others, out of Flattery to them who had conferred some considerable secular Benefit, pointed to the

" Stars

* Stars in Heaven, saying, That this was the Star of such an one, and this belonged to another. Now those who had not before taken Notice of them, though they had seen them, the Stars being there before they were born, being deceived into this Fancy, believed it: and thus the vain Opinion was conceived. S. Aug. Tom. 8. Enarrat. in Psal. xciii. in pref.

Of the Saints Days.

* THE Names of the Saints in the Church-Kalendar were not so many, but that for our better Remembrance of them, they might all have stood still. Every Day had but one, when as Eusebius tells; That upon search made by Constantine the Great, for the Names of Times and Places, and manner of Martyrs Sufferings, there were found for every Day of the Year about 50 Saints, except the first of January only, when the Gentiles were so intent upon their own Riots, that they had no leisure to think of Martyring the Christians. St. Jerom says the same Thing in his Epistle, prefixed to his Kalendar: Wherefore Gregory says, *Totus Mundus est plenus sanctis*, Dur. Rat. Lib. 7. cap. 1. n. 28. Not that they are all to be celebrated (as the great Feasts are) in all Places, but some in one Province, and some in another, that one-where or other their Memory may be preserved.

* W. Requiritur ut Parochus quilibet indicet, quæ Festa Dominicam quamque sequuntur, & quotâ feriâ celebranda sunt, ut inde simul statuti jejuniorum dies devoto populo innotescant. Ideo jejunia in prodromis Festorum; ideò Vigiliæ præcedunt ab Ecclesiâ usurpatæ primùm, & statuta nobis. Ideo ipsa Festa Sanctorum & Martyrum celebrantur die proximo illucescente, ut sciamus eos modicum quidem in afflictione, Jejunii, Vigiliis, Precibus degisse; dein in gloriam & lætitiâ translatos, ubi totos feriarum dies agunt: atque inde Deo gloriam, Nobis exemplum. Illud tamen notandum, quod neque Vigiliæ, neque Jejunia, sed solæ preces præcedant quædam Festa: neque enim ad Festum Michaelis & Omnium Angelorum jejunatur, aut vigiletur propter rationes prædictas. Quinetiam licet prædictæ rationes in Festis S. Marci, Philippi & Jacobi, eorumque quæ post Domini Natalem usque ad Epiphaniâ observantur, obtineant; tamen ex antiquissimis Canonibus vetantur ad hujusmodi Festa Jejunia, propter reverentiam majorum Solennitatum, Paschatis, viz. & Nativitatis. Anathema enim dixerunt sancti Patres vel intra Pascha & Pentecostem, vel intra Natalem & Epiphaniâ jejunantibus. Et fieri nequit, ut Festa S. Marci, Sanctorum Philippi & Jacobi, aliter contingant quam intra dies Paschatis & Pentecostes.

Of the Commemorations and Anniversary-Days of the Martyrs and Confessors.

C† S. Aint Cyprian, the most ancient of the Fathers after Tertullian, thus writes to his Clergy concerning the Confessors who died in Bonds and Prisons: Ep. XXXVII. *Dies eorum quibus excedunt, annotare, & Commemorationes eorum, inter memorias Martyrum celebrare poscimus.* Et Ep. XXXIV. he thus speaks of Laurentinus and Ignatius, qui palmas a Domino & Coronas illustri Passione meruerunt, Sacrificia, (i. e. Gratiarum actiones) semper offerimus, quoties Martyrum passiones & dies anniversaria commemoratione celebramus. Therefore Thanks were given to Almighty God, that he had been pleased to afford a glorious Victory, after so great and difficult a Conflict: Therefore St. Austin, Lib. XXII. C. D. cap. 10. says, *Uni Deo & Martyrum & nostrum Sacrificium (laudis) immolamus; ad quod Sacrificium, sicut homines Dei, qui mundum in ejus Confessione vicerunt, suo loco & ordine nominantur, non tamen a sacerdote qui sacrificat, invocantur.* And to this refer those Words of the Roman Canon; *Communicantes & memoriam venerantes, imprimis gloriose Virginis Mariæ, Genetricis Dei & Domini nostri Jesu Christi sed & Beatorum Apostolorum, & Martyrum tuorum Petri, Pauli, &c.*

Hence it came to pass, that in the ancient Church, the Deacon read with an audible Voice, before the whole Congregation, the *συναξα*, that is, some sacred Tables in which were contained a Catalogue of the Martyrs, Apostles, Confessors, Bishops and Saints, who had died in the Faith of Christ; to the end that their Memory might be celebrated, and Thanks might be given to God for their happy Departure.

The same Honour was given to the Bishops in the next Place after the Apostles and Martyrs, that after their being taken out of this World, their Names might be registred in the *Dypticks*, and recited out of them. From this, arose that sharp and troublesome Quarrel which sprung up between the Greeks and the Latins, about the end of the fifth Age; by Reason that the Roman Bishops would have the Name of *Acacius*, Bishop of Constantinople, raised out of the *Dypticks*, because through Mistake he had communicated with *Petrus Mongus*, Patriarch of Alexandria, who had dissembled his Heresy, though he himself did always embrace the Orthodox Doctrine. But the Constantinopolitans, in Honour of their former Bishops, whom they knew to be Orthodox, retained his Name in the *Dypticks*, in spite of the Romans.

*† Faustus the Manichee objected against the Christians, as the Puritans do against us; That likewise as the Jews forsook the Idols of the Gentiles, but their Temples and Oblations, and Altars and Priesthoods, and all kind of Ministry of Holy Things, they exercised even as the Gentiles did; so that between the Catholics and the Heathen there was in many Things little Difference. From them (says Faustus)

ye have learned to hold, that one only God is the Author of all; their Sacrifices ye have turned into Feasts of Charity; their Idols into Martyrs, whom ye Honour with the like Religious Offices unto theirs; the Ghosts of the Dead ye appease with Wine and Delicates; the Festival Days of the Nations ye celebrate together with them; and of the kind of Life, ye have changed nothing. See St. Austin's Defence, which is ours: Tom. VI. Cont. Faust. Man. Lib. 20. cap. 4. *Nec nos erret insulatio tua, quod sabbatorum otium catenas saturnianas appelles; vana est enim & inepta; nec tibi hoc dicere venisset in mentem, nisi quia vos in die, quem dicunt solis, solem colitis.* Sicut autem Nos eundem diem dominicum dicimus, in eo quid non istum solem, sed Resurrectionem Domini veneramus, sic otium sabbatorum sine saturni veneratione a Patribus observatum est, cum sic illum observari oportebat. *Erat enim umbra futurorum.* St. Aug. Tom. VI. Lib. 18. contr. Faust. Manich. Cap. 5. & Lib. 20. Cap. 13.

*† Upon the Sunday the ancient Christians held it unlawful to Fast. St. Ign. Epist. ad Phil. *They crucify Christ again who fast upon the Lord's Day.* So Tertullian, de Cor. Mil. Cont. Gangr. Can. 18. Conc. Carthag. IV. Can. 64. Epiph. cont. Her. Lib. 3. *prope finem, & Her. 25. ante medium;* where Fasting upon Sundays is made one of Aetius his wilful and condemned Errors. And the Reason is, because upon this Day Christ rose from the Dead; which made it unto us a Day of Joy and Comfort, rather than of Mourning and Fasting.

And for the like Reason another ancient Custom it was, not to Fast upon Christmas-day, not (says Epiphanius) though it chance to fall upon Wednesday or Friday. Lib. iii. cont. Her. her. ult. Leo Ep. 93.

JANUARY.

*† Kalendar,] Euseb. *Qualibet anni die plusquam quinque millia sanctorum festa concurrunt, excepta die Calendarum Januarii, quo intendebant Gentiles epulis & solennitatibus, non ad martyrizandum sanctos.*

*† 8 Lucian.] This Lucian was a Disciple of St. Peter, and sent with St. Dennis into France, where preaching the Gospel, he was martyred. Bede, Ussard, Ado, and others make mention of him.

*† 13 Hilary.] St. Hilary was the famous Bishop of Poitiers in France, so highly commended by St. Jerom, and all ancient Historiographers of the Church, for his glorious Combats against the Arians. Vid. Brev. Rom. Jan. 13.

C * 13 Jan. Hilary.] St. Hilary was Bishop of Poitiers in Aquitain. St. Hier. in Catal. *Latine Eloquentie Rhodanus, Præf. in Epist. ad Gal. Clarissima Latini Sermonis Tuba adversus Arianos.* Adv. Ruff. Lib. 2. cap. 5. By their Faction he was banished into Phrygia, in the Year 354. but afterwards, when that Storm was over he returned; and setting himself to repair the ancient Faith of the Fathers, he enlightened the Churches of Illyria, Italy and France, with so much Splendor, that, like the Sun in his Strength, he dispelled the Clouds of that Heresy. And those Churches owe their Restoration to him. After that (not in the sixth Year that followed his Banishment, as Severus thought, Lib. 2. nor in the fourth Year of Valentinian, as St. Jerom, Greg. Tur. Hermannus and Marianus, &c. were persuaded) but in the Seventh of Valentinian, and in the Year 371. the Ninth after his return from Banishment. Id. Jan. he died at Poitiers, the Tenth Year after the Pseudo-synod of Ariminum, from which he pulled off the Vizzard.

*† 18 Prisca.] A Virgin that suffered Martyrdom in Rome, under the Emperor Claudius, Brev. Rom. Jan. 18.

*† 20 Fabian.] Archbishop of Rome, martyred under Decius. See at large, Cyr. Ep. 31.

*† 21 Agnes.] Mentioned by St. Jerom, Ep. ad Demetr. 8. and St. Ambrose, Serm. 90. and Lib. 1. Off. cap. 41. and by St. Austin, Serm. 101. She was a Noble Roman Virgin, wonderfully commended by the Fathers. In her tender Years she suffered Martyrdom at Rome under Dioclesian.

C† This Virgin was a Roman of a Noble Family, there professing the ancient Christian Religion. A Person of so much outward Beauty, besides all her inward Vertues, that the Pretor's Son, an eminent Gentleman of the City of Rome, albeit he was a Pagan, and a Persecutor of Christians, fell in Love with her, and desired her in Marriage, Whereunto the refusing to consent, he took so great an Indignation against her, that first he got her to be called into Question for her Religion, and then cast into Prison; where continuing constant, he procured her to be condemned to the Fire, and there to be burnt alive: But when the Fire had by God's Will no Power over her, she was slain with the Sword, and had her Head cut off. This was done in the 10th general Persecution under the Emperor Dioclesian, Anno Dom. 306. 12 Cal. Feb. About 550 Years after, Baldrick, Bishop of Utrecht in Holland, being then at Rome, brought some of her Reliques Home with him, and put them in a Shrine (for such was the Fashion and Superstition of those Times) within his own Church; where this Day of her Martyrdom, and the 14th Day of September for her Translation, were appointed to be observed Festival, Anno Dom. 966.

But John Beletth tells us another Tale, of the Occasion which they took at Rome, to make this Day a Festival there. (Beletth de Off. div. cap. 75.) For he says, there was a miraculous Vision seen at her Tomb, which after him, Antoninus describes in this manner, (Tit. 8. cap. 1. & 20.) telling us, That Eight Days after the Death of this Virgin Martyr, her Parents going to lament and pray at her Tomb, where they continued watching all Night long, there appeared unto them a Vision of a Choir of Angels, arrayed with most glittering and glorious Garments; among whom, they saw their own Daughter so likewise appalled, and a Lamb as white as the driven

Snow standing by her; (which is the Reason that the Painters Picture her now with a Lamb at her side) and thereupon the Roman Ladies went every Year (as now they do) to offer and present her this Day, the two best and purest white Lambs that they can find or procure to be sent them. These they offer at St. Agnes's Altar (as they call it) and from thence the Pope has taken Order, to have them put in the choicest Pasture about the City, till the Time of Sheep-shearing come; at which Season they are clipt, and their Wool is hallowed, whereof a fine white Cloth is spun and woven, and consecrated every Year by the Pope himself, for the Palls which he useth to send unto every Archbishop: And dearly does every such Archbishop pay for it; for until they have purchased it, they must not by the Pope's Law exercise any Ecclesiastical Jurisdiction. For the better Knowledge of these Palls, (which were formerly so costly here in England, when the Popes bare the Sway there) what they are, and what Original they have, I thought it not amiss to declare here all the whole Story, such an one as it is.

There is mention made of this Vision, in the Sermons attributed to St. Ambrose, *Serm.* 90. But that Collection of his Sermons is censured by Erasmus, to be a supposititious Work; and by Baronius himself, to be of a very doubtful Credit.

*† 22 Vincent.] Vincent was a famous Deacon of Spain, and in the City of Valencia there; was put to Death by most exquisite Torments, under Dioclesian the Emperor; of whom Prudentius wrote his Fourth Hymn; and upon whose Feast-day St. Austin made Four Sermons, as Possidonus tells us in *Indiculo*.

*† 25 Conversion of Paul.] Which miraculous Conversion was wrought by Christ, in the second Year after his Ascension, *Act.* 9. Occumenius in *Act.* cap. ult.

FEBRUARY.

*† 3 Basil.] He was Bishop of Sebaste in Armenia, a Man of infinite Miracles and Power, put to Death in the same City by Agricolaus, the President under Dioclesian the Emperor: His famous Martyrdom, and infinite Torments patiently suffered by him, is written by Metaphrastes, &c.

*† 5 Agathe.] A Virgin that suffered Martyrdom in Sicily, under Decius the Emperor. Her Memory was kept with great Solemnity among the old Christians, as appears by St. Greg. *Lib.* 3. *Regist.* Ep. 19. & *alibi*; where he makes mention, both of her Church, and of her Festival Days; as also Pope Damasus did before him.

Ubiunque prima Luna fuerit post diem S. Agathe, proxima Dominica erit Dominica Quadragesima.

*† 14 Valentine.] A Man that suffered for Christ a most glorious Martyrdom, under Claudius the Emperor at Rome, where Pope Theodore the First built a Church in Memory of him, almost a Thousand Years since; Damasus in *vit. Pontif. Rom.* & Greg. in *Sacrament.* He was a Man of most strange and excessive Parts, so famous for his Love and Charity; as from thence came the Use of chusing Valentines (practised also amongst us) upon this Festival Day.

MARCH.

*† 1 David.] Who was at first a Monk, and became a Founder of twelve Monasteries; he was made Archbishop of a City in Wales called Menevia, and now of him St. Davids; of whose Vertues and Miracles, which they say he wrought. See Ramulphus, *Lib.* 1. cap. 52. *Mat. Westm.* Anno 871. Polydor. Virg. *Lib.* 2. Bale says he lived with King Arthur.

*† 2 Cedde.] A holy Man in the North Parts of England, Bishop of the Mercians, and of Lindesfern in Northumberland. Bede writes his Life at large, *Lib.* 3. cap. 28. *Lib.* 4. cap. 2, 3.

*† 7 Perpetue.] Who suffered Martyrdom under Severus the Emperor, above 1400 Years ago. She is often and honourably mentioned by Tertullian, in his Book *de Anima*, cap. de inferis; and by St. Austin, *Lib.* 3. *de Anima origine*, cap. 9. in *Psal.* 47. *versus finem*, *de Temp. Barbarico*, cap. 5.

*† 12 Gregory.] The famous Doctor and Bishop of Rome, who augmented the Service of the Church, perfected the Litanies, and appointed the solemn Stations, &c. Among other his Glorious and Christian Deeds, we celebrate his Memory here in England, for his devout Charity to our Nation, in sending Austin the Monk, and many others with him, to bring the greatest Part of the Nation to the Knowledge and Service of God; which in a short Time, they did marvellously and happily achieve: Whereupon, by Bede, and other Historiographers, he is usually called, *The Apostle of the English Nation*, *Bede.* *Lib.* 2. cap. 13. His Day is kept holy, even by the *Gre-* tians themselves, so famous was he, and admirable, thro' the Christian World.

*† 18 Edward.] King of the West Saxons, a devout and religious Prince, who was slain by his Heathenish Stepmother Q. Alfhred, Anno Dom. 978. His Day of Martyrdom was appointed to be kept Festival by Pope Innocent the IV. Anno Dom. 1245. *Sur. Tom.* II. 18 Mar.

*† 20 Cuthbert.] A holy Man, who was first a Monk in the Monastery of Mailros in Northumberland, and afterwards an Hermit for many Years: Then, by general Consent of a Synod, was he chosen Bishop of Lindesfern, which he resigned for his Hermit's Life again, and soon after ended his Life. He was buried at Lindesfern, and with strange Miracles removed to Durham, which are not unworthy the reading, in Bede's History, *Lib.* 4. cap. 26. at the End whereof he

says, *Vitam sancti Patris nostri Monachi simul & Antistitis Cuthberti prius heroico metro (MS) & postmodum claro sermone descripsi.*

*† 21 Benedict.] He was the first Founder of the famous Order of the Benedictine Monks, whose admirable Life, and Multitude of Miracles, are related by St. Gregory the Great, in his second Book of Dialogues. *Vid. Brev. Rom.* p. 751. Sigeb. *de vir. ill.* cap. 35. Paul. *de gest. Longob.* L. 1. c. 17. He overthrew the Statue of Apollo at Cassinum, and burnt up the Groves there; where, afterwards he built a famous Monastery, and made the Rule which we call, *Regula S. Benedicti*. He foretold his Death, and caused his Sepulchre to be made accordingly; by which he took the Eucharist, and presently gave up the Ghost.

C† 25 Annunc. of Mary.] Angelus Gabriel in oppido Nazareth nunciat B. Virgini Mariæ Incarnationem Messie ex ipsa nascituri. Hoc igitur die conceptus est Jesus Christus Dominus noster in utero B. Virginis, adumbrante, operante, admirandamque illam Incarnationis actionem perficiente Spiritu Sancto, S. Luc. 1.

C† 27 Initium Regis Caroli, A. D. 1625.] Qui tanta bona praestitit, & tanta mala pertulit.

† XVI

V

XIII

Φ Annunc. Dominica Missale Sarum.

II

X

XVIII

VII

Utilitas hujus Tabulae hæc est. Vide per quem numerum Luna currit sine Prima, & consimilem numerum fume in hac Tabula, & Dominica sequenti erit Pascha: quod si idem numerus super Dominicam evenerit, ad sequentem transibis.

APRIL.

*† 3 Richard.] An Englishman, famous for his great Learning and Vertues. He was Bishop of Chichester, so highly revered by all Men, for his good Government, his Diligence in Preaching, his Devotion in Praying, and his admirable Integrity of Life; besides many Miracles that they report of him: That about seven or eight Years after his Death, he was canonized a Saint by Pope Urban IV. Anno 1261. Whereupon, his Body was removed from the Place, where it was first buried in his Church, and laid in a sumptuous Shrine; at which, a multitude of Miracles they say were wrought. Godwin, in the Bishops of Chichester. Molanus in *Ann. ad Usuard.* *Sur.* p. 486. *Tom.* 3. *Mat. Westm.* Anno 1244.

*† Ambrose.] The great Doctor of the Church, and Bishop of Milan, chosen miraculously thereunto, whilst he was appeasing the Multitude that were striving about the Election. By his Study and Care among many other famous Deeds, was all Italy converted to the true Faith of Christ, in the Heat of the Arian Persecution. He was the Man that begat St. Austin to the Church, that defended the Liberties thereof and the strict Discipline then in Use, even against the Emperors Maximus and Theodosius. He was Author of the TE DEUM LAUDAMUS, from whence it is called, *Ambrosianum*. And before his Time, were very few Hymns heard in the Latin Church. In hujus infantis ore examen apum confedisse dicitur, quæ res divini Viri Eloquentiam præmonstrabat. *Brev. Rom.*

*† 19 Alphege.] Archbishop of Canterbury, who was cruelly murdered by the Danes, (after their Massacre done at Canterbury, where they slew 900 Religious Persons, and of the Lay-People about 5000) for that he refused to charge his Tenants with the great Sum of Money which they imposed upon him for his Ransom. They stoned him to Death at Greenwich. §. He was a Man of a most holy and austere Life; which was the more admirable in him, because he was born of great Parentage, and began that Course of Life in his younger Time. He was first Abbot of Bath, then Bishop of Winchester, and afterwards Archbishop of Canterbury; where a little before the Conquest, he was cruelly handled by the Danes, he and his Church at Canterbury, which they burnt, together with the City; and when they had murdered the Monks, and almost all the People thereabout they martyred him also, and fetched the Vengeance of God upon them not long after. He was made a Saint, and allowed this Day for his Festival. *Eadm. in vit. Ansel.*

*† 25 Mark Evang.] Marcus Evangelista, Interpres Petri Christum annunciat Alexandria in Ægypto, A. D. 44. Euseb. id. Euseb. refert mortem ejus ad Annum Christi 63.

C * 25 April. St. Mark.] Dorotheus, following therein Epiphanius, makes him one of the Seventy Disciples: But Eusebius, far more probably out of Papias, *Lib.* 3. cap. 39. says, That St. Mark neither heard him, nor was any of his followers; which if he had been one of the Seventy, could not be true. See Eusebius also *Lib.* 6. cap. 14. St. Jerom in his Catalogue, and Isidore de obit. *sancti.* &c. He was martyred in the eighth Year of Nero, the 62 Year of Christ. And yet Dorotheus says, it was under Trajan.

Epiph Hares. 51. Dorotheus, and Origen in his Dialogue, de recta fide, make him to be one of the Seventy.

MAY.

C† Philip and Jacob.] That is Philip and James the less, both Apostles. *Martyrium Philippi Apostoli, qui apud Hierapolin Asia Civitatem, dum Evangelium populo nunciat, Cruci affixus lapidibus opprimitur, A. D. 53. Euseb.* Jacobus minor frater Domini dictus & Jacobus

Jacobus justus, qui putatur fuisse filius Maria illius qua soror Matris Domini dicebatur, & Episcopus Hierosolymitanus ab Apostolis constitutus Martyrio coronatur, A. D. 63. E templi fastigio precipitatus dicitur, atque inter lapidandum, Fullonis fuste percussus atque occisus. Euseb. Aliorum testimonis rex Ecclesiam Hierosolymitanam annis 30. De eo etiam vid. Joseph. Antiq. Lib. 10. cap. 16.

Frates Domini fuerunt iste Jacobus, Joses, Simon & Judas, Matth. 13. 55. Mark 6. 3. Nati dicuntur ab aliis ex Josepho Deipare Virginis sponso, qui quemadmodum credebatur & dicebatur Salvatoris Pater, ita quoque ejusdem filii beata Virginis Privigni credebantur & dicebantur servatoris Fratres. Horum precipuus erat Jacobus, qui peculiariter Elogio Fratris Domini cohonestatur, Gal. 1. 13. Maritum autem & uxorem illum fuisse (sicut plerique alii fuerunt Apostoli) ex irrefragabili S. Pauli Testimonio (2 Cor. 9. 5.) certissimum est.

C * 1 May. S. Jacob.] Hegesippus in Euseb. Lib. 2. cap. 23. The Author of the Recognitions, Lib. 1. Euseb. Lib. 1. Cap. 11. and Lib. 2. Cap. 1. Nys. de Refur. Orat. 2. St. Jerom in his Catalogue, Lib. 5. in Isaiam Cap. 17. & in Gal. Cap. 1. and Dorotheus, all number him among the Seventy Disciples. The Constitutions, Lib. 2. Cap. 55. expressly make him to differ from any of the Seventy Disciples. Clemens Hypotyposeon, Lib. 7. apud Euseb. Lib. 2. Cap. 1. makes him one of that Number, and says, he was preferred before all the Apostles but Peter and John. St. Jerom says, he was buried near to the Temple of Jerusalem, from a Pinnacle whereof he was thrown down headlong: But Dorotheus untruly says, That he was buried within the Temple near to the Altar, where the Law would suffer no Man to be interred.

† 3 Invention of the Cross.] Which is fetched from a Story of more Credulity than Certainty. Helena crucem invenit. S. Ambr. in Orat. funebr. Theodosii. Gelasius hanc de Crucis inventionem Historiam palam perstringit, Dist. 15. c. sancta Romana. Hoc festo Græci carent, nulla enim illius mentio fit in eorum Menologiis, nec in sanctionibus Emanuelis Comen. Imp. apud Balsam. Nomoc. Phot. Tit. 7. cap. 1.

*** † 6 Joh. Evang.**] Johannes ante portam Latinam. Refert enim Tertullianus, quod Romæ ante portam Latinam missus est in ferventis olei dolium, unde purior & vegetior exierit quam intraverit: Cum autem in hoc oleo ignito nihil passus esset, in Pathmum Insulam relegatur, ubi vidit Apocalypsim, Euseb. Accidit istud in secunda persecutione Christianorum sub Domitiano Imperatore, Anno Christi 96.

In Memory of that Day, wherein St. John the Evangelist, being sent Abroad from Ephesus to Rome, was, by the Commandment of Domitian, put into a Caldron of burning Oil, before the Gate which is called Porta Latina, and was miraculously preserved in it, coming out from thence more sound and whole than when he was put in: They are Tertullian's Words, Lib. de præscript. repeated by St. Jerom, Lib. 1. adv. Jovian. Refert autem Tertullianus, quod Romæ missus, &c. vid. etiam, Lib. 3. Demonstr. Evang. cap. 7.

*** † Dunstan.**] His Life is written by Bishop Godwin in Canterbury, Anno 959. A great Promoter he was of a Monastical Life, being brought up himself first in Glassenbury-Abby, after made Bishop of Worcester by good King Edgar, then of London, and afterwards of Canterbury: After his Death he was fainter, but God knows why. Trith. de viris illustr. Lib. III. cap. 121. Lib. IV. cap. 100.

*** † 26 Augustine.**] The first Bishop of Canterbury, sent hither by Gregory the Great, to convert the Saxons from Pelagianism. See his Life at large, in Bishop Godwin's Catalogue of Bishops; and by Bede in Hist. Angl. per multa capita.

JUNE.

*** † 3 N Icomede.**] A Priest of Rome, who for the Profession of Christ's Gospel, was there cruelly martyred and put to Death, Ussard. He was St. Peter's Disciple.

*** † 5 Boniface.**] He was an Englishman, and the first Bishop of Mentz in Germany; or according to Ussard the Bishop of Utrecht; qui de Britannia veniens, & fidem Christi Gentilibus evangelizans, cum maximam multitudinem in Frisiam Christiana Religione subjugasset, novissime gladio peremptus martyrium consummavit cum 50 sociis. Trith. in Catal. Wicel. in Hagiolog. Moritur Anno 865. vid. Surium & Bedam.

*** † 11 Barnabe.**] The continual Companion and Fellow-Apostle of St. Paul for the Conversion of the Gentiles, Act. XIII. being first one of the LXXII Disciples chosen by Christ: Euseb. Lib. II. Hist. cap. 1. In the Isle of Cyprus where he was born, he was crowned with Martyrdom: Hier. de vir. illust. Isid. de Patr. vet. Test. Sixt. Sen. Lib. II. Bibl. Sanct.

C * 11 Jun. S. Barnaby.] Clemens, in the second Book of his Stromata, probably conjectures, That he was one of the LXX Disciples; and out of Clemens, the same is said of Eusebius and Epiphanius, Har. 20. and by Dorotheus: Yet Theodoret, in 1 Cor. 12. expressly distinguishes him from any of that Number.

25 John Baptist.] Natalis dies, vid. Mendoz. in rep. p. 258.

† 29 Peter Apostle.] Petrus & Paulus Apostoli a Nerone Martyrio coronantur, Anno Domini 68. Petrus dicitur Cruci affixus pedibus in cælum erectis. Paulus vero capite truncatus. Utrique eodem die, sed an eodem etiam anno incertum est, vid. Onuphr. in Comment. Fast. Lib. 2. Alii referunt hoc martyrium ad 29 Mensis Julii.

JULY.

*** † 1 Visit of Mary.**] A Feast instituted for the Memory and Celebration of the famous Journey, which the Mother of our Lord took into the Mountains of Judea, to visit the Mother of St. John the Baptist.

*** † 3 Martin.**] A Feast in Memory of the Translation of S. Martin, the settling of his Bishoprick, and the Dedication of his Church: Ussard. 4. Non. Jul. & Molan. 1b.

*** † 15 Swithun.**] Translatio Swithuni Epist. & Sociorum ejus. Molan. in Add. ad Ussard.

*** † 20 Margaret.**] Her History is elegantly written by Metaphrastes. She was a blessed Virgin which suffered Martyrdom for Christ's Name at Antioch in Asia, under Decius the Emperor. Bapt. Manuianus & Hieronymus — have set forth her glorious Passion in Poems.

*** † 22 Magdalene.**] Luk. VII. Matth. XXVI. August. Horn. XXIII. inter 50, & alii.

*** † 25 James Apostle.**] Martyrium Jacobi Majoris Fratris Joh. Evang. quem interfecit Herodes Agrippa, Act. XII. Anno Christi 43. Herodes Magnus interfecit Infantes Bethlemiticos. Herodes Antipas occidit Joh. Baptistam. Nepos Herodis magni necavit Jacobum Majorem Apostolum.

*** † 26 Anne.**] The Mother of our blessed Lady the Virgin Mary, mentioned by many Ecclesiastical Writers; by Damascen, Lib. 4. de Fide, cap. 15. Epiph. Har. 78, 79. Author Libelli de ortu Virginis apud Hier. Rodolph. Agric. in carm. Trithem. Justinian the Emperor built a most magnificent Temple in Honour of her Name. Procop. Lib. 1. de edific. Just. Radulph. de R. in Calend. The Emperor Emanuel, in his Constit. acknowledges her Day to be a Festival. Tit. de feriis.

AUGUST.

*** † 6 Transfiguratio.**] An ancient Festival of the Church, instituted in the Memory of Christ's admirable Transfiguration in the Mount. It was observed in the Latin Church but of late, since Calix. III. but in the Greek Church long before, Metaphrastes & apud eund. Basil. Seleuc. Cyrill. Alexand. Eph. Ediff. quorum orationes illic leguntur. It was celebrated in France as it should seem, by Belet in his Rational. vid. Const. Eman. Imp. Tit. 7. cap. 1. Platina in vita Calixti.

*** † 7 Name of Jesus.**] A Feast instituted in the Honour of that Name which is above all Names, That at the Name of Jesus every Knee might bow. Vid. Evang. in die Circumcisionis.

*** † 10 Lawrence.**] This was that admirable and famous Deacon to Sixtus Bishop of Rome, whom he was always accustomed to assist at the Sacrifice. When Sixtus was haled to Death, by the Soldiers of Valerian the Emperor, St. Ambrose tells, how the holy Man cried out to his Bishop in this wise; O Father, why do you leave me? You were never wont to offer Sacrifice without me. And at last, Occasion being taken against him by the greedy Pagans, for denying to deliver up the Church-Treasury, whereof he had Custody, he was broiled upon a hot Gridiron: S. Amb. Lib. 1. Off. c. 41. Lib. 2. c. 28. Aug. Tract. in Joh. Serm. 77, 78. Leo in Serm. Hier. Vida. See Hooker's Relation of his Parly with the Pagans for his Church-Goods, Eccl. Pol. Lib. 5; Sec. 79.

† 19 Assumptio Beate Mariæ.] Here is a Dissertation of many Leaves against this fabulous Story of the Papists; which, because of the Length thereof, and because this is not a Holiday of our Church, is omitted.

C * 24 St. Bartholomew.] Theod. Lect. Collect. Lib. 2. Procop. de Justiniani Edificiis, says, That he was buried at Ducas, in the Confines of Persia. Gregory of Tours says, he was miraculously translated from thence to Liparis, Mir. Lib. 1. c. 34. and so say the Martyrologies and Metaphrastes, from whence he was brought to Beneventum, Anno 832. and from thence to Rome, A. D. 983. yet Nicephorus, Lib. 2. c. 39. dreams, that he was buried at Urtangiolis in Cilicia; and Dorotheus, at Albany, which with Isidore he says, was a City in Armenia the Great: But Albany was not a City of the Armenians, as appears by Ptolomy, Lib. 5. cap. 12.

C * 28 Augustine.] Aurelius Augustinus Optimus Sacerdos (Possid. in vita) præcipua suo tempore sacerdotum Domini portio, (Prosp. Ep. ad Ruff.) Gratia præstantissimus Magister, Vir in Ecclesia summus, Concilii Africani Ingenium (Id. de ingratia) Ecclesiasticorum Magistrorum lumen (Gelas. Ep. 7.) at the Request of Valerius, Bishop of Hippo, was by Megalius, Bishop of Calamy, consecrated Bishop novo more, ita ut non succederet Episcopo in Cathedra; sed ut accederet. After infinite Conflicts that he had for the Defence of the true Christian Faith, and having endured three Months Siege, made by the Vandals against the City of Hippo, made in the Year 430. Aug. 28. leaving his Body among them, his Soul was taken up to Heaven.

*** † 29 Beheading of John.**] The Feast is mentioned both by Bede and Ussard, and is solemnly kept by the Greeks in their Menologies. It is reckoned among other Feasts in the Constitution of Emanuel, Imp. Tit. 7. cap. 1. apud Balsam. &c. vid. the Christian Directory, p. 275.

SEPTEMBER.

C * 1 S. T. Matth.] Origen. Tom. 3. in Gen. and out of him Euseb. Lib. 3. cap. 1. Rufinus and Socrates, Lib. 1. cap. 15. The Martyrologists, Fortunatus and Bede say, That he was martyred in Ethiopia, in the City of Maddaver. Isidore, That he was buried in I know not what Mountains of Shepherds: Nicephorus, Lib. 2. c. 41. at Myrmene, among the Anthropophagi: But Dorotheus, at Hierapolis among the Parthians, i. e. no-where.

† 8 Nativity of Mary, B. Virgin.] Maria Domini nostri Jesu Christi Mater, vel concepta vel nata traditur ex Patre Eli, qui & Joachim dicebatur, & Matre Annâ, anno ante Christum ex eadem B. Virgine natum 15, vel 16. Vixit ergo ante Christum annos 15. Post ejus etiam resurrectionem vixit etiam totidem, cum Christo 33, in universum 63.

† 21 S. Matthew.] Matthæum in Palestinâ regione mansisse annos aliquam multos post Christi Ascensionem (octo minimum ut Græci alique

aliquae illius Evangelii exscriptores sine Libri annotarunt) magno antiquorum consensu traditur. Quare par credi est, scriptam ab eo Evangelicam Historiam, eo sermone qui in ea Regione frequentabatur. Nam quod quidam magno conatu probatum eunt, Græcum id quod habemus esse ipsius Matthæi primitivum, in eo nullis iustis de causis maximam pie Antiquitatis Consensionem repudiant. Nam Papias, Irenæus, Origines atque alii, quibus vel rei veritatem quam nobis exquirere promptius fuit, pro comperto tradiderunt, scripsisse Matthæum Hebraicè. Addit ex Pantæno Eusebius idipsum Evangelium Hebraicis literis scriptum apud Indos servatum fuisse, quibus illud tradiderat Bartholomæus. Gr. Illud quoque Hebraicum Evangelium quod a Filio, & alterum quod a Munistero est editum, non esse Matthæi adeo certum est, ut nullis indigeat argumentis. Sed vetus illud Nazaræorum Bereæ habitantium, quod a se consultum translaturumque in linguas alias narrat Hieronymus, omnino arbitror ex ipso Matthæi codice fluxisse. Id.

C * * 26 S. Cyprian.] St. Cyprian was an African born, and there professed Rhetorick, with great Applause of all Men. By the Persuasion of one *Cacilius* a Priest, (from whom he had his Surname) he became a Christian. And giving all the Substance he had to the Poor, he was constituted Bishop of *Carthage* in the Year 248. He was called, *Magister Orbis*, & opera edidit sole claviora: S. Hier. in Catal. Prudent. in Hymn. de Cypr. At length, in the Year 258. Sept. 14. the 6th of *Galenus*, he suffered a glorious Martyrdom.

OCTOBER.

C† 17 *Etheldred*.] The Eldest Daughter of *Anna*, King of the *East-Angles*, who was chiefly memorable for the Holiness of his Children; among whom, his Son *Erkenwald* was Bishop of *London*. This his eldest Daughter *Etheldred* was twice married, and yet (as the Stories go) continued a Virgin still, and at last became a Nun; and is remembered to Posterity, by the Name of *St. Audry*.

C * * 18 St. Luke.] The same Authors number him also among the Seventy Disciples: And yet *Nicephorus* is the less to be trusted in it, for that he saith, *St. Luke* was converted by *St. Paul*, from being a Gentile, to be a Christian, at *Thebes* in *Bæotia*, which could not be Seventeen Years after Christ's Passion; before which Time, *St. Paul* came not into *Greece*. *Eusebius* says better, (out of *St. Luke's* own Gospel) *Evangelium se exarasse testatur, sicut ei tradiderunt, qui ab initio ipsi viderunt, verbique Ministri fuerunt: quos etiam ait se a Principio in omnibus secutum*.

And who can believe that he was one of Christ's Disciples, who took all he had from the Relation of others? *Vid. Hier. in Catal. & Isidorum*, &c. *Dorotheus* says vainly, That he died, and was buried at *Ephesus*; whereas the Martyrology, and *Isidore* (who adds, that by the most Writers before him he was accounted a Profelyte, and that he understood not the Hebrew Tongue) say, That he died at *Bithynia*; *Nicephorus* at *Thebes* in *Achaia*. *Gaudens. Ser. de Dedic. Eccl. ad Patr.* there: *St. Jerom*, That in the Twentieth Year of *Constantine* (which was the 357th Year of Christ, *March 3.*) his Bones were brought, with the Relicks of *St. Andrew*, from *Achaia* to *Constantinople*. *Vid. Idacii Chron. Fastos Græcos, & Theodorum Lector. Collect. Lib. 2.*

C * * 28 St. Simon.] *Dorotheus*, and out of him *Nicephorus*, and the later Greeks, say, That after he had gone about *Africa* and *Mauritania*, he was crucified in *Britany*. But the Martyrology, and *Fortunatus*, *Lib. 8. Carm. 3.* and *Bede in Ad. ex Abdia*, say, That he preached the Gospel in *Egypt*, and was put to Death in *Persia*. *Isidore*, in his Book, *de obitu Sanctorum*, says he died at *Bosphorus*; but I know not from whence he had it.

C * * 28 St. Jude.] *Isidore* says, he preached in *Mesopotamia* and *Pontus*. The Martyrologists and *Fortunatus*, That he was martyred in *Persia*. Yet *Dorotheus* fondly writes, That he was slain sub *Augusta Edessenorum Rege* in *Beryto*: For what had the King of *Edessa* to do with *Berytus* in *Phœnicia*?

NOVEMBER.

*† 1 *All Saints*.] Et quia in Festis Sanctorum circa Solennitatis debitum aliquid per negligentiam, aut rei familiaris occupationem, aut aliàs ex humana fragilitate omittitur; statuit ipsa Mater Ecclesia certam diem, in qua generaliter omnium Sanctorum commemoratio fieret, ut in hac ipsorum celebratione communi, quicquid in propriis ipsorum festivitibus omissem existeret solveretur: *Urb. 4. Lib. 3. Clem. Tit. 16.*

C * * 2 *Festum omnium animarum*. All Souls Day.] Wherein they were wont to pray for all Souls departed, that they might be

delivered out of Purgatory. A Day still observed in the *Roman Church*. But this Original it had, as we learn, out of *Sigebert's Chronicle*, *ad Ann. 1100.*

There was a Monk who went to visit *Jerusalem*, and when he returned from thence, and passed by into *Sicily*, he had a Mind to see *Vulcan's Kettle*, out of which much Smoke and Flames of Fire did usually ascend: Being there, he heard the Devils within complain, That many dead Souls were taken out of their Hands by the Prayers of the *Cluniack Monks*. This he related to his Abbot *Odilo*, as a true Story; who thereupon appointed the Second of *November* to be annually kept in his Monastery, and Prayers to be made there for all dead Souls. And the Monks got it afterwards to be made a General Holiday in the West, by the Appointment of the Pope; till in Ours, and the other Reformed Churches, it was deservedly abrogated by us all.

C† 20 *Edmund King*.] The King of the *East-Angles*, who being assaulted by the *Danes* (after their Irruption into *England*) for the Possessions of his Country, was most cruelly assaulted for the Profession of his Faith: For continuing constant in his Christian Religion, those Pagans first beat him with Batts, then scourged him with Whips, and afterwards binding him to a Stake, shot him to Death with their Arrows: Whose Body was buried in a Town, where *Sigebert* the *East-Anglian King*, one of his Predecessors, had built a Church; and where afterwards (in Honour of his Name) was built another more spacious; and the Name of the Town upon that Occasion was called, *St. Edmundsbury*.

C * * 29 S. Clement.] That this Man was ordained Bishop of *Rome* by *St. Peter*, we are told by *Tertullian de præscrip. cap. 32. Ruf. Pref. Recogn.* the Author of *Liber Pontificalis*, *Athelmus de Virgin.* and by the Martyrology of *Bede, Ado, &c.* and most of the Latin Writers, as *St. Jerom* says in his Catalogue, *Script. Eccl.* accounted him the Second after *St. Peter*.

But *Irenæus, Lib. 3. cap. 3. Euseb. Lib. 3. cap. 22. Lib. 5. cap. 28.* The Books set forth against *Artemon*, the Author of the Epistle ad *Mariam Cassobellanam*, among the Epistles of *Ignatius*, and *Tertullian* again, *Adv. Marcion. Lib. 3.* make him Successor to *Anacletus*. And *Epiphanius, Her. 27.* and *Optatus, Lib. 2.* say, he followed *Cletus*: But *St. Austin, 165 Lib. Pontif.* and the Martyrology will have him again to succeed *Linus*, who was martyred *Secundum Tabulas Rom. 9. Cal. Olib. Anno Dom. 67.* the Thirteenth of *Nero*, (and not as *Eusebius* mistakes the Account, in the 76th Year of Christ, and the First of *Titus*) having *Clement* put into his Place the Year after; who in the Year 96. giving Place to *Cletus*, was afterwards martyred in the Year 100. the third Year of *Trajan, Nov. 23.* Which is affirmed as certain, by the agreeing Testimonies of *St. Jerom*, and the Martyrology. *Irenæus, Lib. 3. cap. 3.* says, That this *Clement* wrote *potentissimas Litteras. Euseb. Lib. 3. cap. 16.* That he wrote a very profitable Epistle; and *St. Jerom*, That he wrote, in the name of the *Roman Church*, to the Church of *Corinth*, *Catal.*

C * * 30 S. Andrew.] He was martyred in *Achaia*, by the Procurator there. *Prosper* (differing herein from all that wrote before him) says it was in *Asia, Promiss. Dom. Temp. cap. 5.*

DECEMBER.

C† 25 *Christmas*. Anno Mundi condito 3970. *Iesus Christus* Dei Filius ex Patre natus ab æterno, hoc anno nascitur in *Bethlehem* ex *Beata Maria Virgine* verus Homo. *Bucholz.* Distat hic annus a natali Virginis Mariæ annis 15. plus minus completis. *Vid. Annot. ad 8 Sept. Vid. Libr. intitul. The Christian Directory, p. 186, 187, &c.*

C† 27 St. John.] *Johannes & Apostolus & Evangelista & Propheta* fuit. *Apostolus* quia scripsit ad *Ecclesias*, ut *Magister*: *Evangelista* quia *Librum Evangelii* condidit, quod excepto *Matthæo* aliis ex duodecim *Apostolis* non fecerunt: *Propheta*, vidit enim in *Patmo Insulâ* in quam fuerit a *Domitiano Principe* ob *Domini martyrium* relegatus, *Apocalypsin* infinita mysteria continentem. *S. Hier. in 1. adv. Jovinian. cap. 14.* *Johannes* cum in oleo ignito *Romæ* demersus nihil passus esset, in *Pathmum Insulam* relegatur, ubi vidit *Apocalypsin*, Anno Christi 96. Ab exilio redit *Ephesum* sub *Nervâ Imperatore*, Anno Christi 98. Ibidem scribit *Evangelium*, Anno 99. & moritur 100. Clausit itaque beata Mors *S. Joh. Evangelistæ* primum Christi Centenarium.

C * * 27. S. John.] He was banished in the 92d Year of his Age by *Trajan*, the third Year of his Reign. After *Trajan's* Death, he returned to *Ephesus*, and lived 120 Years, as *Dorotheus* feigns: But see *Eusebius*, in his *Chronicon* and *History, Lib. 3. cap. 31.* *St. Jerom*, in his Catalogue, the Martyrology, and *Isidore*.

C† JANUARY.		SEPTEMBER.	
1	<i>Circumcision.</i> Festum minus duplex	1	Giles Abb.
6	<i>Epiphany</i> Fest. principale duplex	4	Transl. S. Cuthberti
7	Clavis Septuagesimæ	14	Holy Cross exalt.
8	Luciani Presbyteri	17	Lambert Ep. & M.
18	Prisca Virg. & Mar.	21	<i>S. Matthew</i> Fest. Inf. duplex.
20	Fabian & Sebast.	29	S. Michael Fest. Inf. duplex
21	Agnes V. & M.	30	Hier. Presb. & D.
22	Vincent. Mart.		
28	Clavis Quadragesimæ.		
FEBRUARY.		OCTOBER.	
2	<i>Purification.</i> Fest. majus duplex	1	Remig. Ep. Tob. 5. <i>The First Lesson was altered for Part of Exod. 6. by the King's Direction, at the Conference in Hampton-Court.</i>
3	Blasii Ep. & M.	6	Faith V. & M.
6	Agathe V. & M. Ubicumq; prima Luna fuerit post diem S. Agathæ, proxima Dominica erit Dominica Quadragesimæ.	9	Dennis Mart.
15	Valentin. Ep. & M.	13	Edward Transl.
22	Ultima Septuagesimæ	17	Etheldred V.
23	Ver oritur	18	<i>Luke Evang.</i> Fest. Inf. duplex
24	Locus Biffex.	28	<i>Simon & Jude</i> Fest. Inf. duplex
25	<i>Matthias</i> Fest. Inf. 2.		
MARCH.		NOVEMBER.	
1	David Ep. & Con.	1	<i>All Saints</i> Fest. majus duplex
2	Ced. Ep. & Con.	2	Commemoratio Animarum
7	Perpetuæ & Felicitatis V. & Mart.	11	S. Martini Ep. & C.
10	Clavis Paschæ	13	Brice Ep. & C.
13	Ultimum Quadragesimæ	15	Machute Ep. & C.
18	Edward. R. & Mart.	19	<i>Nat. K. Charles</i>
21	Benedict. Abb.	20	Edmund King M.
22	Primum Pascha	23	Cicily V. & M.
24	In Reg. Jacobi	24	Clement Ep. R. M.
25	<i>Annunc.</i> Fest. minus duplex	26	Katharine V. & M.
27	Init. Reg. Caroli	30	Andrew Ap. Fest. Inf. duplex
28	<i>Easter-day,</i> Fest. Princip. duplex		
29	<i>Fer. 2</i> Fest. minus duplex		
30	<i>Fer. 3</i> Fest. minus duplex.		
APRIL.		DECEMBER.	
3	Richard Ep. & C.	21	<i>Thomas Ap.</i> Fest duplex
4	Ambrose Ep. & D.	25	<i>Christmas</i> Fest. Princip. duplex
			S. Stephen } Fest. minus dupl.
			S. John }
			Innocentis }
			29 Tho. Becket.
Low Sunday Fest. minus duplex.			
15	Clavis Rogationum		
19	Alphage Ep. & M.		
23	S. George M.		
25	<i>Mark Evang.</i> Fest. Infer. duplex		
26	Extremum Pascha		
29	Clavis Pentecostes		
MAY.			
1	Phil. & Jac. Fest. Inf. duplex		
16	Pentecost. Fest. Principal. duplex		
17	<i>Fer. 2.</i> Fest. minus duplex		
18	<i>Fer. 3.</i> Fest. minus duplex		
24	Ver finitur. <i>Incipit æstas.</i>		
26	Augustini Angl. Episc. ut & Angl. Ap.		
JUNE.			
3	Nicomede M.		
5	Boniface M.		
11	Barnabe. Non est Festum		
19	Nat. K. James		
20	Edward Transl. R. & M.		
22	Albani Protomart.		
23	Fest. non habetur in Statuto		
24	<i>Joh. Baptist</i> Fest. minus duplex		
29	<i>Peter Apo.</i> Fest. minus duplex		
JULY.			
3	Martin Transl.		
15	Swithune Transl.		
20	Margaret V. & M.		
25	James Ap. Fest. Inf. duplex		
26	Anne Mat. M.		
AUGUST.			
1	Lammas five ad vincula S. Petri.		
10	Laurent. Mar.		
15	Assumptio B. Mariæ.		
21	Æstas finitur. <i>Incipit autumnus</i>		
24	<i>Barthol. Ap.</i> Fest. Inf. duplex		
28	Augustine Ep. & D.		

C † *Circumcision.*] Dissimulare non poteram præposterè celebrari Christi circumcissionem præterito mortis die; ac inscitè ac perperam ab indoctis hominibus fabricatam esse, Calv. Ep. 128.

* † *To be observed for Holidays.*] I suppose this whole Page to be but the Printer's Work, as appears by the subsequent Declaration of the Beginning and Ending of the Lawyers Terms ; for what had Churchmen to do with them ? And so here for Holidays, I never could see where it was appointed, that these here should be observed and no other. Which are Holidays, and which are not, according to the Intent and Purpose of our Church, appears by the Lessons appointed before, as proper for Holidays, where are many more Days appointed holy, than here are, by the Ignorance of the Printer, in Stat. 5 *Edw.* cap. 3. These indeed were appointed, and none other ; but that Statute being repealed, 1 *Mary* 1. cap. 2. and being not since revived, we are to stick rather to the Authority of this Service-Book, in the Catalogue of Lessons proper (as before) than the Printer's Pleasure and Ignorance. I cannot tell, it seems the Printer was loth to lose the Work of his Servants so many Holidays in the Year, as he saw Proper Lessons appointed for before ; and therefore he comes stealing in with this *Lay-Direction*, which the Peoples Indevotion and Carelessness of observing any Day, was ready enough to lay hold on, and to make a Rule of ; though it be no more a Part of the Service-Book established by the Church, than that the Lawyers Terms should have their Beginning and Ending, as is here noted.

And none other. The Abrogation of new Holidays.] Pulchrè Nicol. de Clemangis : *Nobis enim celebratibus plerumque arctantur veteres* ; which was found too true in our Church.

C * * These to be observed for Holidays, &c.] The Remembrance of the Birth and Passion, the Resurrection, the Ascension of Christ; the Coming of the Holy Ghost, the Conversion of the Gentiles, by sending the blessed Apostles, &c. as it is a powerful Means, to train the more ignorant Sort in the Understanding such great Mysteries; so it is a most just Occasion for all Sorts, to make that a special Time of serving God, upon which we renew and solemnize these his wonderful Works of Grace to us. And it is well known, that when Christ was upon the Earth, the *Jews* Kalendars had divers Solemnities, more than *Moses* appointed, and that Christ observed them; whereby we may be sure, that he allowed and commended the Institution of Religious Festivals in the Church.

And no other.] And yet in the Table for Proper Leſſons divers other Days ; as, *St. Paul's* Conversion, and *St. Barnaby's*-day, beſides the Four Days before *Eaſter* are ranked under the Title of Holidays ; and afterwards, ſpecial Colleſts, Epistles and Goſpels, are appointed both for all of them, and ſome other Days (as *Aſh-wedneſday*, and the Monday and Tueſday before *Eaſter*) which are read only now upon Holidays : So that to ſave a Contradiſtion, here ſeems to want ſome Amendment ; eſpecially, when this Statute for Holidays was

made before the Statute of *Uniformity*, which authorizes this whole Book, and repeals all Statutes and Ordinances that vary from it.

C † *A brief Declaration when every Term beginneth and endeth.* [What has this to do with so holy and divine a Book? There are Almanacks enough to hold it. This Declaration of the Terms, which is here annexed to the Observation of Holidays, was first made and set forth by the Injunctions of King *Henry VIII.* and the Convocation of the Clergy, Anno 1536. where it was ordered; That all the People might freely go to their Work upon all such Holidays (as were usually before kept) which fell either in the Time of Harvest, (counted from the First Day of *July*, to the 29th of *September*) or in any Time of the Four several Terms, when the King's Judges sat at *Westminster*. But yet these Holidays (here in our Book mentioned) are specially excepted by these Injunctions of King *Henry VIII.* and his Clergy-Convocation, and commanded to be kept Solemn and Holy by every Man, the Harvest-time, and the Term-time notwithstanding. And therefore, I see no Use of this Declaration, when the Terms begin and end, to be added to our Holidays in this Place; for neither was it permitted in King *Henry the VIII's* Time, nor is it in Ours, That any Man should go to his Work, upon those Days appointed to be kept Sacred, whether they fall in Term-time, or not.]

¶ W. Requiritur ut Parochi, quilibet indicet quæ Festa Dominicam quamque sequuntur, & quotâ feria celebranda sint, ut inde simul statuti juniorum dies devoto populo innotescant.

Ideo jejunia in prodromis februm, ideo vigiliae, precesque ab Ecclesia usurpata, primum & statuta nobis.

Ideo ipsa festa Sanctorum, & Martyrum celebrantur die proximo il-
lucescente, ut sciamus eos modicum quidem in afflictione, jejuniis,
vigiliis, precibusque degisse; dein in gloriam, & lætitiā translatos, ubi
totos feriarum dies agunt: Atq; inde, Deo gloriam, nobis exemplum.

Illud tamen notandum quod neque vigilia, neque jejunia, sed solæ preces præcedant quædam festa.

Neque enim ad festum Michaelis, & omnium Angelorum jejunatur, aut vigilatur, propter rationes prædictas.

Quoniam licet prædictæ rationes in festis S. Marci, Phil. & Jacobi, eorumque quæ post Domini Natalem usque ad Epiphaniam observantur, obtineant, tamen ex antiquissimis Canonibus vetantur ad hujusmodi festa jejunia propter reverentiam majorum solennitatum, Paschatis, sc. & Nativitatis.

Anathema enim dixerunt S. Patres vel intra Pascha, & Pentecosten,
vel intra Natalem, & Epiphaniam jejunantibus

Fieri nequit, ut festa Sancti Marci, Sanctorum Phil. & Jacobi aliter contingant, quam intra dies Paschatis & Pentecostes.

Non est innovatio dicenda, si quid in melius simpliciter, seu alteratione, seu adjectione fiat. Ambr. Lib. 2. de Offic.

Alteratio enim illa est Schismatica innovatio, quæ bene posita destruit, non perficit.

Of

Of the Ornaments in Time of Divine Service.

* † **T** Here is an Objection against this Custom of the Church, made by Puritans, That these Ornaments are not only Popish but Jewish too. (*Vid. Bellar. Tom. 4. de Operibus, in part. Lib. 1. cap. 16. ubi aptissime respondet ad objectionem Petri Martyris, asserentis Ceremonias omnes Hebræorum abrogatas esse, nec ad Christianos ullo modo pertinere.*) And in that Regard are grown very scandalous; because all the Ceremonies of the Jews are to cease at the coming of Christ.

So Cartwright tells us, That the Church therefore being ashamed of the Simplicity of the Gospel, did almost out of all Religions take whatsoever had any fair or gorgeous Shew, borrowing in that Respect from the Jews, sundry of their abolished Ceremonies, and that thus by foolish and ridiculous Imitation, all their Massing Furniture (such as is here enjoyed) they took almost from the Law, least having an Altar and a Priest, they should want Vestments for their Stage.

But for the easier finding out the Truth, and so of a modest Answer to their Objection in this Point, we are to consider of Two Things: First, The Causes why the Church should decline from Jewish Ordinances and Ceremonies: And Secondly, How far it ought to do. The Causes are especially Two. One is, because the Jews were the deadliest and most spiteful Enemies to Christianity that were in the World; and in that Regard, were many Laws made by the Church, to have no Conformity with them, no more than with the Heathens in their Orders: So praying to the East came up, &c.

Another Cause was the solemn Abrogation of the Jewish Ordinances by Christ. Now how far this Abrogation did extend, it must be a little considered, being not so large in our Opinion as in theirs, that would not so much as have us imitate them in the Decency and Solemnity of God's Service. Touching those Things whereunto it reacheth not, we confess indeed, the Jews in respect of their own Persons being such venomous Enemies against Christ, are least to be imitated; but in this Respect, that God himself hath been the Author of their Laws, herein they are (notwithstanding the former Consideration) still worthy to be honoured, and to be followed before any other, as much as the State of Things in Time or Place will bear. No Man can deny, but that the Jewish Ordinances had some Things natural in them, and of the Perpetuity of those Things no Man doubteth. That which was positive we know to have been, by the coming of Christ, partly necessary not to be kept; as Circumcision and Sacrifice; and partly indifferent, to be kept or not; as to abstain from Things offered unto Idols, from Blood, and strangled, &c. which the Apostle commanded to be kept after Christ, because it suited well with those Times. In like sort, for the Convenience of the Church, as the State of it afterwards grew, the Apostles Successors thought it meet to imitate their Ordinances in the Solemnity of God's Service, which was a Thing partly natural and partly positive, not taken away by Christ, but left to the Church, either to like, or not to like, as Occasion served. And to this Purpose it is that Leo saith, in *Jejun. VII. Mens. Serm. 9. Beloved, Apostolical Ordinances, knowing that our Lord Jesus Christ came not into this World to undo the Law, hath in some Sort distinguished the Mysteries of the Old Testament, that certain of those Mysteries it hath chosen out to benefit Evangelical Knowledge withal; and for that Purpose appointed, That those Things which before were Jewish, should now become Christian Customs, both being made for the Beauty and Honour of God's Worship.* So when Faustus upbraided the Christians for imitating the Gentiles, his Answer was, *That they followed nothing which the Gentiles had, because the Gentiles so taught; but because Heaven and Earth, the Law of Nature, and the Law of God had approved it.* Cont. Faust. Man. Lib. 20. Cap. 4.

The Order where Morning and Evening Prayer shall be read.

* † **T** HE Morning and Evening Prayer.] Thus in the Law it was appointed by God, that there should be both Morning and Evening Service Day by Day; and that upon the Sabbath, there should be twice as long Service, as upon other Days: *Numb. xxviii. 9, 10. 1 Chron. xxiii. 30.* where we read, that the Office of the Levites was, for to stand every Morning to give Thanks, and to praise the Lord likewise at Even.

C * * The Order where Morning and Even Prayer shall be used and said.] In the First Book of *Edw. VI.* the Priest was appointed to say the Morning and Even Prayer in the Choir, the People remaining in the Church, as aforesometimes it had been accustomed; for the Choir was built for the Priests, and for that Purpose that Divine Prayer might be celebrated and performed by them in it. Against this Order, there was Exception taken by *Bucer*; who upon *Calvin's* Complaint, that Matters were not then Reformed among us as they should be, as appears by his Epistle to the Protector, the Duke of *Somerset*, *Epist. 87.* and to *Cranmer*; and intreated to give his Censure upon that Service-Book then in Use, and therein the Act of Parliament 2 *Edw. VI.* that authorized it, and there was nothing but what was consonant to the Word of God, and the Purity of the Christian Religion, and which *Aleius*, in his Proem saith, was sent from Heaven; and which *Mr. Fox*, in his Monuments, saith was agreeable to Scripture, and the Primitive Church. All which notwithstanding,

Calvin in toto & solido, and *Bucer* for some Particulars only, was of another Mind: Of which Particulars this was one, and the first Thing in the Book against which he excepted; alledging, *That it was an Antichristian Practice, for the Choir to be severed from the rest of the Church, and for the Prayers there only to be said, which pertaineth to the People as well as to the Clergy: That the Separation of the Choir from the Body of the Church served for nothing else, but to get the Clergy some Respect above the Laity, as if they were nearer to God than Laymen are: That a pernicious Superstition was thereby maintained, as if Priests alone were able to procure God's Favour, by reading and reciting a few Prayers: That in the ancient Times of the Church, their Temples were built in a round Form, and not in a long Figure, as ours are; and that the Place for the Clergy was always in the midst of those Temples; and that therefore this Custom of the Division of Churches from Chancels, and of the Priest's saying Service in them, was an unsufferable Abuse, to be forthwith amended, if the whole Kingdom would not be guilty of High-Treason against God.*

This was his Declamatory Censure of the Churches Custom in those Times, concerning Chancels, and the Performance of Divine Service there: And he prevailed so far by it, that in the Fifth Year of King *Edward* there were very many Alterations made in the former Service-Book, which the Duke of *Somerset*, the Protector, got to be confirmed in Parliament; among which Alterations, this was the first, *That the Morning and Evening Prayer should be used in such Place of the Church, Chapel, or Chancel; and that the Minister should so turn him* (for before he kneeled or stood, save when he read the Lessons with his Face towards the Altar) *as the People might best hear.* Notwithstanding this Condescension, it was then likewise ordered, *That if there was any Controversy about it, it should be referred to the Ordinary of the Place, or his Deputy; and that the Chancels should still remain, as they had done in Times past.*

There arose great Contentions about this Alteration; some kneeling one way, and some another, but not removing out of the Chancel; others leaving that accustomed Place, and performing all their Service among the People, in the Body of the Church. For the appeasing of which Strife and Diversity it was now thought fit, that in our Book, when they came to reduce the English Service into the Church again, the Rubrick should be corrected, and put into this Form wherein we have it: *That Morning and Evening Prayer should be used in the Place accustomed* (that must be before the Fifth of *Edw.* for a Year and an half after, which was all the Time that the Second Rubrick lasted, could not beget a Custom) *yet referring it to the Bishop to order it otherwise, if he saw Cause so to do.* But that the Priest should here turn himself to the People (as he is to do after, when he reads the Lessons to them) they made no Order, nor thought fit to continue the former Order in that Particular.

And though the Act of Uniformity doth not specify this Alteration, or receding from the Form of the Fifth of *Edw. VI.* yet because it concerns not the Things themselves, that are to be done, but the Manner only, and the resolving of Doubts, how they shall be done; it was referred to the Power of the Bishops, both by the Preface in the last Paragraph of it, and by this Rubrick itself, to order as they thought meet; and so they did.

C † Shall be used in the accustomed Place, &c.] And the accustomed Place was the Choir, as appears by the first Words in the first Book, set forth in the second Year of King *Edw. VI.* *The Priest being in the Choir, shall begin the Morning Prayer with a loud Voice.* But since that Time, at the Instance of the Parishioners, many Ordinaries, in most Places, have otherwise determined and ordered it, as here they had leave to do. And from hence it was, somewhat after the Beginning of Queen *Elizabeth's* Reign, that the Minister had a Desk or smaller Pulpit set up for him, whereat to read Divine Service, and the Lessons, in the Body of the Parish-Church; whereas aforesometimes, he performed all his Office at his own Seat in the Chancel. And so in divers Places, where the Ordinary did not alter it, he doth still turning himself towards the People (that be in the Body of the Church) when he reads the Lessons.

C † The Word accustomed was added here on Purpose, that it might refer to the Use of former Times, and not to the later Alterations that some of the Ordinaries and People had made in, or after the Fifth Year of *Edw. VI.* For the Second Litany then compiled, hath not this Word accustomed put into the Rubrick.

C † Except it shall be otherwise determined by the Ordinary.] But Note here, That their Power was limited and restrained, to the reading of Morning and Evening Prayer only: So that the Communion-Service was, by this very Order and Law, here referred to the Chancel; neither had any ordinary Liberty or Power given him to bring it, or give leave to have it brought into the Body of the Church, and to place the Communion-Table there, as in divers Parish-Churches, of this Realm, and especially in Cities, or other great Towns, they, and the Church-wardens, with their Ministers, have presumed to do at their own Pleasure. Nor had the Ordinaries any Power, neither to alter the accustomed Place of Morning and Evening Prayer, but only where there was some Controversy about it; what Place was the most convenient for the Reading thereof. *Vid. Lit. 2. Edw. VI.*

C † And the Chancels shall remain as they have done in times past.] That is, distinguished from the Body of the Church by a Frame of open Work, and furnished with a Row of Chairs or Stools on either Side; and if there were formerly any Steps up to the Place where the Altar or Table stood, that they should be suffered to continue so still, and not to be taken down, and laid level with the lower Ground, as lately they have been by Violence and Disorder, contrary to Law and Custom.

Optimè omnium quomodo ista olim & antiquis sese habuerint ex Historiâ Eusebii, Lib. 10. cap. 4. ubi Panegyricum inserit, quo describitur Templum Tyri, operâ Paulini Episcopi extructum. Quum templum (inquit) absolvisset, thronisque sublimibus in honorem præsidum, & deinde subsellis ordine & decorè exornasset, & post omnia sanctum Alcare (in medio ante Thronos & subsellia) collocasset, ista virsus ut essent populo inaccessa, ligneis Retibus sive Cancellis (unde appellatio nostra Chancel) circumdedit. Addi multa possunt à Chrysostomo & Theodoro aliisque præcis Patribus huc facientia.

Ambrosius venit Theodosium, postquam obtulit, sedere aut manere intra Cancellos sacerdotum, & interiora Templi, quæ patent (inquit) solis sacerdotibus. Paruit Imperator, atque dixisse fertur, se unum Ambrosium invenisse qui esset verus Episcopus; sed hoc paulò morosius quam oportuit, neque enim alius Episcopus hoc unquam prohibuit. Et in 6 Syn. Constantinopolitana Can. 69. sic continetur. Nulli liceat Laicorum intra sacrarium ingredi, ab eo tamen nequaquam prohibita Majestate & Autoritate Imperatoris, quando voluerit Creatori dona offerre, & consecrata accipere ex antiquâ Ecclesiæ Consuetudine. Theodosius igitur sese excusavit Ambrosio respondens, quod nullâ arrogantia inductus intra Cancellos substitisset, sed morem secutus Ecclesiæ Constantinopolitanæ, quum festo die Templum adisset, & tunc exornasset, & ne invitatus quidem manere intus voluit. Theod. in Hist. Lib. 5. cap. 17. Transferenda sunt hæc ad notas super hæc verba in Communione; Draw near and take this Holy Sacrament.

C† And here it is to be noted, &c.] Religio divina alium habitum habet in ministerio, alterum in usu vitæque communi. S. Hier. in 44 cap. Ezek. Debemus mundâ conscientia & mundis vestibus tenere Domini Sacramenta. Vestibus lineis utuntur Aegyptii sacerdotes non solum intrinsecus, sed extrinsecus. Idem ib. Item advers. Pelag. cap. 9. hæc sunt ejusdem Hieronymi verba Quæ sunt, rogo, inimicitia contra Deum, si tunicam habueris mundiorum, si Episcopus, Presbyter & Diaconus, & reliquus Ordo Ecclesiasticus (sive Clerici) in Administratione Sacrificiorum cum candidâ veste processerint? Chrysost. etiam Hom. 60. ad Pop. Antioch. Ministrantes albâ & splendidâ tunicâ indui solitos innuit. Conc. Carth. IV. Can. 48. jubet Diaconum tempore oblationis vel Lectionis Albâ uti. Optatus Milevitanus, Lib. 6. Quis fidelium nescit in peragendis mysteriis ipsa ligna (sive mensam sacram) Lintheamine cooperiri. De cereis etiam accensis, Hier. adv. Vigilantium, cap. 9. Per totas Orientis Ecclesias, quando legendum est Evangelium, accenduntur Luminaria jam sole rutilante, non utique ad fugandas tenebras, sed ad signum lætitiæ significandum. Nempe peculiari isto apparatu & antiqua & nostra Ecclesiæ indicium facere voluit, non esse rem vulgarem, aut communem, quæ instituitur actionem, sed solennem, sacram & mysticam, atque adeo ut animi omnium eo magis intenti essent, & de dignitate ac magnitudine tantæ celebrationis & rerum divinarum admonerentur.

Rectè tamen monet Præfatio nostra de Ceremoniis, hosce Ritus ad Essentiam Religionis non pertinere, nec necessarios esse, sed adiaphoros, qui durante Ecclesiæ mandato, quum ad ordinem & decorum faciant, observari debent.

C† The Minister.] Hoc intelligas de iis, quibus regimen Plebis est commissum. Minister namque generaliter dicitur, qui quod mandat superior exequitur: & propriè refertur ad eos, qui Officia Ecclesiastica administrant; ut sc. Minister sumatur pro Rectore vel Governatore Ecclesiæ, juxta notata per Archidiaconum in cap. præfati s. ministri de Off. ord. Lib. 6. Lindwood, Gloss. v. ministri de sum. Trin. c. ignor. facer.

Itud ergo vocabulum non est primò a Reformatoribus nostris inventum, aut usurpatum.

C† At the Time of Communion.] And at the Celebration of the Holy Communion, it was ordered, by the Rules and Orders of the first Liturgy, set forth by the Church of England, and confirmed by Authority of Parliament, in the Second Year of the Reign of Edw. VI. That the Priest, who shall then execute the Holy Ministry, shall put upon him the Vesture appointed for that Ministration; that is to say, a white Alb plain, with a Vestment or Cope: And that other Priests and Deacons, who shall help him in that Ministration, shall have upon them likewise the Vestments appointed for their Ministry; that is to say, Albs with Tunicles: but if he be a Bishop, who either celebrates the Holy Communion, or executes any other publick Ministration, that then he shall have upon him, besides his Rochet, a Surplice or Alb, and a Cope or Vestment, and also his Pastoral Staff in his Hand, or else born or holden by his Chaplain.

C† And at all other Times of his Ministration.] That is (as is set forth in the first Liturgy of King Edward before-mentioned) in the saying or singing of Mattens and Evensong, Baptizing and Burying, the Minister in Parish-Churches and Chappels annexed, shall use a Surplice. And in all Cathedral Churches and Colleges, the Deans, Archdeacons, Provosts, Masters, Prebendaries and Fellows, being Graduates, may use in the Choir, besides the Surplices, such Hoods appertaining to their several Degrees, which they have taken in any University within this Realm: And when they do preach, it is seemly also that they should wear their Hoods belonging to their Degrees.

C† The Word All here had been divers Years omitted in the Editions of this Book, contrary to the true Copy of it, set forth in the First Year of Queen Elizabeth (which was done, either by the Negligence of the Printer, or upon Design) until King Charles the First, in the First Year of his Reign, commanded it to be restored, and sent me to his Printing-house to see it done; ever since which Time, it has so continued.

C† In the Church.] For in all other Places, as it was declared by the same Authority in the Second Year of King Edward the Sixth, Every Minister shall be at Liberty, to use any Surplice, or no.

C** Such Ornaments, &c.] Without which (as common Reason and Experience teaches us,) the Majesty of him that owneth it, and the Work of his Service there, will prove to be of a very common and low Esteem. The Particulars of these Ornaments (both of the Church and of the Ministers thereof, as in the End of the Act of Uniformity) are referred not to the Fifth of Edw. VI. as the Service itself is in the Beginning of that Act (for in that Fifth Year were all Ornaments taken away (but a Surplice only) both from Bishops and Priests, and all other Ministers, and nothing was left for the Church but a Font, a Table, and a Linen Cloth upon it (at the Time of the Communion only) but to the Second Year of that King, when his first Service-book and Injunctions were in Force by Authority of Parliament. And in those Books many other Ornaments are appointed; as, Two Lights to be set upon the Altar or Communion-Table, a Cope or Vestment for the Priest and for the Bishop, besides their Albs, Surplices and Rochets, the Bishop's Crozier-staff, to be holden by him at his Ministration and Ordinations; and those Ornaments of the Church, which by former Laws, not then abrogated, were in use, by Virtue of the Statute 25 Henry VIII. and for them the Provincial Constitutions are to be consulted, such as have not been repealed, standing then in the Second Year of King Edw. VI. and being still in Force by Virtue of this Rubrick and Act of Parliament.

That which is to be said for the Vestures and Ornaments in Solemnizing the Service of God, is, That they were appointed for inward Reverence to that Work, which they make outwardly Solemn. All the Actions of Esteem in the World are so set forth, and the World hath had Trial enough, that those who have made it a Part of their Religion to fasten Scorn upon such Circumstances, have made no less to deface and disgrace the Substance of God's Publick Service.

The Minister, at the Time of the Communion, and at all other Times in his Administration, shall use such Ornaments in the Church, as were in Use by the Authority of Parliament, in the Second Year of K. Edw. VI.] In that Year, by the Authority of Parliament, was this Order set forth, in the End of the Service-Book then appointed, At Morning and Evening Prayer, the Administration of Baptism, the Burial of the Dead, &c. in Parish-Churches, the Minister shall put upon him a Surplice; in Cathedral and Collegiate Churches, and in Colleges, the Archdeacons, Deans, Presidents and Masters, may use the Ornaments also belonging to their Degrees and Dignities. But in all other Places it shall be free for them, whether they will use any Surplice or no. The Bishop administering the Lord's Supper, and celebrating the Sacraments, shall wear a Rochet or Alb, with a Cope or Vestment; and he shall have also his Pastoral Staff. And before the Communion, upon the Day appointed for the Celebration of the Lord's Supper, the Priest having on him an Alb, with a Vestment or Cope, shall stand at the Altar; and where there be many Priests and Deacons, so many of them as be needful shall help the Chief Minister, having Albs or Tunicles upon them.

These Ornaments and Vestures of the Ministers were so displeasing to Calvin and Bucer, that the one in his Letters to the Protector, and the other in his Censure of the Liturgy, sent to Archbishop Cramer, urged very vehemently to have them taken away, not thinking it tolerable, that we should have any Thing common with the Papists, but shew forth our Christian Liberty in the Simplicity of the Gospel.

Hereupon, when a Parliament was called in the Fifth Year of King Edward, they altered the former Book, and made another Order, for Vestments, Copes and Albs, not to be worn at all; allowing an Archbishop and Bishop a Rochet only, and a Priest and Deacon to wear nothing but a Surplice.

By the Act of Uniformity, the Parliament thought fit not to continue this last Order, but to restore the First again; which since that Time was never altered by any other Law, and therefore it is still in Force at this Day.

And both Bishops, Priests and Deacons, that knowingly and wilfully break this Order, are as hardly censured in the Preface to this Book concerning Ceremonies, as ever Calvin or Bucer censured the Ceremonies themselves. Among other Ornaments of the Church also then in Use, in the Second Year of Edw. VI. there were two Lights appointed by his Injunctions (which the Parliament had authorized him to make, and whereof otherwhiles they made mention, as acknowledging them to be binding) to be set upon the High-Altar, as a significant Ceremony of the Light which Christ's Gospel brought into the World; and this at the same Time, when all other Lights and Tapers superstitiously set before Images, were by the very same Injunctions, with many other abused Ceremonies and Superfluities, taken away. These Lights were (by Virtue of this present Rubrick, referring to what was in Use in the Second of Edw. 6.) afterwards continued in all the Queen's Chappels, during her whole Reign; and so are they in all the King's, and in many Cathedral Churches, besides the Chappels of divers Noblemen, Bishops, and Colleges, to this Day.

It was well known, That the Lord-Treasurer Burleigh (who was no Friend to Superstition or Popery) used them constantly in his Chapel, with other Ornaments of Fronts, Palls and Books, upon his Altar. The like did Bishop Andrews, who was a Man who knew well what he did, and as free from Popish Superstition as any in the Kingdom besides. In the latter End of King Edwards Time they used them in Scotland itself, as appears by Calvin's Epistle to Knox, and his Fellow-Reformers there, Anno 1554. Ep. 206. where he takes Exception against them, for following the Custom of England.

To this Head we refer the Organ, the Font and Altar, the Communion-Table, and the Pulpit, with the Coverings and Ornaments of them all; together with the Paten, Chalice and Corporas, which were all in Use in the Second of Edw. VI. by the Authority of the Acts of Parliament then made.

*† *As were in Use.*] And then were in Use, not a Surplice and Hood, as we now use, but a plain white Alb, with a Vestment or Cope over it; and therefore, according to this Rubrick, we are all still bound to wear Albs and Vestments, as have been so long Time worn in the Church of God, howsoever it is neglected. For the disuse of these Ornaments, we may thank them that came from Geneva, and in the beginning of Queen Elizabeth's Reign, being set in Places of Government, suffered every negligent Priest to do what him listed, so he would but profess a Difference and Opposition in all Things (Though never so lawful otherwise) against the Church of Rome, and the Ceremonies therein used.

If any Man shall answer, That now the 58th Canon hath appointed it otherwise, and that these Things are alterable by the Discretion of the Church wherein we live; I answer, That such Matters are to be altered by the same Authority wherewith they were established; and that if that Authority be the Convocation of the Clergy, as I think it is (only that) that the 14th Canon commands us, to observe all the Ceremonies prescribed in this Book, I would fain know how we should observe both Canons.

W. W. Mention is there made of Surplice, Tipper, Hood, pro cuiusque gradu, I. C. I find not that.

C† And among other Ornaments of the Church that were then in use, the setting of two Lights upon the Communion-Table or Altar was one, appointed by the King's Injunctions (set forth about that Time, and mentioned or ratified by the Act of Parliament here named) whereby all other Wax-Lights and Tapers, which in former Times of Superstition Men were wont to place before their Shrines, and Images of Saints, being taken away and utterly abolished, it was required, That two Lights only should be placed on the Altar, to signify the Joy and Splendor we receive from the Light of Christ's blessed Gospel. *Bene B. Lutherus in formulâ Missæ sive Communionis, quam Wirtenburgensi Ecclesiæ Anno superioris seculi vicesimo tertio præscripsit, Nec Candelas (inquit) nec Thurificationem prohibemus, sed nec exigimus; esto hoc liberum.*

C† *By Authority of Parliament.*] Which confirmed both the first Liturgy, and the Injunctions of King Edward the Sixth.

C† *In the Second Year of the Reign of King Edward the Sixth.*] For it is here to be noted, That in his Time, there were two several Liturgies, and two several Acts of Parliament made to confirm them. One in the second Year, and another in the fifth Year of his Reign: In which Fifth Year (upon the disuse which some Men made of the former Ornaments, or upon the Displeasure which other Men took against them both at Home and Abroad) it was appointed by the second Liturgy, and enacted by Parliamentary Authority; *That the Minister, at the Time of Communion, and at all other Times of his Ministration, should use neither Alb, Vestment nor Cope; but being an Archbishop or Bishop, should have and wear a Rochet; being a Priest or Deacon, should wear a Surplice only.* And yet this latter Book, and Act of Parliament, thereunto annexed, did not condemn either the Ornaments, or any Thing besides that was appointed in that former Book, but acknowledged it all to have been a very godly Order, agreeable to the Word of God, and the Primitive Church: Whereupon, by Authority of Parliament in the First Year of Q. Elizabeth, albeit it was thought most meet to follow and continue the Order of Divine Service in Psalms, Lessons, Hymns, and Prayers (a few of them only varied) which was set forth in the Fifth Year of King Edward; yet for the Ornaments of the Church, and of the Ministers thereof, the Order appointed in the Second Year of his Reign was retained; and the same we are bound still to observe: Which is a Note, wherewith those Men are not so well acquainted as they should be, who inveigh against our present Ornaments in the Church, and think them to be Innovations, introduced lately by an Arbitrary Power against Law; whereas, indeed, they are appointed by the Law itself. And this Judge Yelverton acknowledged and confessed to me (when I had declared the Matter to him as I here set it forth) in his Circuit at Durham, not long before his Death, having been of another Mind before.

C† *According to the Act of Parliament set forth in the beginning of this Book.*] Provided always, and be it enacted, That such Ornaments of the Church, (whereunto the adorning and decent Furniture of the Communion-Table relate) and of the Ministers thereof, (as the Alb or Surplice, Vestment or Cope, with the Rochet and the Pastoral-Staff before-mentioned) shall be retained and be in use, as was in this Church of England, by Authority of Parliament, in the second (not the Fifth) Year of the Reign of King Edward the Sixth, until other Order shall be therein taken, by the Authority of the Queen's Majesty, with the Advice of her Commissioners appointed and authorized, under the Great Seal of England, for Causes Ecclesiastical, or of the Metropolitan of this Realm. Which other Order so qualified as is here appointed to be, was never yet made.

Of the Morning and Evening Prayer.

C† *WITH a loud Voice.*] Ut possit recitans ab omnibus audiri.

*† *Some one of these Sentences.*] I think these Sentences were appointed to be repeated before Divine Service, that we might have an equivalent Preparation to our Liturgy, to that which is prefixed before the Roman Missal, and used by the Priest

before he comes to celebrate. *Nos quotidie legimus, Malo penitentiam peccatoris, quam Mortem. Et nunquid qui cadit non resurget, dicit Dominus? Et convertimini ad me, filii convertebantur, & ego curabo contritiones vestras.* S. Hieron. in Epist. ad Marcellam, scribens adversus Montanistas qui ad omne penè delictum Ecclesiæ fores obscurabant, & nec peccatorum Confessionem faciebant, nec lapsos propterea homines ad penitentiam recipiebant. 'Tis more plain in St. Basil, Epist. 63. where we see, that their Service began with this humble Confession of their Sins; *Populus consurgens antelucano tempore domum prelationis petit, inque tribulatione ac lachrymis factâ ad Deum Confessione, tandem ab Oratione surgentes ad Psalmodiam traducuntur, &c.*

W. W. Adde huc, quod ad Invitandam penitentiam egregia sunt misericordiæ & longanimitatis Encomia, Psal. 78. 38. Jer. 3. 7, 12. Heb. 4.

To acknowledge and confess our manifold Sins and Wickednesses.]

*† Hoc inter nos & Montanistas interest, quod illi erubescunt confiteri peccata, quasi iusti, nos dum penitentiam agimus facilius veniam promeremur. S. Hier. in Epist. ad Marcellam.

C*† *Yet ought we most chiefly so to do, when we assemble, &c.*] S. Chrys. de incomprehens. Dei naturâ. *Non aequè exoratur, cum solus Dominum obsecras, atque cum fratribus tuis. Est enim in hoc plus aliquid, videlicet Concordia, Conspiratio, Copula amoris & Charitatis, & Sacerdotum clamores. Præsumt enim ob eam rem Sacerdotes, ut Populi Orationes, quæ infirmiores per se sunt, validiores illas complexæ simul in Cælum evehantur:* That they being the stronger Sort, may take with them the weaker Prayers of the People, and carry them up into Heaven. Idem in T. 2. ad Thess. Rom. 4. *Quod quis apud seipsum precatus accipere non poterit, hoc cum multitudine precatus accipiet.*

C*† *With a loud Voice.*] Ut mentes audientium ad maiorem animi compunctionem, & ad reddendam Domino gloriam excitentur. Just. in Novell. de Eccl. Diversis.

Answer, Amen.] The ancient Doctors of the Hebrews have this Saying, *That whosoever sayeth Amen with all his Might, the Gate of the Garden of Eden is opened unto him;* Musar. cap. 4. And in the same Manner of Speech Maimonides describeth their Morning Service, cap. 9. n. 1. *And the People answer, Amen. Be his great Name blessed for ever, and to all Everlastings, with all their Might.* So saith St. Jerom, *That the Sound of their Amen in the Primitive Church-Service was so great, as it came forth like a Noise of Thunder.*

To set forth, &c. to hear and to ask, &c.] The Particulars of that Work, which is to be done at the religious Assemblies of Christians and the fame of the whole Service following, the Psalms, Lessons, and the Prayers. The same hath Tertullian expressed to have been the Business of the Primitive Christians at their Assemblies, *de anim. cap. 9. Prout Scripturæ leguntur, aut Psalmi canuntur, aut Adlocutiones proferuntur, aut petitiones delegantur.* Tert. Apol. cap. 39. and in Justin Martyr, 2 Apol. where they tell what the Christians did at their Assemblies, the Particulars being near the same. And all these are substantial Parts of that Work, for which we go to Church; all of them Principals, none of them Accessaries in it; which by the Nature of the Work, and the Primitive Custom of the Church, is not to while out the Time till the Congregation be assembled (as we know where reading of Chapters and singing of Psalms are used for no other Purpose.) Nor are the Prayers of the Church, in the main Intent of them, either to usher in the Sermon, or to leave an Impression of it in Mens Minds afterwards; but an intire Service of itself.

W. W. *Luxia nititur his locis Sacræ Scripturæ;*

Job 31. 27.

Prov. 28. 13.

Luke 15. 18.

Levit. 5. 5.

Dan. 9. 18.

Acts 19. 18.

A general Confession to be said of the whole Congregation after the Minister, kneeling.]

W. W. Suis quisque verbis resipiscantiam profitetur, Basil. ad Neocesar. Ep. 69. Idem Reg. Contract. 288.

*† *Kneeling.*] Kneeling is the most fit Gesture for humble Penitents; and being so, it is strange to see how in most Places Men are suffered to sit rudely and carelessly on their Seats, all the while this Confession is read; and others that be in the Church, are nothing affected with it. They think it a Thing of Indifference forsooth, if the Heart be right. The 27th Canon takes Order, That the Communion be delivered to none but those that kneel; and it is as fit we should have the like Order taken, that this following Absolution be pronounced to none, but those that kneel neither: For else there will be no Excuse for us, nor no Reason left us to render the Puritans, why our Church should more punish them, or hinder them from the Benefit of the Sacrament for not kneeling then, than it doth punish other Men, or hinder them of the Benefit of Absolution, for not kneeling in the Time of Confession. It is a like Case, and would be better thought on by Men of Wisdom and Authority, whose Neglect and Carelessness in this Kind, gives not only Cause of great Offence and Scandal to them that are reverently and well disposed; but withal, is a Cause of great Impiety, and Scorn of our Solemnity in God's Service: And it is objected to us by the Puritans, in the Survey, p. 71. and by the Papists Passim.

C*† *Confession and General Absolution before Morning Prayer.*] In which Confession, we remember our daily Offences in general; and there is no Means so powerful to obtain Pardon for them, as the daily Prayers of the Church to that Purpose: So that the Course which our Church here prescribeth, for the Pardon of our daily Offences, being put in Practice, what can be more just, more due than to declare, that Forgiveness and Absolution, which those that are (as they pretend to be) penitent for those Sins, do obtain? What more comfortable,

comfortable, than to hear the News of it from his Mouth, by whom the Church ministrerh these Offices? What more seasonable, than to do this before we come to give God his solemn Praise and Honour in our Publick Service, that we may be assured he accepts of the same at our Hands? In which respect, we cannot but prefer the Order of the Church of England, before the other Reformed Churches, who have no Absolution, nor no Confession neither, but after the Psalms and Lessons (which is all the Service that they have) be done, and the Preacher goes up into the Pulpit; which gives the People occasion to think, that all their Service before is to spin out their Time only till the Preacher comes, rather than to give God any Homage or Service at all: Whereas the solemn beginning of our Service with Confession and Absolution, serves to put the People in Mind, that all which follows is the solemn Service of Almighty God, preparing them to that Attention of Mind, and Devotion of Spirit, which they owe to it, and which is requisite to make it acceptable.

C** At the beginning both of Morning and Evening Prayer, the Minister shall read one of the Sentences, &c. And then that which follows. These, with the Confession and Absolution, (as Preparatory to the Service which was to follow, and in Imitation of the Church in all Ages before, which after this Manner of Confession and Absolution began their Divine Service) were added in the Fifth Year of Edward VI. omitted in the Second Year.

C** Absolution (or Remission of Sins.) Added by Order from the Conference at Hampton-Court, for the Satisfaction of them that took Exception against the Word Absolution, as being of too Popish a Sound.

C** At the beginning of Morning and Evening Prayer, the Minister shall read, &c. In the Primitive Church, most Parts of the Service were referred to be done by Inferior Ministers: They had such as read the Lessons, Lectores, such as sung the Psalms and Hymns, Cantores; and a great Part of the Prayers were said by the Deacons.

C** Confession to be said by the whole Congregation kneeling. The old Fashion of the Christians, at their Service of Prayers, was (as Tertullian in his Apol. cap. 39. describeth it) to pray with Hands erect and stretched out, therein protesting their Innocency; to be bare-headed, therein professing that they were not ashamed: Manibus expansis quia innocuis, capite nudo quia non erubescimus; hereby taxing the Gentiles, whose Custom it was to cover both Hands and Faces at their Prayers, which he interpreteth a Confession of Guilt in the Hands, and an Acknowledgment of Shame in the Face; as if they were afraid and ashamed of what they were about.

It was, and is still a general Order in all Churches, to begin their Service with Confession of Sins: Which Order Morney labourerh to derive from the ancient Practice of the Synagogue first, and consequently of the Primitive Church. Aut. de Card. Op. apud Cyp. Hierarcha confidenter orat pro sua & Populi Ignorantia, recolens pudibundi & contriti animi confessionem, que prevalente peccato deliquerunt. S. Basil. Ep. 63. We rise in the Morning, make Confession, and then sing Psalms.

We use this as an Entrance and Preparation to the Service of God, because if our Confession be such, as it must be presumed to be, it is the only sufficient Disposition, to make our Service acceptable to him. A Confession (but not the like) is used in the beginning of the Breviary or Mass, which condemns our Church no more than all other Reformed Churches that use it: But the ancient Church, from which we took it, used it before them all.

W. Most merciful Father. Mercy it self. We have erred; we have wittingly and wilfully run from. Like lost Sheep; like untamed Heifers, Jer. 31. 18. Deut. 3. 15. The Devices, absurd Devices, brutish Desires. We have offended, we have been offended at. We have left undone, we have not done at all. We have done, we have done nothing but. There is no health, no hope of Health. Miserable Offenders, yea most miserable. That be penitent, that desire to be penitent, with they were, would be glad if they were so, fear they are not enough, are sorry that they are no more. According to thy promises, most precious, most gracious, most sweet.

The Absolution and Remission of Sins, to be pronounced by the Minister alone.]

W. And because he speaks it authoritatively, in the Name of Christ and his Church, he must not kneel, but stand up. For Authority of Absolution, see Ezek. 33. 12. Job 33. 13. Num. 6. 24. 2 Sam. 12. 13. John 20. 23.

Because none has received that Power but a Priest, vide Maldon. de penit. pag. 20.

C† Power and Commandment to his Ministers to declare and pronounce, &c.

Non est igitur potestas peccata suo arbitrio remittendi, (quod tantum jus Christo homini concessum est) sed Annunciandi veniam, quæ Nathani etiam ad Davidem, & Prophetis aliis mandata fuerat.

Through Jesus Christ.]

C† Jesus interpretatur salvator. Christus idem est quod Unctus, a quo dicimur Christiani. Ratio autem quare dicimur a Christo Christiani, & non a Jesu Jesuani, assignatur infra in ordine Baptismi. Christian Man.

C† Then shall the Minister begin the Lord's Prayer]

W. The Lord's Prayer. Quam Tertullianus vocat fundamentum precum; the Prayer upon which all other Prayers are builded. Non enim præcepit Christus, ut non alia verba recitemus quam quæ in hac

Oratione præscribuntur (quanquam id quoque aliquando fieri cum fructu potest) sed ut materiam precum hinc petamus. Et sane nihil est dignum oratu, quod non in partes hujus formulæ tanquam in locos suos recte

digeri possit. Oratio enim hæc (ut idem Tertullianus loquitur) quantum substringitur verbis: tantum diffunditur sensibus. Docent autem nos ea quæ ex Hebræorum libris ab aliis sunt citata, non tam formulam hanc a Christo suis verbis conceptam, quam in eam congestum quicquid in Hebræorum precibus erat laudabile. Tam longe abfuit ipse Dominus Ecclesiæ ab omni affectatione non necessaria novitatis. Grat.

W. "Pater noster." Præceptum Christi. Our Father: Et si læsus est, pater est. Which art in Heaven: Eminenter, non Inclusive. Hallowed be thy Name: In me, per me, super me. Thy Kingdom come: Ut destruat Regnum peccati, per quod regnant Mors & Diabolus. In Earth: In me qui sum Terra. In Heaven: A Sanctis Angelis. Give us this Day our daily — Pro necessitate, Bread, proprium, licetè acquisitum, supercælestem & corporalem. Forgive us our Trespases: Talenta dimitte. Lead us not: Nec finas intrare ductos pronosque. From Evil: Ab Authore mali: Extra Diabolo, Mundo; Intra, Nobismetipsis: A malo culpæ per gratiam; pœnæ per misericordiam; omni per pacem. For thine is the Kingdom, &c. Quod in Matthæo sequitur, Quoniam tuum est Regnum, &c. Cum in vetustissimis exemplaribus Græcis non extiterit (extat autem & in Syriaco, & in Latino contextu, & in Arabico) argumentum nobis exhibet, unde discamus, non Arabicam tantum & Latinam Versionem, sed & Syriacam factam postquam Ecclesiæ antiochenæ formam certam acceperat. Nam ex Græciæ Consuetudine cæpta est ascribi hæc Doxologia, magis quam pars precatationis Latinis omnibus ignota. Grot. Quas in suo Divino Officio Ecclesiæ Anglicana, Occidentis Ecclesiæ pars, hic sequitur.

C† Sed & Amen, Non a Christo additum, sed ex more veteris Ecclesiæ publicam vocum recitationem eâ voce approbantis. Id autem factitasse Christianos veteres docemur, 1 Cor. 14. 16. idque ut multa, Exemplo Hebræorum, Deut. 27. 15. Grot.

† O Lord open thou our Lips. Quia sine adjutorio Dei nec cor nec labia ad laudem Domini aperire valeamus. Jo. 15. sine me nihil potestis facere. Dur. Lib. 5. c. 2. n. 8.

† Glory be to the Father, &c. Post, Deus in adjutorium, statim subjicitur Gloria Patri, &c. Quos duos versus, rogatu S. Hieron. Damasus Papa in fine Psalmorum cantari instituit. Dur. ibid.

W. Doxologia a Sanctis olim Patribus contra virus Arianum præscripta & retenta. Consule Hookerum.

C** And our Mouth shall shew forth thy Praise.] This is the Answer of all the People. In the Second Book of Edw. VI. the Word Choir is every-where put for our Word Answer: And by making this Answer, they promise here and undertake for themselves, that they will not sit still to hear the Psalms and Hymns read only to them, as Matter of their Instruction; but that they will bear a Part in them with the Priest, and keep up the old Custom still of singing, and answering Verse by Verse, as being specially appointed for the setting forth of God's Praise; whereunto they are presently invited again by the Minister in these Words, Praise ye the Lord. So that our Manner of singing by Sides, or altogether, or in several Parts, or in the People's answering the Priest in repeating the Psalms and Hymns, is here grounded: But if the Minister say all alone, in vain was it for God's People to promise God, and to say, that their Mouth also should shew forth his Praise.

C** As it was in the beginning, &c.] This was added to Gloria Patri, which was only used before, to meet with the Poisson of Arius, who said there was a beginning of Time, before Christ had any beginning. The like hath been said, of taking up the Custom to put in Dei gratia into the Style and Title of Kings and Emperors, to meet with the Poisson of Pelagius, who was a great Opposer of the Grace of God.

Praise ye the Lord.] It was before the Second of Edw. VI. Laus tibi Domine; and from Easter to Trinity-Sunday, Allelujah.

C** Then shall be said or sung, Venite, &c.] The Word said is added in the Fifth of Edw. VI.

C** Then shall be said or sung, O come, let us sing unto the Lord: And then shall follow certain Psalms in order.] The setting forth of God's Worship and Praise in Psalms, is that Part of Moral and perpetual Service, the Order whereof was most particularly set down in the O. T. in Solomon's Temple. As the Sacrifice was burning upon the Altar, and the Wine poured out upon it in the inward Court, which was their Ceremonial and Figurative Service; in the mean Time, the Levites stood upon their Pulpits in the outward Courts, where the People, Men and Women, were licensed to come, singing the Psalms of God's Praises, which were their moral Service of it, to last for ever: Other Parts of the Service are not there remembered; not but that many others were done, but to let the World know, that the Psalms of God's Praises, for the ordinary Practice whereof such express Order was taken and remembered, were not to be reckoned of by the by, but as a main Part of God's Publick Service; And this was not the personal Service of the Levites alone, but of the whole Congregation of God's People assembled there, which made his Praise to be the more glorious; and was therefore so much the more acceptable to him, when the People joined together with the Levites to set it forth: Therefore, according to King David's Example, and others inspired by the Holy Ghost, the Church here hath appointed this first Psalm, as an Invitatory to stir up the Affections of the whole Congregation to that Work, which they perform in some Places by answering alternately, and in others, by singing one side of the Choir after another.

† Praise ye the Lord.] After Gloria Patri, we say, Allelujah; which is, after we have given Glory to God, to invite the Angels to it also; as if ours were not enough, unless the Choir of Heaven joined with us in such a solemn and sacred Action. Cantatur autem Allelujah (quod est canticum cæleste) ut per hoc ostendatur dignum esse

esse Trinitatem celesti laude, ad quam plenè laudandam non sufficit laus humana. *Dur. in Rational. Lib. 5. cap. 3. Numb. 30.*

Sonabant Psalmi, aurata tecta templorum, reboans in sublime quatiebat Alleluja. S. Hier. Ep. 30. ad Oceanum prope finem.

Ipsam Alleluja quotidie dicimus, & quotidie delectamur. Nostis enim quia Alleluja Latine dicitur laudate Dominum, & in hoc verbo consonantes ore, & consentientes corde, exhortamur nos invicem ad laudandum Deum. S. Aug. Serm. in Festo Pasche & in Psal. 118.

If this, Quotidie, were to be found in St. Aug. (as I find no such Thing in the Father himself) then had we some more Authority for the using of it every Day, than the Church of Rome has for their Rubrick of leaving it out from the Septuagesima till Easter. And yet they leave it not out neither; for they say *Laudate Dominum*, instead of it, or *Laus tibi Domine*; which being the same with the other in Effect, *Durandus* and *Jansenius* are put to their Shifts, how to give a good Reason for such a Rubrick. At the first, it seems, this Alleluja was sung only upon Sundays, and every Day of the Fifty between Easter and Pentecost, in token of the Joy we express for Christ's Resurrection: So St. Aug. Epist. 119. ad Jan. cap. 14. and cap. 17. In some Churches it was not sung upon all Sundays of the Year, but only upon those Fifty Days: *Sed hoc non usquequaq; observatur, S. Aug. ib. c. 17.* It was the Use, says *Isidore*, Lib. 1. de Eccl. Offic. c. 13. in the African Churches, not to say it every Day, but only every Sunday, and those Days which are from Easter to Pentecost: But among us, according to the ancient Custom of Spain, it is sung all the Year long upon every Day (except only from Septuagesima to Easter, the Time of lamenting) and his Reason is, (how good we must think on't) *quia scriptum est, semper laus eius erit in ore meo.* And so indeed in the Fourth Council of Toledo, Can. 10. the Alleluja is forbidden to be sung, in diebus jejunii, quia tempus non est gaudii, sed morosis; which Canon, if we have broken, the Papists have broken it with us; for *Laus tibi Domine* in that Time is as good an Expression of Gaudium, as our Praise the Lord: But yet both of us are better than those whom *Sozom. Lib. 7. c. 19. Hist. Trip. Lib. 9. c. 39. and Niceph. Lib. 12. c. 34.* tell us of, who would sing it upon Easter-day Morning only; for that was it that S. Hier. brought among other Novelties, against *Vigilantius*. *Exortus est Vigilantius, &c. qui nunquam nisi in Pascha Alleluja decantandum contendit.*

* Then shall be said or sung this Psalm following.] So was the Order in S. Basil's Time, after the Confession, in the beginning of the Service, to sing Psalms and Hymns with solemn Musick, Epist. 63. *Ad id vero quod propter Psalmos accusamur, qua re potissimum simpliciores pervertunt Sabellius & Marcellus* (as their Disciples our new Puritan-Masters do the poor People among us) *qui nos traducunt: hoc habeo quod dicam, quod videlicet qui jam obtinuerunt ritus omnibus Ecclesiis Dei concordantes sunt & consoni: populus factus ad Deum Confessione, tandem ab Oratione surgentes ad Psalmos traducuntur, & nunc quidem in duas partes divisi alternis succincentes psallunt, &c.*

Quia Cantus accendit audientium animas. S. Aug. Lib. 9. Confess. cap. 6. & alibi. Etiam quia facilius & libentius Deo laudes perfoluntur, quando Officium Divinum, alioqui prolixum & grave, quadam Cantus jucunditate conditur. *Quam autem ob causam Sp. S. voluit divinas laudes a Prophetis carmine scribi; ob eandem utile fuit, ut ejusmodi carmina non simplici pronuntiatione sed cantu celebrarentur.* S. Bas. in S. Psal.

Another Reason for singing the Psalms, the Commandments, the Lessons, and the Prayers in the Church, is, That Christians may testify, that the Law of God is not troublesome or grievous to them, but pleasant and sweet; and that they keep it not out of Fear, but out of Love, according to that of the 119th Psalm, ver. 54. *Thy Statutes have been my Songs in the House of my Pilgrimage.* Lastly, Upon this Account, there is paid to Almighty God a most perfect Service, whilst we endeavour to glorify him, as to our Souls by earnest Prayer; and so to our Bodies, by singing Praises to him. Of the Power and Profitableness of singing in the Church, see the Author of the Answer to the Questions to the Orthodox, in Just. Mart. Works, Qu. 107.

* W. P. *Psalmodia veterum Christianorum quacum Liturgiam inchoare solebant.*

* Then shall follow certain Psalms in Order.] For singing Psalms and Hymns publicly in the Church, we have the Example of our Saviour, and of the Apostles, *Matth. 26. And when they had sung an Hymn, &c. Speaking to your selves in Psalms and Hymns, &c.* Conc. Tolet. 4. Can. 12. *ab oratione surgentes ad Psalmos traducuntur, & nunc quidem in duas partes divisi alternis succincentes psallunt, atq; ex eo simul eloquiorum Dei exercitationem ac meditationem corroborant, & cordibus suis attentionem, & ejusmodi variis cogitationibus mentis soliditatem suppeditant.* S. Basil. Ep. 63. *Tonant inter duos Psalmi & Hymni, & mutuo provocant quis melius Deo suo canet. Talia Christus videns & audiens gaudet, &c.* Tertull. Lib. 2. ad Uxorem in fine. S. Dion. Areop. de Eccl. Hier. cap. 3. *Theodoret* tells us, that it began at Antioch, and being once begun there, ubique pervasit, & ad ultimas orbis terre oras pervagata est, *Hist. Eccl. Lib. 2. c. 24.* *Socrates* tells us, it began there too; but whereas *Theodoret* goes no higher for the first Authors of it, than *Flavian* and *Diodore*, he makes *Ignatius*, the Bishop there in the Apostles Times, to have begun it, upon a Vision of Angels that he saw glorifying God after that sort. *Unde illa traditio in omnibus Ecclesiis recepta est, Lib. 6. c. 8.* This Vision is derided by our new Masters; and of what Authority it is, we cannot tell, but by *Socrates* his Words: However, whether the Story be true or no, I am sure the Thing itself is good; and if *Ignatius* did not hear the Angels sing so, that which is better, the Prophet *Ezay* did, c. 6. 3. the Seraphims stood upon the Throne, and cried one to another, saying, *Holy, &c.*

As to what *Theodoret* writes, that *Flavianus* and *Diodorus* were the first who ordered the Psalms of David to be sung alternately at Antioch, this seems to be meant, not of the first Institution of this Custom, but either of the restoring of it, or of appointing some more convenient way of using it. *Isidore* says, Lib. 1. de Off. c. 7. That St. Ambrose was the first among the Latins, who introduced this Custom; but this seems to be understood, only of saying the Service of the Church in the Choir; for Pope *Celestine*, as we read in his Life, appointed the Psalms to be sung alternately in the Sacristies of the Mass. In general, it is evident from *Tertullian*, whom we quoted before, that the Custom of singing the Psalms alternately is very ancient among the Latins. *Cum vero cantamus Psalmos stantes esse solemus, ut ex statu corporis demonstramus affectum mentis nostra, hoc est, paratos nos esse, sive ad domandam carnem nostram, &c.* Amal. Fort. Lib. 3. cap. 3. *Rursus stando Hymnos cantamus, in erectione corporum ostendentes, quod in laudando Deum corda sursum erecta habere debemus, Durand. in Rational. Lib. 5. cap. 2. Numb. 24.* *Unus in medium Psalmos Domino cantaturus exurgit, Cassian. de Inst. Mon. Lib. 2. cap. 5.* And the Notes upon that Place, produce many more Testimonies of the Ancients to that Purpose. *Uni ex ipsis hoc munus datur, ut quod canendum est prior ordiatur, reliqui succincent; atque ita Psalmodia varietate superant noctem, &c.* Bas. Ep. 63. The Gracians had this Order from the old *Esseni*, as *Eusebius* reports out of *Philo*, Lib. 2. cap. 16. *Hist. Eccl.* Hymnos etiam quia nobis recitari solebant, commemorat, & quo pacto cum Unius suavi quodam concentu psallere decenter & modeste inceperit, reliqui placide & quietè auscultantes, posteriores hymnorum partes ad extremum una decantent.

The Antiquity of Hymns in the Christian Church doth sufficiently appear, by that of our Saviour, *Matth. 26. Et hymno dicto exierunt:* Whereupon S. Chrysost. Hom. 83. in *Matth.* says, *Hymnum cecinit, ut nos quoque similiter faciamus.* S. Aug. Ep. 119. ad Jan. cap. 18. So St. Paul afterwards order'd it in the Church at *Colossus*. *Cantantes, &c. speaking to yourselves in Psalms and Hymns, &c. col. 3.* which we find presently after practised in the Church of *Alexandria* in Egypt, founded there by St. Mark, as *Philo* in *Euseb. Lib. 2. cap. 16.* writes of the Christians there, (and as S. Hierom writes in the Life of *Philo*, and of S. Mark, and before him *Epiphanius*) that in their Churches (their ades sacra, *synagoga*, *poragoria*, Places of Solitariness, and separated from Company) they did *leges & Oracula a Prophetis edita, & Hymnos recolare, aliasque res, quibus divina scientia & vera erga Deum pietas crescat & perficiatur.* Item, *Non contemplationi solum se dedunt, sed etiam cantiones & hymnos variis metri & carminum cujusque modi numeris graviter, aptè & convenienter ad Dei honorem & laudem conficiunt.* And if this be not to be understood of the ancient Egyptian Christians, as *Eusebius* thought, but of the *Esseni*, the strictest Livers among the Jews, as *Scaliger* and *Casaubon* affirm with great Probability; yet it will be a good Pattern to take it in Succession from them, seeing Christ and St. Paul may be thought not to be the first that used any such Hymns, but followed the Religious Custom of the best Jews, and approved it by their Fact: Yet to make it good, that after the Apostles, the true Christians, as well as these *Esseni*, used these Hymns, St. Basil Ep. 63. being unjustly blamed for bringing them into the Church of *Neocæsarea*, answers for himself, That it was the Custom of Egypt, and many other Places, so to do of old. And so of the Churches in *Pontus* and *Bithynia*, *Pliny*, the Emperor *Trajan's* Vicegerent there, affirmeth, That the only Crime he there knew of them was, that they used to meet together, and to praise Christ with Hymns as a God. And this Custom of singing Hymns with Instruments of Musick, is as ancient as *Moses*, when he came out of Egypt with the *Israelites*, and was so practised till *David's* Time, by whom they were much augmented. And after him, they continued among the Kings and Prophets, till the coming of Christ, who gave us an Example to do as they did still: In the mean while, we are little beholding to *Scaliger*, (who in his vein of Contradiction tells us, *Satis superstitiosè* (in *Elench. Tri. p. 239.*) *That quidam Christiani etiam hodie sacris Evoxarum, & musicis instrumentis, tympanis aeneis & aliis ejusmodi perstreperunt, ut Bacchanes putes* (wondrous modestly!) *qui mos a veteri Ecclesia ritu alienus* (wondrous confidently!) What he calls the ancient Church I cannot tell; but when Men dislike a Thing, especially such Criticks as he was, impatient of any Thing that crossed the Puritanical Platform, they can shut up the Church into what Streets, and what Number of Years they list. Let *Scaliger* come and shew us, Whether the same Spirit of God assisted not his Church in this pious Institution, in S. Basil's S. Hilary's and S. Ambrose's Time, that assisted the Kings and Prophets, and Apostles before. We have the Direction from S. Paul. If the ancient Christians under Persecution could not practise it openly, what is that to hinder other Christians afterwards, when they were a fertilized and flourishing Church, to follow the Examples of so many holy Men in all Ages, and of Christ, and the Apostles themselves? If those, *Quasi. & Resp. ad Orthodoxos*, be *Justin Martyr's*, as they may be with Admission of some later Interpolations, then was the Custom of singing Hymns used in his Time, with vocal but not instrumental Musick (for they could not do all at once) *qu. 107.* After him, the first I find in the Latin and West Churches is S. Hilary, the Bishop of *Poitiers* in France (Hilar. in *Psal. 65. audiat & celebret hymnorum sonitus*) whom *Isidore*, *Hisp. de div. Off. cap. 6. Lib. 1.* makes the first Order of Ecclesiastical Hymns, as he found it in S. Hierom, in his Book de *Scrip. Eccl.* where he says, that S. Hilary made a Book of Ecclesiastical Hymns and Songs for the Church. After him, S. Ambrose brought it into the Church of *Milan*, ad leniendum casti populi fastidium; while they were praying Night and Day for the Safety of their Bishop, persecuted by the Arian Emperors *Justina*, the Mother of *Valentinian*, as *Aug.* writes, in his Confessions,

lections, Lib. 9. c. 6, & 7. & Lib. Retract. c. 21. Item Strabo de Reb. Eccl. c. 25. Conc. Tolet. 4. c. 12. And from hence came all Hymns for the most Part to be called *Ambrosiani*, because from him they began to be spread over all the Latin Church, as a long Time before they had the Greek. So S. Benedict. in his Rule, calls them *Ambrosiani*, &c. After him S. Hierome, ad Ps. 64. gives Testimony of them. *Matutinis respicientibus hymnis delectatur Deus, &c.* and Possidonium, in the Life of S. Aug. cap. 28. tells us, that one of the Causes why he wept and grieved so much, was, *Quoniam per immanitatem Wandalorum Hymni laudesq; Dei in Ecclesia deperierunt.* There needs no farther Deduction of them, for every Man knows how they have been always since those Times practised, with great and religious Solemnity in the Church. Only because Scaliger is pleased, *pro critico- rum Imperio*, to deride them, I cannot but put him in Mind, how much displacing the effeminate *Geneva-Tunes* would have been to the Gravity and Ear of the ancient Church, and how highly esteemed the solemn Musick of the Christians was, by all pious and learned Men, even in the Primitive Times; for thus Euseb. Lib. 7. cap. 24. gives us the Epistle of the Bishops, gathered together at the Council of * *Antioch*, against the pernicious Heretick *Paulus Samosatenus*, written to *Dionysius* the Bishop of Rome, and others; *Quid vobis in memoriam revocemus, quem ad modum Psalmos & cantus, qui ad D. N. J. Christi honorem decantari solent, tanquam recentiores & a viris recentioris memoria editos, expulserit iste Samosatenus? (as Scaliger has done for all the World) & in media Ecclesia solenni Paschatis die, mulieres quas inanes cantilenas (quas si quisquam audiret plane exhorresceret) in ipsius laudem funderent, paravit? And thus have our new Masters and Mistresses at Geneva made known to the World, from whom they took Example, to thrust out the solemn Musick of David's own Psalms, and other glorious Hymns of holy Men, from the Church; and to give us Songs of their own altering and composing, to be sung instead of them, by a Company of rude People, Coblers and their Wives, and their Kitchen-Maids and all, that have as much Skill in singing, as an Afs has to handle an Harp. *Astinus ad Iyram. Vide Bellarm. Tom. 4. de bonis Operibus in particul. Lib. 1. cap. 16. de Antiq. hymn.**

Which was almost 1400 Years ago it wants but Three of it.

Qui sequitur ordo intermiscendi Psalmos cum Lectionibus, nititur Can. 17. Conc. Laod. his verbis, in conventu fidelium nequaquam Psalmos continuare conveniat, sed per intervallum per Psalmos singulos recitari debeant Lectiones. Hæc a Sanct. Conc. statuta Anno Dom. 368. Quod non oportet plebsios Psalmos cantare in Ecclesia, nec libros præter Canonem legi, sed sola sacra volumina N. T. vel V. Idem Conc. Can. 10.

*† Then shall the Minister begin the Lord's Prayer.] Here begins the Service; for that which goes before is but a Preparation to it, and is newly added to King Edward's first Book, in Imitation of the Liturgy and Mass of the Church of Rome. But as their Hours begin with the Lord's Prayer, so begins our Mattins, and our High-Service at the Altar. And they begin as they should do; for this was the ancient Custom of the Christians, when they came together to pray, they laid that Prayer for a Foundation, and a beginning of all the rest, which Christ himself had taught them. Tertull. de Orat. cap. 9. *Premissa legitima & Ordinaria Oratione* (for so they called the *Pater noster*) *quasi fundamento accidentium, ius est desideriorum, ius est super- firuendi extrinsecus petitiones.*

In that the Minister is appointed to begin, we may gather, that the Clerks and People are to follow, and sing or say all the rest with him, as they use to do in Collegiate and Cathedral Churches; and if any Doubt be made of this (as the Puritans in their Sarvey are carping at it) it may be explicated by other Places of this Book, as after the Apostles Creed, the Minister, Clerks and People are to say the Lord's Prayer together. And at the Altar, the Minister is to begin the Nicene Creed, and say, *I believe in one God*; the Choir is to follow, and sing the rest with him.

*† Transferenda sunt hæc ad Notas super hanc Rubr.

At the end of every Psalm, &c. shall be repeated, Glory be to the Father, &c. As it was in the Beginning, &c.] Quos duos versus Nicæna Synodus edidit, & Damasus Papa S. Hieronymi rogatu in fine Psalmorum cantari instituit, Dur. Lib. 5. cap. 2. n. 17. Quia enim Dominus dixit, adhuc te loquente adsum, ideo quasi jam nos intellexerimus exauditos esse, gratiarum actiones Trinitati tribuimus, dicentes, Gloria, &c. ib. See a strange Story thereof one that could say, Glory be to the Father, and to the Son; but could not bring out, to the Holy Ghost, while S. Gregory made him confess his Sin against the Holy Ghost, Simony, and then he spake it plain, ib. n. 20. This was in Use before the Council of Toledo; for in the 14th Canon, whereas before it was the Custom to say, *Gloria Patri*, &c. it is there ordained in this Manner: *Statuimus & in fine Psalmorum, non Gloria Patri, sed Gloria & Honor Patri dicatur; Qui vero hoc præterierit excommunicetur; & Can. 12. acriter reprehenduntur illi qui respuunt hunc hymnum, quem in fine omnium Psalmorum dicimus, Gloria, &c.*

*† Then shall be read two Lessons, &c.] The inferior Parts of the Soul being vehemently intent about Psalms and Prayers, and therefore the likelier to be soon spent and wearied; thereupon, has the Church interposed Lessons to be read betwixt them, for the higher Part of the Soul the Understanding to work upon, that by variety neither may be wearied, and both be an Help one to the other, Hook. Lib. 5. §. 34. So Job. Cassianus tells us, de Inst. Mon. Lib. 2. c. 4. that it was the general Custom of all the Christians through Egypt to do. *Per universam Ægyptum Psalmorum numerus custodi- tur, ita dumtaxat, ut post Psalmos Duo Lectiones V. scilicet & N. Te-*

stamenti, singula subsequantur. Qui modus antiquitus idcirco per tot sæcula intemeratus nunc usque perdurat, quia non humana adinventione statutus, &c. It is apparent also from Justin Martyr's Second Apology, that the Custom of having Lessons was very ancient in the Church; for, he says, *Lectiones ex Prophetis & Apostolis in conventu fidelium legi solitas*: As also from the Council of Laodicea, which was holden above 1200 Years ago, which ordains *ut Psalmis Lectiones interserantur*, c. 17.

*† The Minister that readeth the Lesson, standing, &c.] Unus in medium exurgit ceteris sedentibus, & in Psallentis verba omni cordis intentione defixis. Cassian. de Inst. Mon. Lib. 2. c. 5. ubi Schol. Omnes qui aderant non recitabant Psalmos, sed solummodo amicum psallentem auscultabant. Ita ex hoc loco utrumque habetur, & psallentem stitisse, & non psallentes confedisse; Unde orta consuetudo, quæ etiamnum observatur, ut qui legit S. Script. &c. ipse quidem Lector stando legat, reliqui omnes sedendo auscultent. Unde *monachi dicti*, id est in medio choro stantes, apud Sidonium Apollinarem. Lecturus autem Lectionem ad Librum accedens, super gradum ascendit, quia Doctor perfectiori vita vulgus transcendere debet, Durand. Lib. 5. c. 2. num. 43.

C** The Minister readeth the Lesson standing, and turning him so as he may be best heard, &c.] Here he is appointed to turn him; therefore, before he reads the Lesson, he is supposed to stand, and to be turned with his Face another way. It is a Circumstance observable, that at all the Services in the old Synagogues (from whom the Christian Churches at first took their Pattern) the reading of the Law and other Scriptures was done by the Priest, with his Face turned to the People as they sat: So did our Lord in the Synagogue at Nazareth, Luke 4. 16. But the Prayers were read by him whom they called the Apparitor of the Synagogue (correspondent to the Deacon or Minister in the Christian Church) with his back to the People, and his Face to the Ark, representing the Majesty and Presence of God, Maimonides of Prayer, cap. 8. n. 11. In the Mishna he is called, *He that cometh down before the Ark*. So are (or were) the Prayers or Litanies used to be read in the Church of England.

C** Minister that readeth the Lesson standing.] In the Constitutions of the Apostles, c. 58. it is ordered, *Let the People, by the Deacon's Direction, sit with all quietness and good order; and let the Women also sit apart, keeping silence: Then let the Reader stand on high and read, &c.*

Then shall be read the first Lesson of the Old Testament, &c.] This is one principal Part of the Publick Service of the Church appointed, according to the Moral, not any Ceremonial Service of God among the Jews. The Law of Moses for that Purpose was distinguished into Divisions, answerable to the Number of Weeks in the Year, that it might begin, and end with it. And afterwards we find an Order of reading the Law in Publick, as ancient as Nehemiah's Time. And for the Lessons of the Prophets we know, that Christ took one of them for the subject of his Sermon at Nazareth, as his Apostle did at Antioch, when he stood up after the reading of the Law and the Prophets.

C** After the first Lesson shall follow (2 Edw. 6. shall be sung) *Te Deum laudamus* daily throughout the Year. But it was in that First Book appointed, *That the Song of the Three Children should be sung in the Time of Lent*, instead of the *Te Deum*, and never else; now it is left free to be sung any Day.

After the Second Lesson shall be used and said (Edw. 6. per totum annum canitur) *Benedictus* in English, as followeth. Or the 100th Psalm, which was not appointed before the Fifth of Edward VI. And here those Words (as followeth) are specially to be noted; as likewise before *Magnificat* and *Nunc dimittis*, that the Metre-Psalms, which were not in being when these Rubricks were made, may not (as the Use is in divers Places) thrust out the Service here appointed in the Book, whereof those Metre-Psalms are no Part, nor were ever yet suffered to be printed with it.

*† Before every Lesson the Minister shall say, &c.] Hugo Victorinus, Lib. 2. de Off. cap. 3. querit, Cur in Lectionibus, &c. semper pronunciat titulus Authoris aut Libri; & respondet, ad Missam convenire quoque Bubulcas, qui nesciunt de Authore nisi doceantur.

In such Places where they do sing, there shall the Lessons be sung in a plain Tune, after the manner of distinct Reading.

*† As in Cathedral or Collegiate Churches, or where there be many Priests and Clerks together, that are skilful to do it. Melodias autem simplices, graves, concinnas, & verbis Textus congruentes in Ecclesiis conservari oportet. Nec cuivis Cantori liceat suo libitu Musicos modos variare, ne dum quilibet Symphonista suam propriam phantasiam sequitur, Musica perinde ut Africa quotidie novam Feram producat C.

*† In the Church of Rome they were wont to sing them modulated, and so they use to do still; which how ancient a Custom it is, I cannot tell; but sure it cannot boast of many Years, for thus writes their Durand. in his Rationale, that lived not long ago, *Lectiones quoque in singulis horis tam nocturnis quam diurnis dicuntur; Et dicitur Lectio quia non cantatur ut Psalmus vel Hymnus, sed legitur tantum. Illic enim modulatio, hic sola Pronuntiatio queritur.* Thus Durandus, in his Rationale Div. Off. l. 5. c. 2. n. 43. So singing of Lessons (what Commendation soever it may have, as I my self dislike it not) is not so ancient as the plain reading of them, according to this Rubrick and Appointment of our Church.

Reading has not the Force to affect and stir up the Spirit, which a grave manner of singing has. And this is the Reason that in Places where they sing, all our Prayers are sung in a plain and audible Tone. And singing, it be not tempered with that Gravity which becomes the Servants of God, in the Presence of his holy Angels, is fuller of Danger than of Edification: Therefore has our Church most prudently appointed the Lessons and Prayers, so to be sung as may make most

most for the Dignity and Glory of God's high and holy Service, and be also a Means to enflame Mens Affections; to stir up their Attentions, and to edify their Understandings; which is answerable to St. Augustine's Desire, *Lib. 10. Confess. cap. 33.* when he wished for the Restitution of that Custom which *Athanasius* was wont to use, *Qui Lectorem modico vocis flexu iubeat sonare, ut pronuntianti vicinior foret quam canenti.*

*† *Te Deum.* This Canticle was miraculously framed by the two old holy and famous Fathers of the Church, St. Ambrose and St. Augustine, who to the Admiration of all Men, sung it on the sudden together, one answering another *Alternatim*, Verse by Verse, as if God had from Heaven taught them what to say, presently after St. Augustine's Baptism at Milan; which Story is written by St. Dacius, a Bishop of Milan, not much after St. Ambrose's Days, in the First Book of his Chronicle, and the Tenth Chapter. *Floruit autem S. Dacius* (says S. Greg. *Lib. 3. dialog. cap. 4.*) *Imperante Justino seniore.* And after this Hymn was so wonderfully framed by these two holy and learned Doctors (says Dacius) the whole Church of Christ here in our Western Parts began to use it in their Offices; which appears plainly to have been so used indeed by the ancient Rule of St. Benedict, (which was afterwards confirmed by St. Greg.) where before the Lesson, *Ex Evangelio*, is *Te Deum laudamus* prescribed to be sung *Secundum antiquam consuetudinem Ecclesie.* Being an ancient Hymn then in his Time, it cannot be thought to be less than 1200 Years old and upwards, the Time wherein St. Augustine was Christened by St. Ambrose.

*† *Te Deum laudamus.* *Isse Hymnus vulgo refertur ad SS. Ambr. & Aug. qui in ejusdem S. Aug. Baptismo illum extempore ediderint & decantaverint, proferturque hujus opinionis autor & assertor S. Dacius Episcopus Mediolanensis in Chronico, qui floruit tempore Justiniani Imperatoris, hujusque meminit S. Greg. Lib. 3. Dial. cap. 4. sed quicquid sit de veritate hujus historia, certum est hoc Chronicon non esse hujus Dacii, (Mirans de Can. Reg. cap. 1.) quia probari non potest ullum Chronicon ab eo scriptum fuisse, nedum citatum, tam quia non redolet stylium illorum temporum, tam quia falsum est quod ibi continetur, quod S. Aug. audiens S. Ambr. de Incarnatione ad populum tractantem & predicantem, tremens ac pallens, omnibus qui aderant videntibus, obtriguerit, ac etiam finita monitione, quam ad populum S. Ambr. ministrabat, primus ad eum Augustinus pervenerit, &c. Adversatur autem S. Aug. & Possidonii Scriptis, nec poterit in mentem viri alicujus eruditi ac sapientis, qualis fuit hic Dacius, venire, quare ante S. Benedictum & Teridium S. Casarii Arelatensis Episcopi discipulum, qui de hoc hymno in suis Regulis locuti sunt, nullus Veterum illius mentionem fecit. Menard.*

*† The Puritan asks, why *Gloria Patri* is not repeated at the end of *Te Deum*, as well as at the end of *Benedicite*. *q. 9.*

*† *Benedicite Omnia Opera.* *Hymnum quoque Trium Puerorum, in quo Univerſa Cæli & Terra Creatura Deum collaudat, & quem Ecclesia tota Catholica per totum orbem diffusa celebrat, publice Sanctum Concilium decantari instituit. 4 Conc. Tolet. Can. 13.* In the Common-Prayer-Book, 2 Edw. VI. it is appointed, That this Canticle be used all Lent long, after the First Lesson, instead of *Te Deum*, which was to be said all the Year besides.

C† In the Order of Salisbury, it was appointed only to be said upon the Saturday in Ember-week (*post Cinerum diem*) after this manner (*loco Tract. ad Missam.*) *Duo Clerici ad gradum Chori dicant, Benedictus & Benedicite Omnia Opera Domini Domino, &c. Chorus autem post unumquemque versum respondeat, Hymnum Dicite & superexaltate Dominum in sæcula. De hoc Cantico S. Chrysost. in hom. cui hic est Titulus (quod qui seipsum non laedit nemo ledere potest) hac habet verba: Cumque nec templum (iterum enim eadem dicam) neque altare, non patriam, non Sacerdotes, non prophetas haberent, in alienâ & barbarâ regione, in medio camini, torulque illius exercitûs, rege harum rerum autore spectante, splendidum statuerunt trophæum, & insignem reportarunt victoriam, admirabili illa, & inopinatâ cantione decantatâ, quæ ex illo etiamnum ubique terrarum cantatur, & cantabitur etiam in postera sæcula.*

C† *Of the Apostles Creed.* *"It was the Opinion of the Ancients (Ruffin. in Exp. Symb. Ambr. Sermon. de jejun. 38. Aug. Lib. 1. ad Catechum.) That the Apostles, before they departed from Jerusalem, composed this Creed, which we still call The Apostles Creed; for although the Acts of the Apostles make no mention of this, neither is the Creed to be found Word for Word, and in the same Form in the Holy Scriptures, yet no sober Person will deny, that it is both the shortest and the most perfect Epitome of the Christian Faith; all the several Parts whereof are most strongly founded on the Holy Scriptures.*

C† *All devoutly kneeling (in the Rubrick immediately after the Creed.) "Tertullian severely reproves such as sat at Prayers. Cum enim (inquit) perinde faciant Nationes adoratis sigillaribus suis residendo, vel propterea in nobis reprehendi meretur, quod apud Idola celebratur. Eo adponitur & Irreverentia crimen, etiam ipsis Nationibus, siquid sapienter, intelligeretur, siquidem irreverens est ad idem sub conspectu ejus, quem cum maxime revereris & veneris; quanto magis sub conspectu Dei viri Angelo adhuc orationis adstante, factum illud est irreligiosissimum, nisi quod exprobramus Deo, quod nos oratio fatigavit. Tert. de Orat. c. 12.* He forms his Reproof from three Heads: 1. That the Heathen did "in like Manner; and that the imitating of them was a Thing that "deserved to be reproved in us. 2. That it is irreverent, even "among Men, to sit in the Presence of a Person to whom we owe "Respect. 3. Lastly, That it is a Sign of a Mind spent and tired with Prayer. The ancient Christians perform'd all their Service standing or kneeling: Sitting they allowed not.

C** *Then shall be said the Creed by the Minister and People standing.* The Creed was pronounced by the whole Congregation; and it was a very ancient Custom to do so, as appears by a Passage in the Commentaries that go under St. Ambrose's Name. *1 Cor 11. 5. Prophetari autem est adventum fore Domini voce Symboli post Orationem ef-fari.* To pronounce in the Words of the Creed, &c. But I believe he means the other solemn Creed said after the Collect and the Gospel: For before that, I do not find that this Creed was from the Beginning any Part of the Church-Service.

C** *The Lord be with you. — And with thy Spirit.* St Chrysostom, upon these Words of St. Paul, *We know not what to pray for as we ought, but the Spirit maketh Intercession for us*, telleth us, That in the Apostles Time, there was no less peculiar Inspiration to make a Prayer in a Publick Assembly of the Church, than there was to prophesy, and to foretel Things to come, to cure Diseases, to do Miracles, and to speak strange Languages: *For with all these Graces* (says he) *there was also a Grace of Prayer, which was called a Spirit, and he that had it prayed for all the multitude, and stood up in the Name of all, to desire those Things which were for the Good of the Church in common: And he taught others to do the like. Answerable whereunto, now is the Deacon, when he offereth to God the Publick Prayers for the People.* From whence we gather, that the Kind and Nature of these Publick Prayers which the Church now useth, is the same that the Church used (when the Matters of them were inspired) even in the Apostles Time. And the Peoples answering here, as the Fashion also was of old, *And with thy Spirit*, had then reference to the Spiritual or Inspired Grace of Prayer, by which they were known to speak at the Beginning.

C** *The Holy Catholick Church, the Communion of Saints.* Which in the first Place, is to be understood of that Church, and those Saints which framed these Articles of the Creed, for all Churches that were to succeed them. And truly, the Consideration of the Primitive and Apostolick Church (as it is called in the other Creed,) and the Precedent of it prescribeth two Things.

The First is general, as it is a Church; and all Churches make one Church, by acknowledging and maintaining Union and Communion with the Churches, that have been in other Ages before us; as well as with the Churches, that are in other Countries, without substantial Difference of Belief or Practice.

The Donatists in old Time, as St. Austin chargeth them, fell foul upon this Article of the Catholick Church, because they acknowledged no Church but their own, but thought it had failed in all other Countries, by communicating with the Church of *Africk*, from which, as from a corrupted Church, they had separated themselves: Much more foul must he needs fall upon that Article, that shall think the Church perished almost as soon as it was instituted; and therefore renounceth and disclaimeth in his Practice, that which was used in the first Ages.

To maintain this Communion, it is not necessary we command, but it is necessary that we tolerate all that was then in Practice, and condemn not any Thing. Tho' we think some Things may be amended at this Time, we must not think any Thing was pernicious at that Time. Which concerns all those who think, that they cannot detect the Corruptions of the Church of *Rome* enough, till they involve the Primitive Church, and whatsoever is done upon the Precedent of it, in the same Imputation; which if we should do, then were we as true Schismatics, as they of the Church of *Rome* would have us.

The Second is more particular, as it was the Church Primitive, and near the Fountain. That which was then in Practice, when the Coast was clear, must needs appear more reasonable and venerable to us, than what is since devised. And therefore this Church of ours is not to forsake the Orders of the Primitive Church, that it may be the more conformable to other Reformed Churches; where the Orders in Force with us have both the Precedent of such ancient Practice, and the Reason of Edification with them.

C** *The Order for Evening Prayer, The Priest shall say (2 Edw. VI. Sacerdos orat) Our Father, &c.* Always provided, that he forgets not his Directions, which were given him before at the beginning of Morning Prayer, where he is appointed to read the Sentences, and that which follows before Evening Prayer also.

C** *Then the Creed and the Lord's Prayer shall be said by the Minister, Clerks and People, with a loud Voice.* In the Second of Edw. VI. the Minister is appointed to say the Creed and the *Pater noster* alone, and the Choir to answer, *But deliver us from Evil, Amen.* And the *Kyrie Eleison* is ordered to be said before the Creed; but no *Dominus vobiscum*, with the Answer ordered to be said, till after the Versicles, immediately before the Collects.

C** *Then the Minister standing up shall read the Versicles.* And he is not appointed to kneel down afterwards at the Collects.

C** *In the Feasts of Christmas, Epiphany, &c. shall be sung on said, immediately after Benedictus, this Confession of our Faith, &c.* In the Second of Edw. VI. it is called the Creed of *Athanasius*, and appointed to be sung only. In the Fifth of Edw. VI. were the Apostles Days here named, and St. John Baptist's Day inserted, that by repeating this Creed every Month (for so are those Days divided) it might become the more familiar to the People. And though it be not here set down, yet I believe the Meaning was, that the Apostles Creed should be omitted that Day, when this of *Athanasius* was repeated.

C** *Quicunque vult.* The Emperor *Jovinian* wrote Letters to *Athanasius*, and earnestly intreated him, *ut accuratam de sacrosancta fide doctrinam sibi conscriberet: That he would set down an exact Form of the Holy Doctrine of the Catholick Faith*, Theod. Lib. 2. Hist. cap. 2.

C† The

C† *The Lord be with you. — And with thy Spirit.* S. Chrysost. Hom. 18. in 2 ad Corinth. Bene precatur Sacerdos populo, & populus Sacerdoti. Nam cum Spiritu tuo nihil aliud est quam hoc. Sarum. Ante primam Orationem semper dicitur Dominus vobiscum, &c.
Let us pray.] Sarum. five hestamus genua, levate corda, humiliare capita vestra.

Lord have Mercy upon us. — Christ have Mercy upon us.]
The 11th Exception of the Surveyor.
*† This is in other Letters to shew, that according to the ancient Custom the People use to answer the Minister, as at the end of the Litany. And it is to be noted, That the Book does not every-where enjoin and prescribe every little Order, what should be said or done, but take it for granted, that People are acquainted with such common Things, and always used already. Let the Puritans then here give over their endless Cavils, and let ancient Custom prevail, the Thing which our Church chiefly intended in the Review of this Service.

C† Then the Minister, Clerks and People shall say the Lord's Prayer in English.]
The 12th Exception of the Surveyor.
C† The Second Collect for Peace. In Ord. Sarum; hæc Oratio est Post-Communio in Missa pro Pace.

C† Through Jesus Christ our Lord.] Ideo autem omnes Collectæ terminantur per J. C. Dominum nostrum, ut omne quod datur a Patre, intelligamus per filium ejus nos accipere, cujus hæreditas sumus, Alcuin. de div. Offic. Quod in fine orationis subiungitur, per Dominum nostrum, eo respectu fit, quod Christus mediator est Dei & hominum, & impossibile est æterna Dei beneficia per aliam viam decurrere ad nos, quam per Ipsum; per Ipsum ergo petimus & Impetramus. Rupert. de div. Off. Lib. 1. cap. 31.

C† The Third Collect for Grace. — safely brought us to the beginning of this Day.] Which shews when the Morning Prayer should regularly be said, at the first Hour of the Day, which is Six a Clock in the Morning, and not towards high Noon-day, or Afternoon when the Morning is past.

*† An Order for Evening Prayer. — The Priest shall say, Our Father which art in Heaven, &c.] Not that the Priest should begin Even-song with the Lord's Prayer, before he has read the Sentences, Confession and Absolution, as at Morning Prayer, as he is by the Rubrick here enjoined; but that after those Sentences, &c. as a Preparation, both to Morning and Evening Prayer, he should begin and say, Our Father, &c. And therefore, because many neglecting that preceding Rubrick, which rules this, do begin the Evening here, it gave Occasion to the Puritans, in their Survey, to ask, Whether Ministers were not as punishable for that Neglect, as for not wearing of a Surplice? And truly I think they are. It is the Fourteenth Canon that forbids Ministers to diminish any Part of Divine Service, as it is appointed in regard of Preaching, or any other Respect, which they that curtail Service are wont to alledge.

The Second Collect at Evening Prayer.] In Ord. Sarum, hæc Oratio est Collecta in Missa pro Pace.

C† Symbolum S. Athanasii. Vide Lindwood, Lib. 1. Tit. 1.
The Litany. W. W. Litania a Græco λητανία. The Litany to be said or sung in the midst of the Church. Injunct. Elizab. The Priest goeth from out of his Seat into the Body of the Church, and (at a low Desk before the Chancel-door, called the Fald-stool) kneels, and says or sings the Litany. See the Prophet Joel, speaking of a Place between the Porch and the Altar, where the Priests and the Prophets were commanded to weep, and to say, Spare thy People, O Lord, &c. at the Time of a Fast.

*† To be used upon Sundays, Wednesdays and Fridays, &c.] So ordered by the Compilers of this Book, at first in Imitation of the Lutheran Church. Apud nos (says Chemnitius Exam. p. 4. pag. 158.) singulis septimanis certo aliquo die populus frequentior convenit ad publicas & solennes supplicationes, quæ Litaniæ vocantur.

C* Litany to be used on Sundays, Wednesdays and Fridays.] Wednesdays and Fridays not being Holidays, Bishop Grindal. 15. 16. Artic. 1. Litany and other Service appointed for the Day, not the Litany alone. ibid.

C* Litany to be used on Sundays, Wednesdays, and Fridays.] Epiphanius, in his Expos. Fidei Cathol. referreth this Order to the Apostles, upon the Wednesday and Friday, and upon the Lord's-day. The Jews in their Synagogues, observed for their special Days of Assembling those together that dwelt in Villages, Munday and Thursdays, besides the Sabbath: Maimon, in Megillah, c. 1. n. 6. The President of the Jews directed to the Church, not to do less than they did. They made choice of Munday and Thursdays, in regard of some great Calamities that befel their Nation upon those Days; and that they might not be three Days together, without doing some Publick Service to God. The Church had the like Reasons for Wednesdays and Fridays (Const. Apost. V. 14.) whereon our Saviour was betrayed and crucified; the moral Reason of once in three Days, with a convenient Distance, in Sunday concurring. And how ancient the Observation of Wednesdays and Fridays Assemblies hath been in the Church, is also to be known by the Recommendation of them in Ignatius, Ep. ad Phil. and in Clem. Alex. Strom. 5. And how uniform the Observance of them was in the ancient Church, is to be known again by Epiphanius, who saith they were kept in all the Climates of the World. So the Orders of our Church stand recommended to us, by the Practice of the oldest Times, both for ordinary and extraordinary Fasting and Praying upon those Days.

Further Socrates, Lib. V. cap. 22. saith, That at Alexandria, upon Wednesdays and Fridays, both the Scriptures were read; and that the Doctors expounded them; and that all was done which belonged to an

Assembly, except celebrating the Mysteries: And that this was an ancient Custom there, for that Origen taught most of his Writings on those Days in the Church.

These Litanies were wont to be said at the Celebration of the Eucharist, as in the ancient Church, so in this also, 2 Edw. VI. when the Communion was administered (as it still ought to be in Catholic Churches) every Sunday at the least. Now although the Condition of the Church be not for the present capable of so excellent a Custom, yet was there good Reason, that the Litanies should be prescribed upon those Days howsoever, as being the next Solemnity to the Eucharist in the Publick Service of God, observed from the Beginning of the Church: And because they contain Matter of Supplication, for the diverting of God's Judgments, and obtaining his Blessings, nothing could be more suitable than to add them to the daily Morning-Service, upon Wednesdays and Fridays, as the Exercise of that continual Humiliation before God, to which the Observation of those Days was intended, to the unspeakable Benefit of the Church, and the continual Discharge of those most excellent Offices of Fasting, Prayer and Alms among Christians.

C* Here followeth the Litany, to be used on Sundays, Wednesdays and Fridays, &c.] By the Position of it in this Place (though it be not specified after what Part of the Service it shall be used) it seems that they intended it to follow the Morning Prayer. And in the Rubrick before the Communion it is ordered, That after Morning Prayer is done (which was then done betimes, and while it was yet Morning, not put off as since till towards Noon) the People shall be called together again to the Litany by the tolling of a Bell, after the accustomed manner. So that in those Days, the Custom was to go Home after Morning Prayer, and to come again to the Litany; not to dispatch (as now they do) all at once. In the Second of Edw. VI. there is a Rubrick at the End of the Communion, wherein the Litany is appointed to be sung upon Wednesdays and Fridays, according to the King's Injunctions; and that after the Litany ended, the Priest shall, upon those Days, having on him an Alb or Surplice with a Cope, go to the Communion; or if there be none to communicate, that nevertheless, he shall read that which is appointed at the Communion unto the end of the Offertory, concluding with one or two Collects, and the Benediction.

C* From all Seditions, privy Conspiracy.] It followed in the Second and Fifth of Edw. VI. From the Tyranny of the Bishop of Rome, and all his detestable Enormities. Which Words by a Special Provision in the Act of Uniformity in these Words, (And the Form of the Litany altered and corrected) were left out in our Book, as being too hard and violent an Expression. But the Preachers since that Time have got it into their Pulpits, though they could not be allowed it in their Litanies; and all Sorts of Men have chosen rather to follow them, than this Temperance and Order of the Church.

*† From Fornication and all other deadly Sin.] Here would the Puritans have Hen. VIII's old Words come in again, which he added to the Litany upon his falling out with the Pope, viz. From the Tyranny of the Bishop of Rome, and all his detestable Enormities. Because religious People may suspect, that by the leaving out of these Words, we are declining, and going back again to Popery. See the Survey, q. 13.

† 1. By the Mystery of thy holy Incarnation: 2. By thy holy Nativity, 3. and Circumcision: 4. By thy Baptism, 5. Fasting, 6. and Temptation: 7. By thine Agony, 8. and bloody Sweat: 9. By thy Cross, 10. and Passion: 11. By thy precious Death, 12. and Burial.] W. W. His 12 Deus in carne manifestatus. 1. By thy glorious Resurrection, 2. and Ascension, 3. and by the coming of the Holy Ghost.] W. W. His 3 Justificatus in Spiritu. 1 Tim. 3. 10.

C† By thy Cross and Passion, &c.] The ancient Fathers of the Greek Church in their Liturgy, after they had recounted all the particular Pains in Christ's Passion, as they are set down in the Four Gospels, and by all and by every one of them called for Mercy and Deliverance (as here we do) added after all, and shut up all with this Petition, Δι' ἀγνώστων κόπων καὶ βασάνων ἰλάσῃς καὶ σώσῃς ἡμᾶς. By thine unknown Sorrows and Sufferings, Good Lord have Mercy upon us, save and deliver us: For he felt more of them than we know, or can distinctly express.

C† And in the Day of Judgment, Good Lord deliver us.] * This Petition and Prayer referreth to us after we are dead; and supposeth, that being dead, we are still capable of God's Mercy and Favour, when the last Day of the General Judgment shall come: For when that Time comes, we must every one (be we alive or be we dead) stand before the Tribunal-seat of Christ, and then shall all Men give an Account severally for all their own Deeds, every Person for himself, Rom. 14. 10, 12. 2 Cor 5. 10. even for every idle Word that he hath spoken, Matth. 12. 36. It doth therefore concern us, to pray for ourselves, (as here the Church of England, therein follow-

* To pray for Mercy in the Day of Judgment, for our selves and others, who continue in this World (which is our Probative State, and the only time for working out our Salvation) we have the Holy Scripture to countenance us in; but we have none to warrant us to pray for our dead

Friends. The Popish Doctrine of Purgatory was exploded by our Church, in the very first Reformation; and Prayer for dead Souls, who departed in the Lord, as to the Improvement of their Bliss, or for Mercy at the general Judgment, was likewise laid aside in the Second Review of the Liturgy under King Edward. But I cannot see, that there is any Thing in this Petition that looks this way; nor do I find that the Puritans, who have been very clear-sighted to search out for every Thing that looked like Popery in the Liturgy, ever charged us with Prayer for the Dead in this Petition. And since our Reformers took such Care, to lay aside every Thing that might give the least Countenance to the Popish Errors, I do not see any Reason this Annotator had to use so much Criticism, and Wire-drawing the Expression, to fasten an Opinion on the Church, which she has in such a solemn Manner rejected; though, out of Tenderness to some of the Ancients who maintained it, she has not directly condemned it.

ing the Religious Order and Example of many Churches Abroad, has directed us) not only as we consider ourselves in this present State of Life, or at the Hour of Death; but likewise as we shall be hereafter in the future State of dead Persons, and in Expectation of our final Sentence, when we shall be examined for every Thing we have done or said amiss, at the last Day of Judgment. Which Examination being yet to come, and to follow us when we be dead, we may lawfully pray, that after Death we may be delivered from the Rigour of it; and that God would have Mercy on us, both before we die (considered as Persons here alive) and afterwards (considered as Persons that have been long dead) when we shall come to render up our Account in the Day of Judgment. At which Time, Christ will not sit upon his Tribunal-seat only to execute a former Sentence given at the Hour of Death, but proceed farther, and call every one to a Reckoning for what they have done in their Bodies, whether it be good, or whether it be evil, *Eccles. 12. 14. 2 Cor. 5. 10.* For the Son of Man shall come in the Glory of his Father, with his Angels, and then (not before) he will reward every Man according to his Works, *Matth. 16. 27.* Behold I come quickly, and my Reward is with me, (with him when he comes) to give every one according as his Work shall be, *Apoc. 22. 12.* that is, shall be then found to be upon the Account which they must then make to him. And who can abide the Day of his coming, (*Joel 2. 11.*) if he shall proceed strictly with them, by the Rules of Justice and Judgment? Knowing therefore this Terror (as the Apostle speaks, *2 Cor. 5. 11.*) we pray here for Mercy and Deliverance there, that at this last Day of Judgment, the strictness and rigour of his discussing, examining, and sentencing our Words and Deeds, may be graciously mitigated, and that he would be merciful to us in that Day, as St. Paul prayed for Onesiphorus, (*2 Tim. 1. 18.*) being then most probably dead; or whether he were dead or no, that Prayer related to him, as he should be in the State of Death, and wherein that Day of Judgment should find him. And so do we consider ourselves here in making the same Prayer, and saying, In the Day of Judgment, Good Lord deliver us. It is a Point therefore, of the Piety and Religion of the Church of England, (as it hath been likewise of the Universal Church of Christ heretofore: S. Aug. Lib. de Cura pro-Mortuis, c. 1. & 4. Non parva est Universae Ecclesiae, quae in hac consuetudine claret, auctoritas, ut precibus Sacerdotis locum suum habeat Commendatio Mortuorum. Et iterum, Non sunt pretermittenda supplicationes pro Spiritibus Mortuorum, quas faciendas pro omnibus in Christiana & Catholica societate defunctis, etiam tacitis nominibus sub generali commemoratione, suscepit Ecclesia, ut quibus ad ista defuncti parentes aut filii, aut quicunque cognati vel amici, ab una eis exhibeantur pia matre communi) to pray for Mercy after Death, and not to doubt; (for otherwise we may be sure she would never set us to pray and petition here for it) but that such as are dead in Christ, and in the Catholick Communion of his Church be capable of it. Nor can we conceive a more probable Interpretation of these Words, than that there is Mercy and Favour to be found in the Day of Judgment. But as we offer, and have set forth this Interpretation, because none other appears to us more probable; so because it is not any fundamental Point or Article of Faith necessary to Salvation, we will leave it free for every Man to think and judge of it as he shall see Cause. Only if he findeth not a more solid and certain Interpretation, let him take this. Vide quæ annotavimus ad illa verba (That we, and all that are departed in the true Faith, may have our perfect Consummation and Bliss, &c.) in Officio & Sepultura Mortuorum.

C† That it may please thee to keep, — Our most gracious Queen, &c.] Concerning these Petitions and Prayers, Tertullian, the most ancient of the Latin Fathers, Apologetic. cap. 39. Oramus etiam pro Imperatoribus, pro Ministris eorum & Potestatibus, pro statu Saculi & pro rerum quiete. Et ad Scapulam. Itaque & sacrificamus pro salute Imperatoris, sed Deo nostro & Ipsius, sed quomodo præcepit Deus, pura prece. To this Purpose also are the Words of St. Cyril of Hierusalem, Catech. Mystag. v. Obsecramus Deum pro Communi Ecclesiarum pace, pro Tranquillitate Mundi, pro Regibus, pro Militibus, pro Sociis, pro Aegrotis & afflictis, & in summa pro his omnibus qui egent auxilio. Egemus autem omnes.

C† That it may please thee to bless and keep the Magistrates.] Those that are subordinate, and have no Authority but from the King: Of ancient Time, the Word Magistrate had no other Signification; but howsoever, of late Days, they use it and take it commonly for the Chief Governor in a Kingdom; not according to the Sense of the Latin Word, which is always used to signify the inferior Magistrate, as here it is. The Magistrates are here but the Ministers or Servants under the King, for secular Affairs.

C† —To bring into the way of Truth, &c. —to strengthen such as do stand, &c.] S. Aug. reproving Vitalis, who was bordering upon the Errors of Pelagius, Ep. 107. Audis Sacerdotem Dei orantem pro Incredulis, ut eos Deus convertat ad fidem, & pro Catechumenis, ut eis desiderium Regenerationis Inspiret, & pro fidelibus, ut in eo quod esse ceperunt ejus munere perseverent, Subsannas has pias voces? & non respondebis Amen? And S. Chrysostom gives as good a Reason for the Use of this Prayer, Homil. 72. in S. Matth. Nam quoniam nostra ipsi peccata cognovimus, pro aliis qui peccaverunt, quique peccare possunt, nos clamamus.

—To succour — all that be in danger, — that travel by Land, — or by Water, — all Women labouring of Child, — all sick Persons, — and young Children, — and all Prisoners and Captives.] W. W. Ecclesia pia Mater in hoc Versiculo 7 personas (quas vocant Canonici miserrabiles) Commemorat, dignasque existimat duplici privilegio, viz. solenni publicarum precum interesse, & Carnium Esu tempore Quadragesimali.

*† —To forgive us all our Sins, Negligences and Ignorances.] A strange Presumption it is, for so many private Writers as we have among us, to make so much ado with them of the Church of Rome, about the Distinction of Mortal and Venial or lesser Sins, when as the Liturgy of our own Church does here manifestly acknowledge so much,

the Papists in their Doctrine about Venial Sins. Most of our Writers, as well as other Protestants Abroad, do with just Reason find Fault with them, for making any Sin to be in its own Nature Venial, since it being a Violation of God's Law, it renders us subject to his Wrath and Vengeance. Indeed, our Church allows a Difference between Sins, some whereof are wilful Sins, and others are Sins of Ignorance and Infirmitas: But neither are these latter in their own Nature Venial; it is only owing to the Indulgence of the Gospel-Dispensation, that if Men do not allow themselves in the Practice of any gross or wilful Sin, God will be graciously pleased to pardon these lesser Sins upon a general Repentance. Indeed the best of Men, through their Original Corruption, cannot help falling into Sins of this Nature; but still they are Sins, and therefore cannot be in their own Nature Venial. And this is the Doctrine of our Church, when she teaches; And although there be no Condemnation for them that believe and are baptized, yet the Apostle doth confess, that Concupiscence and Lust hath of itself the Nature of Sin, Act. ix.

C† O Lamb of God, O Lamb of God, O Christ, &c.] Exception is taken against these Repetitions, as being a Custom of the Heathen, forbidden by our Saviour, *Matth. 6. 7.* When ye pray, use no vain Repetitions. Sed eo loco non vetatur id quod sollicite expetimus aliquoties repetere, quod Christus ipse fecit, at prohibetur tantum Deo verba annuere, quasi ille preces ex prolixitate potius & labore externi operis, quam ex intimo animi affectu (excitando, non indicando verba quæ precibus inferunt) metiatur. Ideo Christus hic docet preces concisas esse debere, id quod extat apud Sirachidem, *ps. duntaxat λόγον ἐν ὀργάνῳ οὐ, ὡς δὲ τὸ πρῶτον τὸν λόγον ἰδὲν ἐστὶν quod παρὰ λόγον.* Exemplum vero vitandi moris ab exteris Gentibus hic petite (Judæi enim erant huius vitii minus obnoxii, quod hodieque extat apud Aben Esdræ initio ad Ecclesiasten, & in aliis ipsorum libris) quibus id erat perquam familiare, unde itud in Comedia.

Ohe jam define Deos obtundere, nisi illos tuo enim ingenio Judicas, ut nil credas intelligere, nisi idem dictum sit Centies. Contra eum morem est illud Plauti in Pœnulo, Paucis verbis rem divinam facito.

Centies idem dicere est παρὰ λόγον. Grotius. Sperabant prophane Gentis ideo se exaudiri iri, quia longa Orationis radio (ut Sacerdotes Baal) se defatigant, πολλοὶ αὐτὴν solent idem esse παρὰ λόγον, quia ut multa dicant necesse habent sæpe jam dicta repetant, at quæ nihil, nisi opus est, complectitur Oratio (ut hic) non potest πολλοὶ & dici.

C† Let us pray.] Hæc Oratio habetur in Ordine Sarum ad Missam de Tribulat. Cordis.

C† Let us pray.] In Sacris Paganorum Admonitio erat, Hæc Agite: In nostris, Attendite. Et si plebi istud prædicatur, quanto magis Sacerdoti? Sane Virgines Vestæ certo tempore ibant ad Regem Sacrorum, hisque verbis solennibus apud eum utebantur, Vigilate Rex, Vigila, Propterea quod qui Religioni interviunt, quam vigilantissime ac curiosissime agere oportet. Pars aliqua Impietatis Incuria est.

C† A Prayer for the King's Majesty.] In Ordine Sarum similis oratio habetur pro Rege Hen. VIII. in Missa pro Rege.

The only Ruler of Princes.] For we say, That the King is subject only to God; and that he has not any Superior among Men. So Optatus Milevit. Super Imperatorem non est nisi solus Deus qui fecit Imperatorem. & Tertullian. Colimus Imperatorem sic quomodo & nobis licet, & ipsi expedit, Hominem a Deo secundum, & quicquid est a Deo consecutum, solo Deo minorem. Hoc & ipse voluit. Omnibus major est, dum solo Deo minor est.

A Prayer for the Clergy and People.] Habetur hæc Oratio in Ordine Sarum inter Memorias faciendas per totum Annum, sub Tit. pro Episcopis vivis & subditis, in Missa de B. Maria in ejusdem Capella, & in Missa pro Prælati subditis.

— Send down upon our Bishops and Curates.] W. W. Ministri nunc appellantur, quos olim Ecclesia veriori nomine Curatos dixit propter Animarum Curam. Non ergo Subsidiarii solum hic intelligendi, sed ipsi quibus Cura incumbit.

The Grace of our Lord Jesus Christ, &c.] W. W. Here the Minister riseth, and if there be a Sermon an Introit is sung: And after Sermon they ascend with Three Adorations towards the Altar. If both Ministers or Priests, the one at one End, the other at the other, representing the Two Cherubims at the Mercy-seat. If one be but a Deacon, he kneels at the Door.

C† For Rain, if the Time require.] In the Order of Sarum for all these Things following, there was a special Mass said.

In the Time of any common Plague or Sickness.] In the Order of Sarum, they were wont for this Purpose to say a special Mass, which they said was made by Pope Clement V. at Avignon. The People were appointed at this Mass to kneel, and to hold a burning Wax-Candle in their Hand all the while, and to let it burn (in the Church or their Houses) Five Days together. This if they did, they were promised by the Pope large Indulgences; and were assured by their Parish-Priests, to be delivered from sudden Death: For they told them, Hoc est certum & approbatum in Avinione, & in partibus circumvicinis. In this Mass they used for the Epistle or First Lesson, the 24th Chapter of the 2d of Samuel; and for the Gospel or Second Lesson, the 4th of St. Luke. Surgens Jesus usque ad Quia ideo missus sum. And they used divers Prayers for the aid of St. Sebastian, that he would be propitious to England, as he was to Lombardy: where they were made to believe, that he freed the whole Country

Country from the *Plague*. All which the Reformed Church of England has now abolished; and by this one Prayer (*purâ prece*, as *Tert.* calls it) seeketh in such a Time the Mercy of God.

C** For Rain, &c. if the Time requireth.] These in the Second of King Edward are set in the End of the Collects after the Offertory, being then only two for Rain and Fair Weather. After in the 5th Year of King Edward they were augmented to that Number which we have now; but they were placed between the Collects, *We humbly beseech thee*, &c. and St. Chrysostom's Prayer; which is a Direction for us, where to read them, when need is.

C** A thanksgiving for Rain, &c.] These Thanksgivings were added, upon the Complaint of Dr. Reynolds, and others, at the Conference at Hampton-Court, saying, That we wanted particular Thanksgivings for particular Benefits received; the same Complaint that Cartwright and the Admonishers to the Parliament had made before, whom the King and his Bishops thought good to satisfy: And to that End, were these Collects of Thanksgivings drawn up, and inserted into the Liturgy by the King's Command; but they are not yet confirmed by Act of Convocation or Parliament.

C** The Sixth Sunday after Epiphany (if there be so many) shall have the same, &c.] This also was added for the same Reason next before specified.

C** The Prayer of St. Chrysostom.] Taken out of his Liturgy, which (it seems) the Church of England acknowledges to be his. In the Second of Edward VI. it follows immediately after *We humbly beseech thee*, and ends the Litany without any other Collect inserted between them, for the King, Queen, Prince or Clergy; who were all solemnly prayed for already in the Litany itself, as in our Book we find them to be; which were there added only by Virtue of the Queen's Injunctions, allowing an Anthem to be sung after Morning and Evening Prayer, and the Collect for the Queen to be daily said after the Anthem: So that this, and the other that follow before St. Chrysostom's Prayer, (whereof that for the Queen, and the King's Children, were added by the Bishops upon King James's coming in, and by his Authority only, not yet by the Parliament confirmed) are no Part of the Litany, but only Additionals to be said after an Anthem or Psalm, in the End of Morning and Evening Service.

And dost promise, that when Two or Three are, &c. thou wilt grant their Requests, &c.] We know upon what Patent this Privilege stands, St. Matth. 18. 20. We must know further, That by the Rules of the Jewish Synagogue (then in Use) under Ten Persons that were of Years, there was no Congregation; for before that Number were present, they went not to Prayers. And by the Rules of Civil Law, *Decem Personæ faciunt populum*. But Christ intending to free his Church of all Rules that might abridge the Privileges of it, and fore-knowing of divers Occasions that would happen (especially in Times of Persecution) to lessen that Number, assureth us of his Presence, where the least Number agree in the Thing they Desire at his Hands: For that to be the Reason of his Presence among them is clear from the Nineteenth Verse, *If two of them shall agree touching any Thing they shall ask*, &c. The Jews have an Opinion, That the Prayers of their Congregations are always heard, not so the Prayers of Particular Persons in private. *Maim.* of Prayer, C. 8. N. 1. Always let a Man go Morning and Evening to the Synagogue, for his Prayer is not always heard but in the Synagogue: And he that dwelleth in a City where there is a Synagogue, and goeth not thither to pray with the Congregation, this is he that is called, A BAD NEIGHBOUR.

Nor are the Words to be understood of Two or Three that are gathered together in any Place, but in any such Place as is appointed for the Holy Assemblies, 1 Tim. 2. 8. *I will therefore, that Men pray every where*, &c. is but a Freedom from the Legal Circumstance of the Temple, and an Application of Mal. 1. 2. and John 4. 21. *Omne locum intellige sacris cælibus destinatum; agit enim S. Paulus de publicis precibus in Communi Conventu, ut in toto orbe Terrarum pura hæc Sacrificia Deo offerantur.* Beza ib.

Priest (or Bishop) let them depart with this Blessing.] Which was the Custom of the Jews to do, pronouncing the Blessing appointed by the Law at the End of the Service. In the Temple (saith *Maimonides* of Prayer, C. 14. 9.) after the Morning-Service was done, the Priests went into the Pulpit to bless the People, which Ecclesiastical seems punctually to describe, cap. 50. v. 20, 21. *Then went the Priest down, and lifted his Hands over the whole Congregation of the Children of Israel, to give the Blessing of the Lord with his Lips, and to rejoice in his Name, and the People bowed themselves down the Second Time to worship, that they might receive a Blessing from the most high.* So they received it kneeling.

By the 103d of the African Canons in *Iustellus*, it seems that the Benedictions of the Bishop or Priest that Celebrated (to whom this Office of Blessing also belonged, as St. Jerome contendeth) are called *Commendationes & Impositiones manuum*, i. e. to say Prayers whereby to commend the People to God with Imposition of Hands: And it is further ordered, That they be uniform, and prescribed Forms of Blessing (not arbitrary or voluntary) in all Churches. The People, at the receiving of this Blessing, bowed their Heads, the Bishop holding his Hands over them, as a Sign of God's Hand stretched out to bless them. *Anaphora S. Basilii*, published by *Mafius*.

Luther, in his Form of the Communion of the Year 1523. saith of this Benediction, That it is, *Quedam quasi Absolutio publica Communicantium a peccatis, & vox plane Evangelica*; therefore rather to be kept than the Jewish Form, which the Calvinists every where use in their Assemblies.

The Collects, Epistles and Gospels, to be used.

C† Collecta.] *Collecta*, sic dicta, quod in unum vota populi colligerent, vel quod fierent populo jam in unum collecto. For though the People come slowly to Church, and do not make up a full Congregation, or Collection of themselves together at the beginning of Divine Service; yet before it has proceeded thus far, they are usually a full collected Assembly. *Tert.* in his *Apologetic*, cap. 39. Coimus in Cætum & Congregationem, & ad Deum quasi manu facta precatonibus ambimus orantes, hæc vis Deo grata est. Oramus igitur, &c. *Collecta* autem, si Alcuino nostro, Bedæ nostratis Discipulo, Carolique magni Imperatoris præceptor & familiari, credimus, dicta est à Collectione, eo quod ex autoritate Divinarum Scripturarum sit *Collecta*:—vel quod ex multis Sermonibus una colligatur Oratio; sive à Collectione vel societate populi, qui tunc in unum concurrens colligitur de divin. officiis.

The Epistles and Gospels.] Post hæc Commentaria Apostolorum, & scripta Prophetarum leguntur. *Iust.* Mart. Vocat hæc *Tertullianus* fomenta fidei, ab interlectione Scripturarum. Ex quo præterea liquet Lectiones eas à Scriptura sumptas quæ temporis congruerent. Cogimur (inquit *Apol.* cap. 39.) ad divinarum literarum commemorationem, si quid præsentium temporum qualitas aut præmonere cogit, aut recognoscere. Certe fidem sanctis vocibus pascimus, spem erigimus, fiduciam figimus.

C† Nomen Evangelii.] Iustissimis de causis veteres Christiani Commentaria de Rebus Christi (quæ ad explicandam, illustrandam & confirmandam Doctrinam à Christo annunciatam pertinent, omnes ejus circumstantias) *Evangelium* appellavere: ut ipso quoque nomine admonerentur populi, quanto dulciora hæc Annuntiatio & Historia Christi contineat quam Prophetarum vaticinia, quorum pleraque triste illud nomen *ΕΥΑΓΓΕΛΙΟΝ* sibi præscribunt. Esse autem antiquissimum, & ab ipsis Apostolicis deductum temporibus *Evangelii* Titulum docet nos *Iust.* in *Apol.* pro Christianis. *Grotius*.

C† Quando singulis Dominicis & Festis diebus singula & certæ Lectiones cum ex Apostolicis Prophetis scriptis, tum ex Evangelicis assignatæ fuerint, liquidò non constat; nam Hieronymi Lectionarium dubiæ fidei est. Solet referri ad ævum Caroli Magni, quin ad ipsum Carolum. Sed ejus auspiciis non nisi Homilias Patrum, quibus Textus illi Scripturæ exponerentur, delectas esse, scribit *Siebertus* ad Annum 807.

C† Ritus usitati ad Lectionem Evangelii.

Antiqui moris est, ut fideles, dum Evangelium legitur, starent; capite aperto, arma, siquæ habuissent, aut baculos deponerent in signum remissæ omnis vindictæ, ac depositi odii. *Versus Hildeberti Episcopi Cenomanensis*;

*Inde sinistrorsum Domini sacra verba leguntur;
Plebs baculos ponit, stat, retegique caput.*

Gratian. in decret. de Consecr. dist. 1. cap. 68. Evangelium non sedendo, sed stando audire debemus. Citat Anastasii primi Papæ Epistolam ad Episcopos Germ. & Burg. sicut ante eum fecerunt & *Burchardus*, Lib. 3. c. 103. & *Ivo*, p. 2. c. 138, & p. 6. c. 93. sed illa Epistola non est Anastasii. *Blond.* Antiqua tamen est, & in Corpus Juris (quod in hac parte ab Ecclesia Anglicana recipitur) relata.

Habetur in Ordinario Missæ secundum Usum Sarum hæc Regula (post Gloriam in Excelsis.) *Notandum est, quod omnes Clerici tenentur stare ad Missam, nisi dum legitur Epistola.*

Ratio Ordinis Evangeliorum de Tempore per totius Anni Curriculum.

*† The Church has not appointed these following Gospels and Epistles, but upon special Relation to the Time wherein they are read. And it is admirable to see, with what Order and Wisdom all Things are disposed and brought in *tempore suo*, that they might be the more kindly for the putting us in Mind of what we are about, or what we have to do. The whole Year is distinguished into Two Parts: The Time of Christ's living among us here on Earth, which is the First; and our Time of living here after his Example, which is the Second: For the First are all the Sundays appointed from *Advent* to *Trinity-Sunday*, for the rest are all the Sundays after *Trinity* to *Advent* again. (*Veteres distinxerunt hæc duo tempora in tempus Dominica Dispensationis, & tempus nostra peregrinationis.*) And because the First Part is conversant about the Life of Christ, and the Mysteries of his Divine Dispensation, therefore beginning at *Advent* is the Memory of his Incarnation celebrated, and after that his Nativity, then his Circumcision, his Manifestation to the Gentiles, his Nonage, his Doctrine, his Miracles, his Passion, his Burial, his Resurrection, his Ascension, his sending of the Holy Ghost, all in a most absolute Order: In all which, we see the whole Story and Course of our Saviour, in manifesting himself, and his Divine Mysteries to the World. So that the Gospels read through all this Part of the Year, have their chief End and Purpose, to make us know and remember orderly with grateful Hearts, what excellent Benefits God the Father hath communicated unto us, first by his Son, then by his Holy Spirit, making us the Heirs of Heaven, that before were the Sons of Hell; for which unspeakable Goodness, we do most fitly end this Part of the Year, with giving Praise and Glory to the whole Blessed Trinity.

*† The Second Part which contains all the Sundays after that, being for our Guidance in the Peregrination that we have living in this World, hath for it such Gospels in Order appointed, as may most easily and plainly instruct and lead us in the true Paths of Christiani-

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ality;

nity; that those which are regenerated by Christ, and initiated in his Faith, may know what Virtues to follow, and what Vices to eschew. Thus in the First Part, we are to learn the Mysteries of the Christian Religion; in the Second, we are to practise that which is agreeable to the same: For it behoves us, not only to know that we have no other Foundation of our Religion but Christ Jesus, born and crucified, and risen for us; but further also, to build upon this Foundation such a Life as he requires of us. And because the First Part ends with *Pentecost*, the giving us a new Law in our Hearts; therefore the Second is to begin with the Practice of that Law: That as the Children of Israel did pass the Desert by the Direction of *Moses*, so we may pass through this World by the Guidance of our Saviour, and overcoming at last our Spiritual Enemies, we may come to our heavenly Dwelling-place, and there remain with him for ever.

*† The Roman Missal and Breviary differeth from our *English Service-Book* in these Collects: First and Second Sundays in *Advent*, *Christmas-day*, *New-Years-day*, Fourth Sunday after *Epiphany*, *Quinquagesima-Sunday*, *Ash-Wednesday*, First Sunday in *Lent*, *Good-Friday*, *Easter-Munday* and *Tuesday*, First and Second Sundays after *Easter*, Sunday after *Ascension-day*, Munday and Tuesday in *Whitsun-week*, *St. Andrew's-day*, *St. Thomas's-day*, *St. Mark's-day*, *St. John Baptist's-day*, *St. James's-day*, *St. Simon and St. Jude*, *St. Matthias's-day*, *Annunciation*, *St. Philip and St. Jacob's-day*, *St. Peters-day*, *St. Matthew's-day*, *All-Saints-day*.

*† The Service of the Sunday is appointed to be longer than upon other Days of the Week, and the like upon Holidays and Festival-days; for it was ordered in the Law, that upon great Feasts and the Sabbath-days, the Sacrifice should be twice as much as upon the ordinary Days of the Week, *Numb. 28. 9, 10, &c.*

The First Sunday in Advent.

*† By the peculiar Computation of the Church, this is the First Sunday in the Year: For she neither follows the Course of Sun or Moon, to Number her Days and Nights according to their Revolution; but Jesus Christ being to her as the only Sun and Light whereby she is guided, she following his Course alone, beginning and ending her Year with him: When this Son of Righteousness therefore doth arise; that is, when his first Coming and Incarnation is propounded to us, then begins the Year of the Church, and from thence are all her other Days and Times computed. *Fer. 1. 1. Dom. 26. h. Pent.*

Oratio in Miss. Sarum.

C† Excita quæsumus, Domine, potentiam tuam, & veni; ut ab imminentibus peccatorum nostrorum periculis te mereamur protegente eripi, te liberante salvari, qui vivis & regnas cum Deo Patre in Unitate Sp. S. Deus, per omnia Secula Seculorum. Amen.

This also we know the Season, &c.

C† Sic incipit Epistola hujus Dominice in Miss. Sarum.

And make no Provision for the Flesh, to fulfil the Lust thereof.

Ante hæc verba finitur Epistola in Missal. Salisburyensi.

After the Epistle (which was read every Sunday, and some other solemn Times, by the Subdeacon, upon the Pulpit that stood in the midst of the Choir, but at other Times upon the Steps at the Upper end of the Choir) followed the *Gradual*, sung by two Choiristers upon the same Pulpit: And the *Gradual* (so called, because it is sung before the *Gradus* or Steps of the Choir) was only a Verse of a Psalm. After which followed another, that they called *The Verse*: And after that an Hymn, which they called *The Prose-Truth*, or *Sequence*, sung by the whole Choir. In these *Sequences* (so called, because all the Words of it seem to follow one another in the same Tract or Manner of Expression) there be Prayers made to the Saints, upon those Days which bear their Names: The chief Reason why the Church of England has omitted them, as sometimes also they were omitted in *Sarum Missal*. Non male monet Synodus Coloniensis habita Anno 1536. p. 2. c. 11. Nonnulli olim usurpatis sequentiis aliquod labis adhasisse, & propterea ab eis recte posse abstineri. Profas, aut, indolitas nuperius Missalibus cæco quodam iudicio in vestras prætermittere per nos liceret, sunt tamen inter eas quæ Spiritu & Vita non carent. At hæc the Church of England thought fit to omit, as Parts of the Service that were neither needful nor of ancient Use.

The Gospel, Matth. 21. 1.

C† Habetur hoc idem Evangelium in Miss. Sarum, quod etiam in Pulpito in medio Chori collocato legebat Diaconus versus Aquilonem.

Blessed is he that cometh in the Name of the Lord.

C† Hic finitur Evangelium in Miss. Sarum. In *Salisbury-Missal*, there was a special Epistle and Gospel relating to *Christ's Advent*, appointed for Wednesdays and Fridays during all that Time.

The Second Sunday in Advent.

C† Oratio in Miss. Sarum. Excita, Domine, Corda nostra ad preparandas Unigeniti tui vias, ut per ejus Adventum purificatis tibi mentibus, servire mereamur qui tecum vivit & regnat, &c.

The Epistle, Rom. 15. 4.

C† Habetur hæc eadem Epistola in Miss. Sarum.

The Gospel, Luke 21. 25.

C† Habetur hoc idem Evangelium in Miss. Sarum.

The Third Sunday in Lent.

C† In Miss. Sarum habentur eadem Oratio, eadem Epistola, Idem Evangelium. And in this Week (being *Ember-week*) there was a special Service, Epistle and Gospel, appointed for the Wednesday, Friday and Saturday, all relating to the *Advent*. Ubi & hæc habetur Rubrica, Semper jejunia 4 Temporum in 3 Hebdomada Adventus Do-

mini celebrantur. De his verbis in Epistola, [And Stewards of the Secrets of God.] Vide Wint. Conc. p. 22.

The Fourth Sunday in Advent.

In Miss. Sarum eadem habetur Oratio, eadem Epistola & Idem Evangelium. De his verbis in Evangelio (*what art thou?*) Vide lib. intit. *The Christian Directory*, p. 203. After this, there is in *Missal. Sarum*, a peculiar Service for *Christmas-Even*.

C† Christmas-day.]

Id est, Christi Missa. Sic enim vulgus Teutonum & Anglorum festos dies plerumque nominare solebat, a publico Ecclesie Ministerio seu Liturgia, in qua cum complures Missæ, five Dimissiones, modò Catechumenis, modò penitentibus & Eucharistiam, modò Fidelibus olim denunciantur, quodque vulgus Latinarum hæc ob causam Missam, seu Missarum solennia compellavit, in hominum usum ita ea res transiit, ut Dies Festa, Dies Missæ, sicut Nundinae celebresque Mercatorum conventus Missæ, dicerentur. *Flor. Haer.* In the Missal of Sarum there be three Services appointed for Christmas; one ad Galli Cantum, and another in Aurora, and a third in Die; which Third the Church of England now only uses. Oratio Sarum: Concede, quæsumus, Omnipotens Deus, ut Unigeniti tui nova per carnem nativitas liberet, quos sub peccati iugo vetuita servitus tenet, qui secum, &c. Epistola Sarum eadem est cum nostra, & Idem Evangelium.

C** The Collect, Epistle and Gospel, upon Christmas-day.]

This was called, in the First of *Edw. VI.* The Second Communion: For there was another before it; the one to set forth his Nativity of the Blessed Virgin Mary, (for which the Epistle was *Tit. 2.* and the Gospel, *Luke 2.*) the other to set forth his eternal Generation, which is that we do now only still continue, following the Alteration made in the Fifth of *Edw. VI.* upon *Bucer's* faulting of Two Communionis. In the Church of Rome (and here in England afore-times) they had three Masses or Services of Communion upon that Day, whereof this is the last.

C† St. Stephen's-day. Oratio eadem est in Miss. Sarum.

Then shall follow the Collect of the Nativity. As it was appointed in the Missal of Sarum. Sequitur Memoria de Nativitate: Epistola Sarum eadem, & Idem Evangelium.

C† St. John the Evangelist's day.]

Oratio eadem in Miss. Sarum loco hujus Epistolæ habetur in Miss. Sarum lectio ex 25 Ecclesiastici Evangelium Sarum.

C† Innocent's-day.]

In Miss. Sarum Oratio eadem, eademque Epistola, & idem Evangelium

The 14th Except. of the Surveyor.

C† The Sunday after Christmas day.]

Miss. Sarum. Sexta die à Nativitate Domini, five Dominica, ca fuerit, five non. Oratio Sarum: Omnipotens sempiterna Deus, dirige actus nostros in beneplacito tuo, ut in nomine dilecti filii tui mereamur bonis operibus abundare, qui, &c. Epistola eadem in Miss. Sarum. Evangelium habetur ex 2 Luc. Erant Joseph & Maria Mater Jesu mirantes super ea, &c. usque ad Et Gratia Dei erat in illo. The Gospel, Matth. 1. 1. The Book of the Generation. Ebionite heretici defecerunt totam Genealogiam, & quæ sequuntur, ad locum ubi Christus baptizatur, plane sicut Marcio hereticus prima S. Luca capita induxit: Fecerunt autem hoc pro suo instituto, quia Dominum Jesu Christi credi vellent purum hominem & ex Josepho natum; virtutum autem merito consequuntur Unctionis Gratiam.

C† Salmon begat Boaz Book of Ruthab.]

Hoc ex Traditione Judæorum. Grot.

C† David the King begat Solomon of her that was the Wife of Uriah.]

Mulieres in hoc censu obiter pauca nominantur, extraneo ortu aut criminibus nobiles, quarum historia ad vocationem Idololatrarum & Criminis per Christi Evangelium præludit. Idem.

Josias begat Jechonias, and his Brethren.]

Omnes calamitate sua nobiles; neque id ab hoc loco alienum, ne quis miretur Regiam stirpem ad humilem fortunam detrudi. Idem.

C† That it might be fulfilled, &c.]

Quod non ita intelligi debet, quasi Deus Christum ex Virgine nasci voluerit, ut quod Esaias dixerat fieret; cum potius, quia Deus id voluerit fieri, ideo & voluerit per Isaiam dici: nam vox hæc ut sæpe, non finem agentis, sed solam rei consequentiam significat. Grot.

C† The Circumcision of Christ.]

Oratio Sarum. Deus qui nobis nati salvatoris diem celebrare octavam concedis, fac nos quoque ejus perpetuam divinitate muniri, hujus sumus carnalis commercio reparati, qui, &c. Epistola Sarum, Apparuit Gloria Dei, &c.

And when the eighth Day was come, &c.]

Hic incipit Evangelium in Miss. Sarum.

C† His Name was called Jesus.]

Vide *Christian Directory*, pag. 211.

C† If there be any Sunday between the Epiphany and the Circum-

cision, then shall be used the same Collect, Epistle and Gospel at the Communion, which was used the Day of Circumcision.] Non habetur in Miss. Sarum.

C** If there be a Sunday between the Epiphany and the Circum-

cision, then shall, &c.] This was added in the Fifth of King *Edw.* being *Casus omisus* before; for between the Second and Fifth Year of that King, there happened a Sunday after *Circumcision*, and before the *Epiphany*; and they were at a Loss, not knowing what to do with it; for in the old Missals it was cast upon the Octaves, whereof we had none left.

The Epiphany.

THE Collect, *Sarum*; the Epistle, *Ephes. 3. 1.* This Epistle and the Collect run all upon the Calling of the Gentiles, because Christ was this Day made first known unto them, in the Persons of the Wise-men that came from the East to worship him. *Epistola Sarum. Isa. 60. Surge, Illuminare Jerusalem, &c.* which is our First Lesson. The Gospel, *Sarum*.

Of the high and great Feast of Christ's Epiphany.

*† THIS high Day's Solemnity is one of the greatest Feasts which the Church doth celebrate, in Memory of our Saviour. A Feast not only honoured by all devout Christians in all Ages, but revered even by the Emperors themselves, that were the Enemies of the Catholick Church; as by Julian the Apostate, who to cover his hidden Malice against Christ's Religion, *Cum esset in Galliis* (saith Ammianus Marcellinus, Lib. 21.) *voluit eâ die cum ceteris Christianis sacris interesse Mysteriis. Julianus autem, ut hac interim celarentur, feriarum die quem celebrantes Mense Januario Christiani Epiphaniam dixerant, progressus in eorum Ecclesiam, solenniter Numine orato discessit. lb.* It was also honourably observed by Valens the Arian Emperor, as Nazianzen reports, (*Orat. in laudem Basilii.*) He knew well, he would be accounted no Christian at all, who did not openly shew himself at such Solemnities, to honour Christ with his Service. Other Christian Emperors have held it in such high Esteem, that for the more honourable and religious Celebration of it, they have by Law, and Imperial Edicts, ranked it with the great Feasts of Christmas and Easter. *Theodos. Lib. 2. c. de Feriis. Diem Pascha & diem Natalem Domini, & Epiphania, & septem qui sequuntur* (the whole Week after) *sine strepitu judiciali volumus observari.* And in another Law (*Leg. 21. sub initium*) made by Valentinian, Theodosius, and Arcadius, they are all Three ranked together again, and divers Privileges equally granted them above all other Feasts in the Year. The old Christians of Egypt were wont to celebrate Christ's Nativity upon this Day: *Chrysost. in Luc. 1. 2. Cassian. Col. 10. de Orat. c. 1. Epiph. Her. 51.* And indeed, it is the last and great Day of Christmas with us: As St. John said of another Feast, *In the last and great Day of the Feast, Jesus stood up.* It has been a Feast of Joy all this while, but to Day comes in our Fulness of Joy, the Day when the Fulness of the Gentiles came in, to whom he was manifested in the Persons of these Wise-men, as the King and Saviour of all the World. The chief Thing which the Church propounds unto us upon Christmas-day, is the Birth of our Lord, his Humanity, and his coming in the Flesh, there being nothing more proper to a Man, than to be born of a Woman: But to Day it raiseth our Meditations, and propounds unto us those Things, whereby He that was born, the true Son of a Virgin, manifested himself to be the only and eternal Son of God. The Manifestation of his Divinity then, by wonderful and heavenly Signs, is the proper Theme and Subject of this Day's Solemnity; in which regard, it is called the Epiphany by the Greeks, and of Old more commonly the Theophanie, or the Apparition of God: And accordingly has the Church propounded those admirable Miracles unto us this Day; which did manifest Christ to be so, and which were all performed upon this very Day; the first whereof was this his Apparition, or manifesting himself unto the Gentiles, wherein the Collect, Epistle and Gospel of the Day is spent: The Second was his glorious Baptism in Jordan, when he first manifested himself unto the Jews, having 30 Years before concealed himself from them, *Luke 3.* appointed in that respect for the Second Lesson at Mattens: The Third was his Miracle in Cana of Galilee; where, by turning Water into Wine, he did first manifest himself unto his Disciples, saith St. John c. 2. appointed likewise in that regard for the Second Lesson at Even-song, this present Day; wherein the Church hath not intended to propound unto us, at the Celebration of this Feast, all those Miracles that were wrought to manifest, and shew forth Christ's Divinity, but those only which in their several Kinds were the first, and wrought before all others for that Purpose. To the Gentiles, his first Manifestation was by the Star. To the Jews, his First was by the Voice from Heaven at his Baptism. To his Disciples, the First was the Manifestation of his Glory, at the Marriage at Cana in Galilee, *John 2. ult.* This was the First Miracle that Jesus did to manifest his Glory, and his Disciples believed on him; which is the Reason, that all the Gospels upon the Sundays after the Epiphany, are the Stories in order of Christ's manifesting himself to be the Son of God by the same, and the like Miracles. St. Aug. *Serm. 29. de temp.* and out of him venerable Bede, added a Fourth Miracle, as being done also upon this Day, when he first manifested his Divine Power to all the common People, by feeding 5000 Men with a few Loaves. St. Aug. *ut supra, Bede in Luke 2.* and out of them *Ordo Rom.* But the Church has only propounded unto us those Three which are beforementioned: And hence are those Antiphonæ so often repeated in the Service at Benedictus and Magnificat upon this Day. *Item ordo Romanus, Annal. l. 4. c. 34. Ivo in Serm. de Epiph. Tribus miraculis ornatum hunc diem sanctum colimus: Hodie Stella Magos duxit ad praeseptum; hodie vinum ex aqua factum est ad Nuptias; hodie in Jordane Christus Baptizari voluit ut servaret Nos.* Of these Three the Greeks made Christ's Baptism to belong most properly to this Feast; and therefore, in their Menologies, they intitle it, *Theophania Domini, Divinusque Salvatoris Baptismus*: And the next Day, *Johannes Baptista*: In which Regard they were wont also to make this Feast the great and solemn Day of Baptizing their Catechumeni; such as Easter and Pentecost were uni-

versally used over the Church both Latin and Greek, (but this Fashion of the Greek Church pleased not Pope Leo, who wrote a long decretal Epistle against it, to all the Bishops of Sicily, *Antiq. Liturg. in Octava Epiphania*) calling it *Festum Luminum*, which declareth the Effect and Virtue of Baptism that Christ instituted this Day in Jordan, to illuminate them that were before in Darkness. It is the Reason why St. Cyril, and other ancient Catechists, direct and entitle their Institutions, *ad Illuminatos & Illuminandos.* Nazianzen's Oration in *Sancta Lumina. Sanctus Luminum dies* (saith he) *ad quem pervenimus, quemque hodie divino beneficio celebravimus, Christi mei, hoc est vera lucis, omnem hominem in mundum venientem illuminandi, Baptismum pro principio habet.* Whereupon, it was their Custom in that Church, for the more glorious Solemnity of this great Feast, and for the Expression of that high and heavenly Joy which they conceived from it, to adorn their Publick Churches with a great Number of Lights and Tapers, when they came to perform and celebrate their Service upon it. So Naz. in his Oration upon St. Basil, speaking of Valens the Arian Emperor, *Nam in die luminum* (saith he) *quando populus omnis in Ecclesiam convenit, ingressus & Ipse, ubi ordinem Psalmodia, caeremonias rite celebratas, Aras omni decore ac reverentiâ cultas, populum denique divino cultui assistentem vidit, admiratus est, &c.* But it has always been the Custom of the Latin Church, to attribute unto this Day (as here our Church doth) the Adoration of the Wise-men, and in their Persons the manifesting of God's only begotten Son to us that were Gentiles. *Eminet, says Rupertus, & precipuum est, quod hoc die Christus à Magis adoratus est;* whereby it pleased God to take the Heathen also to his Inheritance, *Psal. 2.* He that made God and Man to be one Christ, made also the Jew and the Gentile to be one People, even his own. And for this it is, that the Office of the Day runs chiefly upon this Story; a Story no less full of Wonder than of Joy. And it contains many Things, *Qua sunt erudita quaestio-nis, de quibus nos aliquot in hunc diem Conciones formavimus; eas Con-sule. Vid. quæ scripsit. Casaub. super hoc Fest. Ex. 2. §. 37, p. 187, 188.*

De Dominicis post Epiphaniam.

*† The Offices of the Sundays which follow the Epiphany, until Septuagesima-Sunday, are of the same Argument with the Epiphany itself; all belonging to the Manifestation of Christ, and to the End for which he was made known unto the Sons of Men.

The First Sunday after Epiphany.

*† The End is, *ut qui oculis Carnis apparebat purus homo, oculis Cordis credatur verus Deus,* that he who came into the World in the Form of a Man, may be believed also to be the Son of God; and according to this Belief, that he may receive Worship and Service from us both as God and Man, as he was adored of the Wise-men. In which Regard, most piously and very appositely hath the Church expressed that Desire which should be in all Men, by the Collect of this Day; that with the Wise-men of the East, we may see first, and perceive what we ought to do; and then while we are a seeking, as they were, that we may have Grace and Guidance faithfully and devoutly to perform the same (as they also did) through Christ, &c. The Epistle exhorts us to make a Spiritual Use of their mysterious Offerings; and especially of Myrrh, which signifieth very rightly the mortifying of the Flesh, and the offering up of our Bodies as an holy Sacrifice to God. The Gospel belongs properly to the Manifestation of Christ, made to the Doctors of the Jews, and continues on the Story of his Life, from his Birth to his Time of Infancy in order; withal declaring, that he was both God and Man: Man, in being made subject to his Father and his Mother; he came down to Nazareth, and was obedient unto them: God, in going about his Father's Business, and disputing with the Doctors while he was yet in his Nonage, which as Man he could not possibly have done. So here's one Epiphany more.

C† The Collect, Epistle and Gospel, *ut in Miss. Sarum.*

The literal Sense of the Epistle.

C† *I beseech you therefore, Brethren.* Because the Apostle had set forth in all his Epistle before, the Chief Points and Mysteries of our Christian Religion, therefore he descends now to the Duties of a Christian Life, that the one may be answerable to the other, which is the Method and Order that the Church here hath followed: After the setting forth of the Chief Solemnities and Feasts of the Year, (wherein the principal Mysteries of Christianity are contained) to go on (as St. Paul doth) and to give us his good Lessons for our Lives: For by the Word (therefore) there is a Dependence made of one following upon the other, to make now a right Use of the Grace that hath been by Christ bestowed on us.

C† *Your Bodies a quick Sacrifice.* For God does not now require any more Levitical Sacrifices which were made of brute Beasts, but he requires the Sacrificing of ourselves; not by killing our Bodies, but by mortifying and destroying our carnal Affections, and by Sanctification of Life, to offer up and consecrate ourselves to him. St. Aug. in *Psal. 50. Habes in te quod occidas, i. e.* You have always somewhat in yourself to kill.

C† *This World.* Which is wholly set upon what is Evil, i. *Joh. 3. 19.* seeking after Honours, Pleasures and Riches.

C† *Be ye changed.* By quitting those bad Affections, and giving no assent to them.

C† *May prove, &c. what the Will of God is.* That is, by submitting your own Wills to his, and by preferring his Precepts before these vile Affections.

C† *That no Man should stand high in his own Conceit.* Pleasing himself in his Endowments and Gifts that he hath above other Men, and searching after Secrets, &c.

D d d d a

C† Bm:

C† *But to judge of himself, &c.*] This is to be wise unto Sobriety, not affecting to meddle with other Mens Offices, nor to be curious in such Things as do not pertain to his own : Whereunto the Similitude that follows serves most aptly.

The Exposition of the Literal Sense of the Gospel.

C† *The Feast-day.*] That is, the Feast of the Passover, which he, and his Parents, and the Jews from all their Quarters, were wont and bound duly to observe, *Deut. 12.*

C† *Sitting in the midst of the Doctors.*] Not that he sat (as the Pictures commonly set him out) in one of the Doctors Chairs, and the highest of all the Bench ; for neither would they have permitted him to do it, nor was it agreeable to the Minority of his Age, but that he was there sitting or present among them, (as *Joh. 1. 26.* he is said to be standing in the midst among the Jews ; and *Matth. 18. 20. I will be in the midst of them*) in the Manner of an Auditor or a Disciple, observing that Order which was accustomed, hearing them, and asking them Questions ; though in the mean while, he shew'd himself to be such a Disciple with them, that he pos'd the Masters, and taught them much more than any of them knew before, herein declaring himself to be more than a Man ; for they were astonished at him, asking such Questions, and making such Answers, as that the Power of his Deity shew'd forth itself in him.

C† *How happened it that ye sought me ? Wist ye not, &c.*] An Answer that seems to be somewhat short, and more quick, than a Mother would have expected from a Son : But such were his usual Returns, when she took upon her to shew any Authority over him, to let both her and his reputed Father know, that he had another manner of Father in Heaven, whose Divine Affairs were not to give place unto any humane Authority ; which though they understood not for the present, yet in this Answer they rested, and his Mother, the Blessed Virgin laid it up in her Heart.

C† *And was obedient unto them.*] When he had given this Testimony of his Power and Greatness that was to come, and afterwards made it self more manifest ; shewing already, that his Authority was above theirs ; presently he returns to his wonted Subjection, and teaches all Persons, what Reverence and Obedience we owe to our Parents.

And Jesus prospered (or grew) in Wisdom.] A Text which is urged by the *Arians* and the *Socinians* ; but it will not serve their Turn : For Christ being a Person that consisted of two Natures, it is no Derogation to his Godhead, if here he be said to grow and prosper in respect of his Manhood ; which could not neither be said so to prosper in Wisdom and Knowledge, as if in the Minority of his Age he had been ignorant of any Thing that he came to know after ; for he had in himself the full Knowledge of all Things communicated to his humane Understanding, by the Divine Nature united thereunto ; but because from Time to Time he was pleased to manifest that Knowledge by Degrees, and not otherwise to let it be seen or known unto the World, therefore in Regard of other Mens taking Notice of it only, he is here said to have grown up or prospered in it. And whereas they object, that the Text says, He prospered in Wisdom as he did in Age, which was not in a seeming Manner to all other Men, but truly and really as all Mankind does besides ; We are to answer, That every Word in a Context is not to be taken in the same Sense that another Word is which is joined to it ; as for Example, *Matth. 8. 22. Let the Dead go and bury their Dead,* *Joh. 20. 7. I ascend to my Father and your Father* ; where the same Words are to be understood after a different Manner. And so it is here.

The Second Sunday after the Epiphany.

The Collect, Epistle and Gospel, *ut in Miss. Sarum.*

The Literal Sense of the Epistle.

C† *The Gift of Prophecy.*] Or interpreting the Scriptures, for so is Prophecy understood, *1 Cor. 14.*

C† *That it be agreeing to the Faith.*] The Articles of the Apostles Creed then generally preached over all the World, as containing all Things necessary to Salvation, and being the Sum of the whole Scripture.

C† *An Office.*] Or Ministry, which is properly the Deacon's Office.

C† *With Singleness.*] Or Simplicity, that is, to them who need, without respect of Persons, and performing the Trust reposed in him with all Faithfulness.

C† *He that ruleth.*] This is to be understood of those Presbyters of whom the Apostle speaketh, *1 Tim. 5. 17.* The Presbyters that rule well are worthy of double Honour : From whence they came afterward to be Bishops over others. These Presbyters were of one Sort, and there was another Sort of them that laboured in the Preaching of the Word.

The rest of this Epistle is plain and easy to be understood.

The Gospel.

C† *What have I to do with thee ?*] Ita enim Latini aiunt, quid tibi mecum est. At Hebraeis aliud significat, nimirum, Cur mihi molestiam exhibes ? quod clare apparet, *2 Sam. 16. 10. & 2 Paralyp. 35. 21.* Hoc autem si ex usu Latini Sermonis interpretaris, contemptum videtur inducere. Grot.

This beginning of Miracles.] A Miracle is so called, because it begets Admiration : And yet every Thing that is, or deserves to be admired, must not presently be called a Miracle ; for many Things done by Art, and the Power of Nature, may be wondered at, and yet they are no Miracles, which are and can only be done by the Power of God, above the Faculty, and beyond the Order of Nature, to which he is not tied : This Miracle, therefore, so done by Christ, was a manifest Argument of his Divine Power and Godhead.

C† *And shewed, or manifested forth his Glory.*] For these Words sake it is, that this Gospel is appointed by the Church, for one of the Gospels to be read and published in the Time of *Epiphany*, which gives the Name to all these Five Sundays : For *Epiphany*, is nothing else, but the manifesting forth of Christ's Glory and Deity, whereof this Gospel is a Testimony. And because it was the first *Epiphany* that he so made of himself after his Baptism, and beginning to preach, therefore was it also appointed to be the second Lesson at Even, upon the Day of *Epiphany* itself.

The Third Sunday after Epiphany.

C† The Collect, *Sarum.* The Epistle, *Sarum.* For in so doing thou shalt heap Coals of Fire on his Head.] Which is an Hebrew Proverb, and we read it, *Prov. 25. 22.* the Sense whereof is, that either we shall gain our Enemy by heaping Benefits upon him, which may inflame or kindle his reciprocal Charity towards us ; or else, if that cannot be done, yet at least he will burn in his own Conscience, and tell himself, that we deserve not his Hatred.

The Gospel, *Sarum.*

The Literal Sense.

C† *Tell no Man.*] Which at other Times Christ also enjoined to them whom he had healed, *Matth. 9. 30. Mark 5. 43.* yet are not they reprehended that divulged those Things which he did for them ; even this Leper in *S. Mark 1. 45.* and in *S. Luke 5. 12.* went forth and told it abroad, notwithstanding Christ's Prohibition to the contrary. And to the Demoniac Christ himself gave a Command, that he should go and tell what great Things God had done for him, *Mark 5. 19. Luke 8. 39.* But the Resolution and Reconciling of these seeming Contrarieties, is well given by *St. Chrysostom*, who saith, That Christ forbade the Publishing of his own Fame, but commanded the Glory of God to be openly declared to all Men ; for he had regard both to the Indiscretion of the inconsiderate Multitude, who might otherwise have made ill Use of it, as they did, *Joh. 6. 15.* when they went about seditiously to make him a King ; and to the Desire of Vain-glory that some Men use to take in it, when they do any good for another ; and therefore, he would not have his own Fame divulged : But he had regard withal to the Acknowledgement which every one receiving a Benefit from the Hand of God, is to make to him ; and therefore, in that Respect, he commanded the Thing itself to be told, and Thankfulness to be duly returned to him who is the Author of all Goodness to us.

Go and shew thy self to the Priest.] *St. Hierome* thinks, That this was done in Regard of the Priests themselves, that either they might hereby be sooner brought to believe in Christ, or else be so much the more inexcusable, if seeing the Leper cleansed by him, they would not believe. But the truer Sense is, That Christ hereby had regard to the Law of *Moses, Levit. 14.* which he commanded the Leper to observe.

C† *For a Witness or Testimony.*] That is, for a Law and a Statute to be duly kept ; for in the 119th *Psalms*, God's Laws and Statutes are often called his Testimonies.

C† *There came unto him a Centurion.*] It is said in *St. Luke 7. 11.* that not the Centurion himself in Person, but that others came to Christ for him ; what a Man does by another, it is the same as if he did it by himself.

The Fourth Sunday after Epiphany.

The Collect, *Sarum.*

C† The Epistle, *Epistola Sarum est initium Epistole nostrae in Dom. Adventus.*

The Gospel, *Sarum.*

The Literal Exposition.

C† *In the Sea.*] The Sea of *Galilee*, or the Sea of *Tiberias*. See the Historical Notes that follow.

But he was asleep.] The Disciples being in such great Danger, Christ seems to take no Care of them. After this Manner he proveth us often in other Afflictions and Dangers, that he suffereth to come upon us, intending thereby to make us more sensible of our own miserable Condition in this Life, and the more solicitous of seeking after him, who hath both Power and Goodness enough to help us in our greatest Distresses. For though for a while he may seem to neglect us, yet being importuned by continual Prayer, he will arise out of his Sleep, and still the Storm for us. — Both Winds and Sea obey him. * *Hic finitur Evangelium Sarum.*

C† *Two Men possessed, &c.*] *St. Matthew* says here, they were two Men : But *St. Mark 4. 35.* and *St. Luke 8. 22.* (where the same Story is repeated) say, there was but one ; and that this one was possessed with a whole Legion of Devils, which made him so fierce, and so famous in the Country, that in Comparison of him, the other was not greatly noted among them, being not possessed after so extraordinary a Manner as this his Fellow was. But Two they were.

To torment us before the Time.] By which Words they declare, that they were not ignorant of the Damnation which waited for them, at the Time appointed in the End of the World, till when they are reserved in Chains of Darknets, to be punished after that Day ; when they and all wicked Persons who have followed their Suggestions, shall be tormented for ever in another Manner, and far greater Degree, than they are now, *2 Pet. 2. 4. Jude 6.* But they are afraid lest it should come upon them sooner ; and therefore here they intreat, that it may be put off to the last, that in the mean Time they may do the more Mischief : However, herein they acknowledge and fear the Divine Power and Majesty of Christ ; whom they implore, that if he would not suffer them still to possess these two Men, he would

would at least permit them to run upon the Herd of Swine feeding hard by, and not send them out of the *Gergesites* Country, to which they were accustomed, into the Place of Hell, where they knew well they were to be for ever tormented.

C† *And he said, go your ways.*] Christ, though he came to undo the Works of the Devils, yet he came not then to execute his last Judgment and Condemnation upon them, and therefore they obtain their Desire for a Time.

C† *The whole Herd of Swine was carried headlong into the Sea.*] Hereupon it appears, 1. That they were true Devils, delighting to do Mischief wherever they can be permitted, even upon Beasts, or any other Creature that God made. 2. What a great deal more they would do, even to the Destruction of all Mankind (if God did not restrain them from it) as they did to these Swine that perished by them. 3. That they can do no more, than God is pleased (for the Sins and Trial of Men) to suffer them. 4. That they chiefly affect to be with Swine; that is, such Men as live like Swine, and such were the *Gergesites*.

The Fifth Sunday after Epiphany.

C† The Collect, Epistle, and Gospel, *ut in Miss. Sarum.*
Of these Words in the Gospel, *But while Men slept.* See *Ridley's View*, pag. 184, 185.

The Literal Sense of the whole Parable, is only to tell us, that wicked Men, stirred up by the Devil, will be in the Church, mixed among them that are there truly Religious, and that by the Permission of God, this shall so continue to the End of the World.

C† *The Sixth Sunday*, (if there be so many) shall have the Collect, Epistle, and Gospel that was upon the *Fifth Sunday*. In *Sarum* the Third is taken.

Historical Observations upon the Gospels after Epiphany.

The First Sunday, Luke 11. 42.

C† This is the first Story that we have of Christ, after his Return out of *Egypt*, whither his Father and Mother fled with him, to avoid the Massacre that *Herod* made of the innocent Children in *Bethlehem*, and all the Coasts about it.

C† *And Jesus prospered (or grew) in Wisdom.*] In the ancient Church, there were a Sort of Men (numbered for Hereticks, as *Liberatus* tells us in his *Historical Breviary*, cap. 10.) that had the Name of *Agnosts* or Ignorants given to them; for they said and held it to be good Gospel, by Virtue of these Words which they found there, and interpreted at their Pleasure, that Christ's Humane Nature was (especially in this his Minority of Age) ignorant of many Things, and that his Understanding or Knowledge, was not perfect in him at the first, but came to him by Degrees, as his Age and Years did. Of this Sect *Themistius* a Deacon was the Author; concerning whom, we read in the Epistle of *Sophronius* Patriarch of *Jerusalem*, (Act. 11.) after this Manner; *Anathema* (or a Curse) be upon *Themistius*, who was the most wicked Father and first Diffeminator of that Herefie, which attributeth Ignorance to Christ as he was Man. For his Humane Nature being always united to his Divine this new Doctrine could no way subsist.

The Fourth Sunday, Matth. 8. 23.

C† *Into the Country of the Gergesites.*] That which is here called the Country of the *Gergesites*, is named in *St. Mark* 5. and *St. Luke* 8. the Country of the *Gadarens*, for they were both conterminant, and adjoining one to the other. And these were the *Garasens* (for that was another Name they had) mentioned in *Josephus* (l. 2. Belli. cap. 20.) and dwelling in the Eastern Part of *Galilee*, upon the Borders of *Perea*. (Id. l. 3. cap. 2.) *Gadara* was their Metropolitan City in that Region, and a strong fortified Place, remembered by *Pliny* (l. 5. cap. 18.) and by *Protony* in his *Geography*, (l. 5. cap. 15.) It was seated beyond *Jordan*, in the Division of *Manassah's* Tribe, and touched upon the Lake, which in the Gospel is called the Sea of *Tiberias*.

C† *And there was a Herd of Swine feeding.*] It is made a Question, and a kind of a Wonder, that Swine should be there fed: For to the *Jews*, that Creature was unclean and abominable. But most likely it is, that these Swine belonged to some other Strangers that there inhabited among the *Jews*: For the *Arabians* were close by, and might well be the Owners of that Herd.

C† *The whole City came out, and besought him that he would depart out of their Coasts.*] This they did, either out of the Sense of their own unworthiness to have such a Guest, as Christ was, among them; or out of the fear they had to lose, yet more of their Worldly Goods, in that and other Kinds besides.

And Christ went his way.] But he left the *Demoniack* whom he had cured behind him, as well to upbraid their Ingratitude, as to put them in Mind to amend their Lives (for some of them were Idolaters, and the rest were brutish in their Manners) lest a worse Matter should befall them.

Sunday called Septuagesima.

C† *Sar. sciendum est quod Officium hujus diei nunquam differatur propter aliquod Festum, nisi cum Purificatio (aut Dedicatio Ecclesie) hac die contigerit, tum enim differtur ad fer. 3.*

The Collect, Epistle, and Gospel, *ut in Miss. Sarum.*

The Epistle, 1 Cor. 9. 24.

The Literal Sense.

C† *Perceive ye not, &c.*] As they at *Corinth* might easily do, for they were accustomed there to Celebrate, and to be Spectators of

such Games, wherein the Runners contended to get the Victory, and to carry away the Prize. See the *Historical Observations* hereafter.

But one.] That is, he who out-ran the rest, and came first to the End of the Race. So run. Not so, as in their secular Races, where one only getteth the Reward; but so, as he there doth, who never giveth over, till he come to the End. In this, the Race of Religion ought to be like the Race at *Corinth*; but in the other Respect not so: For whereas they gave the Reward but to one alone, who out-ran all his Fellows; in the Race of the Church all that run, and hold out to the End, shall have their Reward.

C† *Every Man.*] A Second Similitude; the other was of running a Race, this of Wrestling in a Theatre, which were frequently celebrated near *Corinth*, and the Places about it, and became famous abroad in the World, as in the *Historical Observations* is set forth.

C† *Abstain from all Things.*] That may lessen or hinder the Use and Strength of his Body, as Gluttony, Drunkenness and Lust will do, and use a temperate and exquisite Diet proportioned to his Purpose.

C† *A Crown that shall perish.*] Such as were used to be given to the Victors in the Olympick Games. See the *Hist. Observ.*

C† *But we to obtain an everlasting Crown.*] Much more therefore ought we to abstain from any Thing that may hinder us.

C† *I therefore so run, not as, &c.*] For our better Encouragement, he gives himself for an Example, and for our Direction he tells us how to run, not negligently, not despairingly, but with Force and Labour, and with aiming continually at our Mark.

C† *So fight I.*] Against Concupiscence and worldly Affections. *Not as one that beateth the Air.*] As they fight that miss their Strokes, cutting the Air instead of their Enemy, and flourishing with the Sword in their Hand to no Purpose.

But I tame my Body.] Which is by subduing the Affections of the Flesh, with continual Mortification thereof and abstaining from Vice.

C† *A Cast-away.*] That is, not to be a Partaker of the Fruit and Price of the Gospel, which is Eternal Blessedness.

The Gospel, *Mat. 20. 1.*

The Literal Sense.

C† *Is like unto.*] This Parable is spoken by Christ for the Explaining of the Two last Sentences that are annexed to it; (*so the first shall be last, &c. For many are called, &c.*) that is to say, as it happened to them that came last into the Vineyard, (which is the Church of Christ) that beyond the Expectation of all Men, they should have their Reward first given them, and a Reward greater than they could hope for themselves, having not wrought so long as the other Labourers did; and on the contrary, that they who came first to Labour, should be last of all rewarded; and though they had travailed all the Day long, yet their Reward should be less than they expected, wherein nevertheless, there was no Injustice or Wrong done to them; so shall it be in the latter Days of the World, when they that are reputed here to be the first, shall be accounted of by Christ much less than they that are thought to be the last, and the last in Mens Account, shall be preferred before the first, without any Injustice on God's Part, whose Benignity it is to promise, and to give any Reward at all, because Men Merit nothing by their Works; and yet it is their Duty to do all that they are set to do; and God will give no Reward to them that stand Idle, and do no Service in his Church.

For many are called, but few are chosen.] This is the Reason given how it comes to pass, that in the End, many who now be first, shall then be last; for though they be all called, yet they are not all chosen, because they murmur against their Master, and envy the Bounty which he shews to others; not so much regarding his free and liberal Goodness, as their own Merits and Deservings for their Works. But as Men here err on one Side, who say that God has absolutely elected some particular Persons without any Respect had therein to their Faith in Christ, which is never true, unless they live in his Obedience; so do they err likewise on the other Side, who say, both ignorantly and improperly, that God has generally elected all Persons of the World; therein confounding his universal Good-Will towards all, whereby he gave his Son for the Redemption of the World, with his Election of them that believe in him, and obey the Truth of his Gospel, which is a Condition always annexed to his Act of Election. And as the first Opinion excludeth both Christ and the Redemption that he made of Mankind; so the Second is repugnant to the very Word of Christ here used, which no Man can otherwise take or understand, than of those that are segregated and chosen out of the common Multitude, as all those are that unfeignedly love and serve Christ, according to the Gospel that he has given them.

Sunday called Sexagesima.

C† The Collect, Epistle, and Gospel in *Miss. Sarum.*

The Epistle, 2 Cor. 11. 19. *Pergit Epistola Sarum usque ad ut inhabitet in me virtus Christi.*

The Literal Sense.

C† *Ye suffer Fools gladly, &c.*] This is said by an Irony, for seeing they thought themselves so wise, that they despised all others, and yet suffered them to Glory over their own Wisdom, and to magnify their Credit, they might as well suffer him also, that could glory (if that were ought worth) above them all.

C† *Ye suffer if a Man bring you into Bondage, if a Man, &c.*] Not simply this, but in Regard of the Contumely that you suffer by them; for though they do not really devour you, or smite you upon the Face with their Fists, yet such Things they do to you, that you are not less abused by them, than if they did those Things indeed.

C† *As though we had been weak, &c.*] That is, they object to you our Mean and low Condition of living among you, bringing a Calumny upon our Humility towards you.

I speak foolishly. Excusing himself, that his Adversaries put him upon rehearsing those Things, which though they seem to abase him, yet he might justly glory in them.

They are Hebrews. So did they use to boast and say of themselves.

They are the Ministers of Christ. So they pretended to be.

I am more. Above them in Truth and Deed, being able to shew the Works and Signs of an Apostle, which they cannot.

In Death oft. That is, in Dangers that threatened frequent Death.

Forty Stripes save one. The Law in *Deut.* 25. 3. was, That the Stripes given for the Punishment of a Malefactor, should not exceed the Number of Forty. The *Jews*, to be the surer of not transgressing this Law, took one less; and it was not therefore lawful among them to exceed 39, which St Paul suffered five Times over.

C† *Thrice was I beaten, &c. stoned, suffered Shipwreck.*] Of these we have no Story in the *Acts* of the Apostles, where St. Luke omitted many Things that concerned St. Paul's Sufferings; but here they are summed up.

My Infirmities. Indeed his true Glory, though his Adversaries, who had their Ease, and lived at their Pleasure in worldly Prosperity, thought them to be low and mean Infirmities; as all such Matters are in the Eyes of the World.

That no Man should presume till the last Hour.

* The Gospel (From the preceding Gospel) see an excellent Passage to this Purpose, in Sir Tho. Moor's Book of Comfort in Tribulation, lib. 2. cap. 5. pag. 1174.

The Gospel, Luke 8. 4.

C† *Which for a while believe, and in Time of Temptation go away*] Sub Anastasio Imperatore Vir potens Romæ, Theudericus Afer, opinionis Arianæ, habuit Diaconum Orthodoxum, quem unicè diligebat. Is Diaconus, quo Theuderico omnibus partibus & gratior & acceptior esset, dum se ad illius mores & ingenium fingeret, transiit, desertâ quavis fide, ad Arianismum; Theudericus, qui deprehendit mutationem istam, non ex animi sententiâ sed decipiendi & adulandi causâ proficisci, præfatus, QUI DEO NON SERVASTI FIDEM, QUI MIHI HOMINI FECERIS? Jussit Diacono caput amputari. Sed in hac re omnino memorabile est exemplum Constantii Imperatoris Patris Constantini Magni. Nam ut de iis periculum faceret, qui in Comitatu verè & bonâ fide Christiani essent, convocatis Palatinis edixit, ut qui pariter cum eo Diis Sacrificarent, hi in Palatio manerent, ibique & gradum & dignitatem obtinerent, qui detrectassent discederent, cum hoc beneficio, quod liceret impune. Itaque alii Christianam Religionem prodiderunt, alii abesse maluerunt. Imperator reduxit tenaces, & quia observaverint fidem, censuit eos sibi identidem fidos amicos Consiliariosque fore, alios, ut Impostores effeminatosque ablegavit, Euseb. Soz.

The Sunday called Quinquagesima.

De Origine Quinquagesimæ, Sexagesimæ, & Septuagesimæ.

In Concilio Altiſiodorensi Can. 2. Statutum fuit, ut Pastores Ecclesiarum, statim post Epiphaniâ mitterent nuncios ad omnes Ecclesias, qui prænunderent venturam Quadragesimam, ut se pararent ad Jejunium; Unde credibile est, reliquam nobis esse Septuagesimam, Sexagesimam & Quinquagesimam, in quibus Ecclesia futurum jejunium annunciat.

Oratio Sarum.

Preces nostras quæsumus, Domine, clementer exaudi, atque à peccatorum vinculis absolutos, ab omni adversitate custodi per, &c.

Sarum habet eandem Epistolam & id. Evang.

The Literal Sense of the Epistle.

With the Tongues of Men.] The Apostle intending to teach us, that all Things without Charity are nothing worth, beginneth with the Tongues, and several Languages of the World, wherein most Men covet (as the *Corinthians* did more than others) to be skilful.

And of Angels.] That is to say, That if the Angels had any Tongues, or peculiar Use of Languages by themselves; which is but an emphatical Expression, which the Apostle here useth in Manner of an hypothetical Hyperbole, the like whereof we may read *Rom.* 8. 38. *Gal.* 1. 8.

And have no Love.] That is, if I use not those Tongues (and all that follow after) to the Use and Profit of others.

Though I should Prophesy.] Either by having the Gift of foretelling Things to come, or explaining the Word of God by Special Revelation.

Had all Faith.] That is, Faith to do Miracles; for here he speaketh not of a justifying Faith, which is never severed from Charity.

My Goods to feed the Poor.] That is, do the external Works of Charity myself, as the Pharisees gave Alms to be seen.

And give my Body to be burnt.] As the Heathens threw themselves into the Fire for Vain-glory. But the Martyrs of Christ gave their Bodies to be burnt, out of the Love they had to God and his true Religion, whereby they edified and confirmed others.

It profiteth nothing.] That is, these Gifts, and all these Actions, how specious soever they are in the Eyes of Men; yet unless Charity and a religious Use and Purpose go along with them, they are but so many fruitless Vanities.

Love suffereth long, &c.] Which are the Works of Charity, opposed to the common Vices of the World, and especially to such as were rife among the *Corinthians*, an angry, malignant, obstinate, proud People.

Seeketh not her own.] That is, prefereth the Pleasuring of others, rather than the pleasing her own Desires.

Suffereth all Things.] That is, all the common Infirmities of others, not their enormous and wilful Misdoings.

Believeth all Things.] That is, is not suspicious of Men's evil Doings, nor believeth them, till they be apparent.

Hopeth all Things.] That is, dispaireth not of their Amendment, and Salvation, who for the present are wicked and evil Doers.

Endureth all Things.] That is, all Things which with a good Conscience may be tolerated: For otherwise, Blasphemies against God, and the Truth of his Religion, Charity suffereth not; nor will she nourish the Pravities and Vices of others, by Flattery and Connivence.

Though Prophecy fail, yet Love falleth never away.] Charity begins in this Life, and shall continue for ever in the other, both towards God and all his Saints. But Prophecies shall cease there; for there will be no Use of them, nor of any Interpretations of the Scriptures, after the Consummation of this World.

Tongues shall cease.] That is, there will be no Diversities of speaking hereafter in Heaven.

And Knowledge vanish away.] That is, such Knowledge as is here acquired by Industry and Experience; for our Knowledge will be perfect in the other Life; where all Imperfection of Knowledge, such as we now have in this shall vanish away.

Now we see in a Glass.] Our Knowledge of God here is by Revelation, and the Effects of his Power; and therefore we call it *Abstractive*: Hereafter we shall know him more perfectly, as the Angels now do; and that we call *Intuitive*.

Now abide Faith, Hope, and Love.] That is, all other Gifts and Graces shall endure but for a Time, as long as it is God's Pleasure to let them continue: But these Three shall endure to the End, and never cease; whereof Charity is the greatest, because that shall continue also in the Life to come, where there will not be the like Use of Faith and Hope.

The Literal Sense of the Gospel is clear, and needs no Explanation.

The First Day of Lent.

Sarum Miss. Feria 4. in Cap. Jejunii post sextam: Imprimis fiat sermo ad populum, si placuerit.

De Observatione Quadragesimæ.

Nos unam Quadragesimam, secundum Traditionem Apostolorum, toto anno, tempore nobis congruo jejunamus. Hier. in Ep. ad Marcell. adv. Mont.

The Collect.

This Collect is made up of Three or four other Collects in the Order of Sarum.

The Epistle, Joel 2. 12. Sarum.

*† *Fasting, Weeping, Mourning, rent your Hearts.*

See Sir Tho. Moor's Book of Comfort in Tribulation, cap. 6. 7. Pergit Ordo Sarum, usque ad, *Dicit Dominus omnipotens.*

The Gospel, St. Matth. 6. 16. Sarum.

After this Day followeth in the Order of Sarum, a Service for every Day throughout the whole Time of Lent.

The First Sunday in Lent.

Oratio Sarum. Deus, qui Ecclesiam Tuam annuâ Quadragesimali Observatione purificas, præsta familiæ Tux, ut quod à te obtinere abstinento nititur, hoc bonis operibus exequatur, per, &c.

The Collect, Epistle and Gospel, Sarum.

To use such Abstinence.] Voluerunt majores nostri Prisci Christiani & primæ Ecclesiæ Antistites, Nos totâ Quadragesimâ, non modò sobriè & Sanctè, Commestationum, Crapulæque expertes vivere, quomodo alioquin semper vivendum est, sumptionem Cibi ultra consuetam horam deferre, & per Integrum diem Solâ frugali Cená (nisi tamen Corporis aut Operis nonnullorum ratio evidenter & necessariò aliud exegerit) contentos esse; atque adeo Corpus jejuniis & abstinentiâ attenuare, ut mens ad Deum eò liberior & purior feratur C.

That our Flesh being subdued by the Spirit, we may, &c.] Est hæ ratio jejunii finalis, sed non formalis. S. Aug. Tract. 17. in Joh. *Perfectum jejunium* vocat, *abstinere ab iniquitatibus, & illicitis voluptatibus.* Magnus item Basilus Serm. prior de jejun. *Verum appellatur jejunium (ait) est Immunitas a vitiis, Continentia sui, cohibitio iræ, Segregatio Concupiscentiæ, Obrectationis, Mendacii, Perjurii.* Verum quidem & propriè dictum jejunium, si rationem formalem spectes, est abstinere à cibis; ut abstinere à vitiis est Jejunium Metaphoricum, & impropriè dictum. Nihilominus hoc ipsum, si finem (qui est Deo obedire, pietatem & justitiam operari) respicias, est jejunium verum, i. e. Deo maximè acceptum.

The Gospel, Matth. 4. 1.

Evangelium hoc duabus potissimum causis huic Dominicæ assignatum est. Primò, ut nos Christiani statim in Exordio Quadragesimæ certum Fundamentum & Objectum Jejunii nostri in Christo haberemus; secundò, ut admoniti simus, adversus invidiosos insultus Diaboli, qui, ut hic putat, tunc vel maxime sævit, quando illius potestati nos per jejunium subtrahere incipimus. Cur in Ecclesiâ huic Dom. Quadrag. assignatum sit hoc Evangelium, quilibet vel ex sese intelligere potest. Agrotus pharmacum aliquod amarum sumpturus minus abhorret, quando videt medicum delibare id prius.

The Second Sunday in Lent.

The Collect, Epistle and Gospel, Sarum.

And behold a Woman of Canaan.] This Woman betokeneth Holy Chertch, that asketh Help of our Lord for simple un-
raining

unning Souls, that are travailed with Temptations of the World, and cannot speak fervently to God, by fervor of Devotion, or burning Love in Contemplation. And though it seem our Lord make Danger first, because they are as it were alien'd from him; nevertheless, for the great Trouthe and Faith of Holie Churche, he granted to her all the will. And so are these simple Souls that troven stedfastly, as Holie Churche troveth, and putten them fully in the Mercie of God, and maken them under the Sacrament of the Lawes of Holie Church, made safe through Prayers and Trouthe of her Mother the Churche. Histon in Scala Perf. Part. 2. cap. 10.

The Third Sunday in Lent.

The Collect, Epistle and Gospel, Sarum.

In all Goodness, Righteousness and Truth.] Hic finitur Epistola secundum usum Sarum.

The Fourth Sunday in Lent.

Sarum, Dominica media Quadragesima.

The Collect, Sarum.

The Epistle, Sarum hic incipit, It is written that Abraham had two Sons, & addit in fine, Quia libertate Christus nos liberavit.

Gospel, Sarum.

The Fifth Sunday in Lent.

Sarum Dominica in Passione Domini.

Collect, Epistle, Gospel, Sarum.

The Sunday next before Easter.

Sarum Dominica in Ramis Palmarum. Wherein, before this Missal Service, they had the Benediction, Distribution, and Procession of the Palms round about the Church, with many Prayers and Ceremonies, justly taken away from the Usage of our Church. We call it now *Passion-Sunday*.

Collect, Epistle, Gospel, Sarum.

Sarum non dicitur Gloria tibi Domine. Sar. Passio Domini nostri Jesu Christi.

All this Week long, the sad Story of Christ's Passion is read, together with other Scriptures of the Prophets and Apostles, that refer therunto: Which though it ought always to be in our Minds, as a Matter whereupon our Christian Religion, and our Eternal Salvation chiefly dependeth, yet hath the Church designed and set apart these last Days of Lent, for a more particular Meditation upon that mysterious and blessed Passion of our Saviour, who suffered it for us at this very Time of the Year, wherein we are now appointed to recount it, that so it may the more powerfully affect us, and work a true Repentance in us of all our Sins; for which we see Christ crucified, or represented to us in all the Story, as if he was crucified before our Eyes.

Yielded up the Ghost.] In Ordine Secundum usum Sarum hic incipit se Diaconus, vel prosternit versus Orientem, & dicit privatim *Pater Noster, Ave Maria. In manus tuas, Domine, commendo Spiritum meum.* Redemisti me, Domine, Deus Veritatis. Deinde surgit & postea Residuum Passionis legit.

Pergit Ordo Sarum usque ad—*Sedentes contr. Sepulchrum.* Sequitur Evangelium, *Altera autem die usque ad Signantes lapidem.*

Monday before Easter.

Sarum Feria 2 Hebdomade Sancte.

The Epistle, Isa. 63. 1.

Sarum Epistola est que in hoc nostro Libro habetur die Martis usque ad hunc diem.

* Ep. Wint. Serm. 17. de Resurrectione.

The Gospel, Mark 14. 1.

Evangel. Sarum est Joh. 12. Ante Sex dies Pascha usque ad & abscondit se ab iis.

Tuesday before Easter.

The Epistle, Isa. 50. 5.

Epistola Sarum, Jer. 11. Domine demonstrasti mihi, usque ad Causam meam, Domine Deus meus.

The Gospel, Mark 15. 1.

Sarum habet Evang. precedens una cum presenti.

Wednesday before Easter.

The Epistle, Heb. 9. 16.

Habet Sarum hic Epistolam, que apud Nos habetur die Lunae.

The Gospel, Luke 22. 1.

Sarum habet hoc die & istud sequens Evangelium.

Thursday before Easter.

The Epistle, 1 Cor. 11. 17. Sarum.

Sar. Feria quinta in Cena Domini, ubi imprimis fiebat Reconciliationis poenitentium, per Episcopum aut Sacerdotem.

The Gospel, Luke 23. 1.

Sar. habet hoc die Evangelium, Joh. 13. de lotis pedibus Apostolorum.

And the Veil of the Temple did rent.] Sar. & cum dixerit Diaconus *Velum Templi scissum est*, velum ante Altare cadere submitatur.

Finitur Evangelium pro die Mercurii in Ordine Sarum, cum his verbis, *wherein never Man before had laid.*

Post Evangelium (in ordine ad usum Sarum) ponebantur a Subdiacono tres Fertia ad consecrandum, quarum duae reservabantur ad Crastinum, una, de qua percipiebat Sacerdos; altera, que posita fuit cum Cruce in Sepulchro.

Cantatum Communionem, statim incepta sunt vesperae ante Post-Communionem & finem Missae, simulq; cum illa finiebantur; post prandium conveniebant Clerici in Ecclesia, ad Altaria abluenda, & faciendum mandatum. Altaria abluiebant vino & aqua.

Mandatum faciebant in Capitulo, ubi lecto Evangelio, Joh. 13. & habito Sermone, duo Sacerdotes omnium pedes lavabant, unus ex una parte, & alter ex altera parte Chori, ipsique invicem laverunt sibi pedes. Interim Chorus cantabat Antiphonas.

Peracta vero ablutione pedum, & dicto iterum Sermone accipiebant Charitatis Potum. Deinde dicebantur Preces. Sed dum Fratres sumebant Poculum Charitatis legebatur Evangelium Joh. 13. 14. *Amen, Amen dico vobis, non est servus major Domino suo; &c.* usq; ad *surgite, eamus hinc; & ita recedebant.*

On Good-Friday.

This Day, in Respect of what Christ suffered, was an evil Day to him, and ought to be a Day of great Sorrow to us. But in Respect of what he hath obtained for us by it, it is (as we rightly call it) a Good-Friday, and ought to be a Day of great Joy to us. To him indeed, the Day of the fierceness of God's Wrath; but to us, the Day of the Fulness of God's Favour; and as the Apostle called it, a Day of Salvation.

The Collects.

Sar. Prima habetur in fine Missae ad Feriam quartam: Reliquae sumptae sunt ex pluribus quae habentur in Ord. Sar.

We offer before thee for all Estates of Men.] Vide quae annotata sunt ad Orationem pro stat. Ecclesiae in terra militantis, infra post Offertorium.

In ordine Sarum ad Lectionem hujus Orationis, *Merciful God, who hast made all Men, non fluctantur genua.*

Have mercy upon all Jews, Turks, Infidels, &c.] The like Prayer was used by the Church in St. Austin's Time, as appeareth in his 107th Epistle, *Nunquid ubi audieris Sacerdotem Dei ad ejus Altare orantem clara voce, ut incredulas gentes Deus ad fidem suam venire compellat, non respondebit Amen?* And he saith, None but a Pelagian will find Fault with this Prayer. Item Gennadius Mass. Lib. de Eccl. Dogmat. cap. 30. *Quum sanctarum plebium Praefules, mandata sibi legatione fungantur, apud divinam Clementiam humani generis agunt causam & tota se cum Ecclesia congregante, postulant & precantur, ut infidelibus donetur fides, ut Idololatras ab impietatis suae liberentur erroribus, ut Judaei ablato Cordis velamine Lux veritatis appareat, ut Haeretici Catholica Fidei perceptione respiciant, ut Schismatici Spiritum redire Charitatis accipiant, ut lapsi Poenitentia remedia conferantur, & Coelestis Misericordia aula referretur.*

Sarum loco hujus Epistolae habentur duae Lectiones, una ex Osee 6. altera ex Exod. 12.

The Gospel, Sarum.

In Ordine Sarum Sequitur Adoratio Crucis plane Idololatrica. In Missa nulla fit Consecratio, sed Hostia pridie reservata, postquam in Calicem vino & aqua mixtum immissa fuerit, a Sacerdote sumitur. Dicuntur Vesperae mane & finitur Missa. Deinde Crux & Hostia reponuntur in Sepulchro, ante quod accenditur Cereus, qui continue ardet usque ad vigiliam Paschae, quando novus Ignis Benedicatur, & Cereus Paschalis accenditur, continens 36 pedes in longitudine.

Easter-Even.

In vigilia Paschae benedicatur Ignis & Thumiana. De hoc novo igne accenditur Cereus, ceteris Luminaribus prius extinctis; sequitur Benedictio Cerei Paschalis, qui accensus ardet continue per Hebdomadam Paschae, Dominicis & Festis usque ad Ascensionem Domini.

Deinde cantatur a Pueris Septiformis Litaniam, & pulsatis omnibus campanis in Classicum, incipit Missa. Quae omnia a Nobis non immerito ablata sunt.

The Epistle.

In Ordine Sarum habetur Epistola quae apud Nos legitur in die Paschae.

The Gospel.

In Ordine Sarum habetur Evangelium ex 28 Mat. Vespere autem Sabbati, &c. usq; ad *predixi vobis*, Dicuntur etiam Vespere cum Missa.

Easter-Day.

C ** *Easter-Day, At Morning Prayer, instead of, O come let us sing, &c. shall be sung or said these Anthems.*] So that upon Easter-Day in the Morning the *Venite* is left out, which was thus altered in the Fifth Book of King Edw. for in the Second it was not so; but the *Venite*, and these Anthems besides, were both sung, to make the Service more solemn. Upon that Day there were two Communiones, whereof we have retained the first Epistle and Gospel.

C ** *S. Peter's Day.*] In the Second of Edw. VI. there were two proper Lessons appointed for St. Peter's Even. *Ad Vesperas Mat. 4. S. Mat. 14. unto when Jesus had heard, &c.*

After St. Peter's-day, in that Book followed St. Mary Magdalen's-day; and the Collect, Epistle and Gospel appointed for it were these, *Grant us thy Grace, O merciful Lord, that by the Example of any other, we may not presume to commit Sin; and if at any Time we fall and offend thy Divine Majesty, we may heartily repent us thereof; and bewailing our Sins after the Example of Mary Magdalen, we may obtain Remission of the same, for the Love and Merits of thy only Son Jesus Christ our Lord.* The Epistle, Prov. 31. *Who shall find a Woman, &c. unto Her Works shall praise her in the Gates.* The Gospel, St. Luke 7. *And the Pharisee desired Jesus to eat Bread with him, &c. unto Go in Peace.* But in the Fifth of King Edw. this was not continued; and therefore it is not inserted into this Liturgy of ours; which by the Act of Uniformity was tied to follow that Second of King Edward. (and

(and not the First) in all Things, but the Ornaments of the Church and of the Ministers there celebrating Divine Service.

The Collect. *Sarum eadem Oratio.*

The Epistle. *Epistola in Ord. Sar. 1 Cor. 5. Expurgate vetus, Serm. usq; ad in azymis sinceritatis & veritatis.*

The Gospel.

Evang. in Ord. *Sarum. S. Mar. 16. In illo tempore Maria Mag. &c. emerunt aromata, &c. usque ad sicut dixit vobis.*

Munday in Easter-week.

The Collect. In Ord. *Sarum habetur alia Oratio. Ye know the Preaching that God sent unto the Children of Israel, &c. Hic incipit Epistola in Ord. Sarum.*

The Gospel. *Sar. idem.*

But their Eyes were holden that they should not know him.] Note this, that no Body knew Christ at his Rising, neither *Mary Magdalene* nor his Disciples. For who would ever have thought it could have been He. He was put to Death and put into his Grave to boot: This Party is alive, and aliveslike.

Tuesday in Easter-week.

The Collect. In Ord. *Sarum habetur alia Oratio.*

In that he has raised up Jesus again.] Hic finitur Epistola in Ord. *Sarum.*

Gospel. *Sarum habet id. Evang.*

After this Day there is in the Order of *Sarum*, a Service for every Day in the Week.

The first Sunday after Easter.

Sarum Dominica in Octavis Paschæ.

The Collect. *Sarum habet eandem Orationem.*

The Epistle. In Ord. *Sarum repetitur Epistola in die Paschæ, 1 Cor. 5. Item hæc eadem Epistola cum eodem Evangelio dicantur, Fer. 4. & 6.*

The Gospel. In Ord. *Sarum repetitur Evang. in die Paschæ. Mar. 16.*

The Second Sunday after Easter.

The Collect. In Ord. *Sarum non habetur hæc Oratio.*

For Christ also suffered for us.] Hic incipit Epistola in Ord. *Sarum.* *Sarum habet id. Evangelium.*

The Third Sunday after Easter.

Sarum habet eandem Collectam, & Epistolam, & id. Evang.

The Fourth Sunday after Easter.

Sarum habet eandem Collectam, Epistolam, & Evang.

The Fifth Sunday after Easter.

Sarum habet eandem Coll. Epist. & Evang.

Ascension-Day.

Sarum habet eandem Collect. Epist. & Evang.

Confirming the Words with Miracles following.] In *Evang. Et quibus hæc non sunt satis, nihil est satis.*

Sunday after Ascension-Day.

The Collect. In *Sarum non habetur hæc Oratio.*

Sarum habet eandem Epistolam, & id. Evang.

After this, there is in Ord. *Sarum*, a Special Service for *Whitsun-Eve.*

Whitsunday.

The Collect. In Ord. *Sarum non habetur hæc Oratio. Invenitur tamen in Commemoratione S. Spiritus.*

Sarum habet eandem Epistolam.

Sarum legit hoc Evang. in vigilia Pentecostes usque ad, Jesus answered and said unto him, if a Man love me, &c.

In Ord. *Sarum hic incipit Evang.*

Munday in Whitsun-week.

The Collect. *Sarum non habet hanc Collectam.*

Habet Ord. Sarum eandem Epistolam & idem Evangelium.

Tuesday in Whitsun-week.

Sarum non habet hanc Coll. sed eandem habet Epist. & id. Evang.

Trinity-Sunday.

Ordo Sarum habet eandem Coll. Epistolam & Evang.

S. Paulus in 1 Epist. ad Tim. cap. 2. facit 4 quasi genera five partes Orationis, cum ait fieri Obsecrationes, Orationes, Postulationes, & Gratiarum actiones pro omnibus hominibus, &c. Quæ omnia in ista Oratione de sancta Trinitate, & sic in similibus Collectis exprimiuntur. Nam cum dicimus Omnipotens sempiternus Deus, Oratio est. Cum addimus Qui dedisti famulis tuis in confessione vera fidei eterna Trinitatis gloriam agnoscere, gratiarum Actio est. Cum adjungimus, Tribue, quæsumus, ut ejusdem fidei firmitate ab omnibus semper muniamur Adversis, Postulatio est. Cum concludimus per Dominum nostrum, Obsecratio est. S. Th. 2, 2æ. q. 83. ar. 17.

Upon the Thursday after, there is in the Order of *Sarum*, a Service appointed for the Day which they called *Festum Corp. Christi.* But there is no mention of any Transubstantiation, or Circumgestation of the Sacrament, as now the Papists use.

The Epistle is 1. Cor. 11. The Gospel, Joh. 6.

The First Sunday after Trinity.

Ord. *Sarum habet eand. Collect. Epistolam & Evangelium.*

But now he is comforted, and thou art punished, in Evang.] See Sir Tho. Moor's 2d. Book of *Comfort in Tribulation*, 16. Chap. near the End p. 1201, 1199.

Between us and you there is a great Space, &c.] No *Habeas Corpus* from Death, and no *Habeas Animam* out of Hell. You must let that alone for ever, when you are in, there you must perish; no getting out again, *Wint. p. 569.*

The Second Sunday after Trinity.

Ordo *Sarum habet eandem Collect. Epist. & Evang.*

The Third Sunday after Trinity.

Ordo *Sarum habet eandem Collect. Epist. & Evang.*

The Fourth Sunday after Trinity.

Ordo *Sarum habet eandem Collect. Epist. & Evang.*

The Fifth Sunday after Trinity.

Sarum habet eandem Collect. Epist. & Evang.

The Sixth Sunday after Trinity.

Sarum habet eandem Collect. Epist. & Evang.

The Seventh Sunday after Trinity.

Sarum habet eandem Collect. Epist. & Evang.

The Eighth Sunday after Trinity.

Sarum habet eandem Collect. Epist. & Evang.

The Ninth Sunday after Trinity.

Sarum habet eandem Collect. Epist. & Evang.

We shall not lust after evil Things as they, &c.] Hic incipit Epist. in Ord. *Sarum.*

The Tenth Sunday after Trinity.

Sarum habet eandem Collect. Epist. & Evang.

For the Days will come unto thee, that thine Enemies shall cast a Bank about thee, &c.] Which Days came to pass according to this Prediction of our Saviour 38 Years after his Death, in the Time of *Flavius Vespasian* then Roman Emperor.

And these be the Historical Observations concerning the Destruction of *Jerusalem.*

In the 12th Year of *Nero* (*An. d. Nat. Christo 67.*) *Florus* was sent Governor into *Judea*; against whom and the Power of the *Romans*, the *Jews* began to rebel the very Year following, as *Josephus* computeth the Time.

In the 13th Year of *Nero*, was the Ensign of the Roman Eagle first brought into *Jerusalem*, and there set up in the Temple by *Florus*, which gave the first Occasion to the *Jews* of rising against him.

And now in the Holy Place was seen the *Abomination of Desolation* (whereof Christ foretold; from which Time to the final Destruction of *Jerusalem*, there passed only Three Years and a half, the just Time that the Prophet *Daniel* had spoken for that Purpose long before. The Roman Forces then brought against the *Jews*, were under the Conduct of *Flavius Vespasian* (afterwards made Emperor,) who came this Year to *Jerusalem*, and besieged it in the Month of *May*. In the 28th Chapter of *Deuteronomy*, *Moses* compared the Roman Nation to an Eagle flying and seizing upon the *Jews* Country, as if he had therein a Regard to the Event of this Time.

In the mean while, all the Christians that were in the City of *Jerusalem*, being by divine Providence timely admonished to leave it, went to the City of *Pella*, on the other side of *Jordan*, and there had their Safety, as *Lot* had in *Zoar*, when God meant to destroy *Sodom*, *Euseb.*

Two Years after (*Nero* having slain himself) *Flavius Vespasian* was cried up and proclaimed Emperor by this Army, which then besieged *Jerusalem*. Whereupon he failed away with all haste to *Rome*, and left the Care of the Siege behind him with his Son *Titus*, who followed him in the Empire.

The next Year ensuing was the City taken, in the Time of the *Jews* Passover-Feast. In *August* the Temple was burnt, and in *September* all the City set on Fire: And here was an End of the Jewish Government, the 71st Year after Christ's Nativity, and 38 Years after his Ascension.

By the Relation of *Josephus*, at this besieging and taking of *Jerusalem*, there perished, what by Famine and what by Sword, no fewer than Eleven Hundred Thousand Persons. And One Hundred Thousand were sold besides, or carried away Captive. *Tacitus* reckons in his History, that there were at this Time, Six Hundred Thousand Men inclosed within the City-Walls. So many were there of the *Jews*, that came out of *Egypt*.

The Eleventh Sunday after Trinity.

Sarum habet eandem Coll. Epist. & Evang.

The Twelfth Sunday after Trinity.

The 16th Exception of the Surveyor.

Sarum habet eandem Coll. Epist. & Evang.

The Thirteenth Sunday after Trinity.

Sarum habet eandem Coll. Epist. & Evang.

The Fourteenth Sunday after Trinity.
The increase of Faith, &c.] (in Coll.) Virtutes Theologicae 1 Fides, 2 Spes, 3 Charitas.
They truly that are Christ's are justified, &c.] In Ep. vid. Ep. Winto. Serm. 5. de Pœn. p. 217. Sr. Tho. More's Trib. 1538. Mendoza in Reg. p. 148. de mortificatione propria. & p. 269. Wint. Conc. p. 390. Sarum habet eandem Coll. Epist. & Evang.

The Fifteenth Sunday after Trinity.
 Sarum habet eandem Coll. Epist. & Evang.
But rather seek first the Kingdom of God.] Vid. Ep. Wint. Serm. I. de Pœn. p. 180. & retrò.

The Sixteenth Sunday after Trinity.
 Sarum habet eandem Coll. Epist. & Evang.

The Seventeenth Sunday after Trinity.
 Sarum habet eandem Collect. Epist. & Evang.

The Eighteenth Sunday after Trinity.
 Sarum habet eandem Collect. Epist. & Evang.

The Nineteenth Sunday after Trinity.
 Sarum habet eandem Collectam.
To lay from you the old Man, which is corrupt, &c.] Hic incipit Epist. in Ord. Sarum.
That he may give to him that needeth.] Hic finitur.] Sarum habet idem Evangelium.

The Twentieth Sunday after Trinity.
 Sarum habet eandem Collect. Epist. & Evang.

The Twenty-first Sunday after Trinity.
 Sarum habet eandem Collect. Epist. & Evang.
Sword of the Spirit, which is the Word of God.] Hic finitur Epist. Sarum.

The Twenty-second Sunday after Trinity.
 Sarum habet eandem Collect. Epist. & Evang.
Therefore is the Kingdom of Heaven likened, &c.] Hic incipit Evangelium Sarum.

The Twenty-third Sunday after Trinity.
 Sarum habet eandem Collect. Epist. & Evang.

The Twenty-fourth Sunday after Trinity.
 Sarum habet eandem Collectam.
For this Cause we also, &c.] Hic incipit Epist. Sarum.

The Twenty-fifth Sunday after Trinity.
 Sarum Dominica proxima ante Adventum ibidem habetur eadem Coll. Epist. & Evang.

The same Prophet that should come into the World.] Which last Words refer to Christ's Advent, next therefore to follow.

If there be any more Sundays before Advent Sunday, to supply the same, shall be taken the Service of some of those Sundays, that are omitted between the Epiphany and Sexagesima.] In the Order of Sarum, if there be more Sundays after Trinity than 25; it is appointed that the Service of the 24th Sunday shall be repeated over-again, once, twice or thrice, as the Number of those Sundays may be. So that the 25th Sunday is always to be observed for the Sunday next before Advent.

*† Pascha modò propiùs modò longiùs abest ab initio anni. Pro hac itaque diversitate crescit vel decrescit tempus, quod est ab Epiphania usque ad Septuagesimam, ita ut modò plures modò pauciores sunt Dominice; & quidem quia plures quam sex incidere in illud tempus non possunt, idcirco in Liturgia nostra Quinque sunt ad minimum descriptæ. Cum verò ea est brevis illius temporis, ut hæc sex obtinere locum suum non possunt, tum quæ hic supersunt officia, ea transeunt in illud tempus quod est a Pentecoste usque ad Adventum. Fit enim quodam veluti jure accrescendi & decrescendi, ut quantum uni horum duorum temporum vel accedit, vel decedit, tantum alteri quoque vel accedat, vel decedat.

DE FESTIS SANCTORUM DIEBUS.

P R Æ F A T I O.

*† Inter Festos dies qui S. Trinitatis quotannis celebrantur atque dedicantur, pleræque Festivitates (sic enim Veteres quoque loquuntur) Desipare Virginis, Apostolorum, Martyrum, altorumque Sanctorum, velut pulchræ quædam in eodem Cælo stellæ, vel annulo gemmæ lucentes interfuerunt. Ejusmodi ferie complures partim propter venerandam antiquitatem multis retro seculis institutæ, magnoque piorum consensu hæcenus observatæ durant: partim ob communem utilitatem, quæ inde ad nos redit, in Ecclesiâ non tantum nostrâ, sed etiam universâ retinentur. Etenim nostri profectûs causâ, ut magus ille ait Basilus, celebranda est sanctorum memoria, non quod illi nostris indigeant laudibus, sed quia nos ipsorum vitæ & Historiæ Commemoratione adjuvæmur. Greg. Naz. Veritatis Martyribus Testa instauramus, ut cum eorum certamina veneremur, eorum quoque pietatem veneremur. S. August. Natalitia sanctorum cum sobrietate celebrate, ut imitemur eos qui præcesserunt, & gaudeant de vobis, qui orant pro vobis, ut Benedictio Domini in æternum maneat super vos.

*† Habemus hic ex ore duorum vel trium probatorum Testium quid vetus Ecclesia de sanctis eorumque Feriis & Cultu senserit, Docuerit, observarit. Quò magis cavendus est Error Vigilantium, jam olim quidem justè damnatus, sed infelicitè hoc seculo a Calvinistis & Puritanis renovatus, quo multi per insignem temeritatem, ne dicam impietatem, sanctorum honori nihil non detrahunt, & illorum ferias tot seculis receptas, magnæque religionis in honorem ipsius Dei observatas, privatâ abrogant autoritate. Quod ceteri qui faciunt, aut probant, ipsum Deum in Electis suis persequuntur, nec intelligunt illud, Laudate Dominum in Sanctis ejus.

De Apostolis.

† Quo loco quisque Apostolorum docuerit, quantum sua singuli prædicatione effecerint, & quid illis acciderit, quemvis vitæ finem sortiti sint, scriptores quidem Ecclesiastici commemorant, sed non ex omni parte consentiunt, & recentiores sunt plerique, quàm quod ceteri istarum rerum consiliis esse potuerint. Ea verò quæ in Actis Apostolorum continentur, loco certissimæ & verissimæ Historiæ Ecclesiasticæ esse possunt & debent. Et certum est Apostolos Christi ab Hierosolyma egressos prædicavisse Evangelium Christi ubique Domino cooperante, & sermones eorum confirmante per subsequentiâ signa.

Ab æquo itaque Lectore veniam mihi dari postulo, si in recitandis iis, quæ Scriptores Ecclesiastici annotarunt, interdum meum qualescunque judicium libere & candidè interposuero.

De Andrea Apostolo.
 Scriptores Ecclesiastici affirmant, eum in Scythia & vicinis Regionibus Evangelium docuisse. Euseb. Hist. Eccl. Lib. 3. cap. 1. Naz. in Orat. ad Ar. Niceph. Lib. 2. cap. 29. & Lib. 3. c. 1.

Nazianzenus scribit eum in Epiro prædicasse. Dorotheus in Synopsi dicit eum docuisse etiam apud Sogdianos, Sacas, in Selastopoli interiore, quæ est in Æthiopia. Nicephorus ait eum per Cappadociam, Galatiam, & Bithyniam in Scytharum solitudines ad utrumque Pontum Euxinum accessisse. Quæ Abdias, in vitis Apostolorum, de Andrea commemorat, causæ sunt legenda: Multis enim ineptis, quæ spiritum Apostolicum non spirant, Historiam suam prorsus suspectam reddit.

De Morte S. Andrea alii affirmant, eum Patris Civit. Achæ ab Ægeæ Præfecto Edesenorum in crucem actum (Sophronius.) Alii eum in Scythia crucifixum esse credunt, Sabell. En. 7. Lib.

St. Andrew's-Day.

*† This Day is the First Day in Order, That the Church doth celebrate in Memory and Imitation of the Saints, because St. Andrew was the First Disciple, whom Christ called to follow him. And the Collect, Epistle and Gospel do accordingly propound unto us the very first Duties and Offices of a Christian Man, as are *believe with the Heart, and to confess with the Mouth that Jesus is the Lord, &c.* Believe we cannot unless we hear, hear we cannot unless we have a Preacher, and a Preacher we cannot have unless he be sent.

Among them that were thus called and sent, St. Andrew was the First; and therefore was this Epistle chosen for his Day, like as the Collect and Gospel are, which tells us that the first and chief Vertues that we are to imitate in the Apostles, is readily to obey the Calling of our Saviour, and give our selves over to the Obedience of his Holy Will, as they did.

Our Calling and theirs are much unlike: Theirs from their Nets, at which Christ found them busy; and ours from worldly Cares, which we must first leave, before we can become Servants and Followers of Christ.

The Collect.

The Collect in the Order of Sarum, is for the Intercession of St. Andrew, and so here omitted, this being put instead thereof, *He readily obeyed the Calling of thy Son, that we being called by thy Holy Word, &c.* O sanctum & magnum promptæ obedientiæ studium in primis Apostolis. Vocamur & nos etiamnum a Christo, si non ad piscandos homines, quod Ministrorum Verbi & Pastorum est proprium, at certe quidem ad relinquenda retia & abicienda impedimenta, quæ nos vocant a negotio salutis æternæ. Quod si pauci cum Andrea relinquunt retia, licet a Christo vocentur, pauciores eum eq. Crucem amant, & suam in Cruce gloriam statuunt. Andreas autem crucifixus est propter Dominum A. 62.º regnante Nerone.

Sarum habet eandem Epistolam & id. Evang.

St. Thomas the Apostle.

Multum debemus Thomæ & Apostolis qui sacrosanctæ fidei & Evangelicæ Doctrinæ Fundamenta Nobis toto orbe jecerunt; qui vero Patres & principes Populorum Christique Testes ac Præcones præcipui existerunt.

Igitur Apostolicæ Doctrinæ successus, quod super Petram Christum Templum Spirituale construxerint, in Epistola prædicatur.

St. Andrew's-Day, was for the Apostles Office; and this next Day in Order of the Year, to shew the Success and the Exercise of their Office.

Non habetur hæc Collecta in Ord. Sarum. Sarum habet eandem Epistolam & id. Evang.

The Conversion of St. Paul.

Ordo Sarum habet eandem Collect. Epist. & Evang.

Why this Gospel is appointed to be read upon this Day] Cum ob alia multa; tum ob paupertatem præcipuè & contemptum Mundi laudatur S. Paulus, qui ut Christum lucrificeret reliquit omnia & se pro stercore deputavit.

The Purification of St. Mary the Virgin.

In the Order of Sarum here is first appointed the Benediction of Wax-Candles, to be distributed to the People; who are to set them up in their Houses when they will, for the driving away Devils, and all other Mischief from them.

This Benediction of Wax-Lights is there founded upon Simeon's Words in St. Luke, *To be a Light to lighten the Gentiles, &c.* Sarum habet eandem Collect.

In the Order of Sarum, the Epistle is Mat. 2. Hæc dicit Dominus, Ecce ego mitto Angelum meum, &c. usq; ad finem anni antiqui dicit Dominus.

Sarum habet ipsum Evang. & Canticum Simeonis in fine.

St. Matthews Day.

In the Order of Sarum, the Collect is for the Intercession of *Matthew*, and therefore here omitted and changed.

Sarum habet eandem Epistolam & id. Evang.

Annunciation of the Virgin Mary.

Jam quod Diem Conceptionis Christi sub Mariæ nomine plebs celebrat, acriter in eam Superstitionem quotannis invehit sum. Galli enim sua lingua Festum nostræ Domine in Martio appellant. Ac proinde Dies ille sacer esse vulgo creditur. Sic tamen mihi temperavi, ut compecerem ex adverso, qui Dies illos profus tollendos clamabant. Calv. Ep. 128.

In Ord. Sarum Collecta est pro Intercessione V. Mariæ: ac proinde in hæc nostra Liturgia non habetur.

In Ord. Sarum habetur eadem Epistola, & id. Evang.

St. Mark's Day.

In Ord. Sarum hæc Oratio non habetur, sed alia pro Intercessione. Sarum habet eand. Epist. & idem Evangelium.

St. Philip and St. James's Day.

In Ord. Sarum hæc Oratio non habetur, sed alia de Meritis. Ordo Sarum habet pro Epistola & sap. *Stabunt iusti.*

Ordo Sarum habet id. Evang.

St. Barnabas Apostle.

In Ord. Sarum hæc Oratio non habetur, sed alia pro Intercessione. Ord. Sarum habet Ep. 2 ad Eph. *Jam non estis.*

Sarum habet idem Evang.

St. John Baptist.

In Ord. Sarum hæc Oratio non habetur, sed alia non inepta. Sarum habet Epist. ex 49 *Esaiæ, Audite Insule.*

Sarum habet idem Evang.

For he has visited and redeemed his People. Hic finitur Evang. in Ord. Sarum.

St. Peter's Day.

Ord. Sarum habet Petri & Pauli. Hæc Oratio non habetur in Ord. Sar. Mandatum tamen de pascendo Grege habetur in Vigilia pro Evangelio.

Sarum habet eandem Epist. & idem Evang.

And I say unto thee, thou art Peter. In uno Petro figuratur unitas omnium Pastorum Ecclesiæ. S. Aug. in Ser. de vigil. Ap. Pet. & Pauli. Sunt quedam quæ ad Apostolum Petrum proprie pertinere videntur, nec tamen illustrem habent intellectum, nisi cum ad Ecclesiæ referuntur, cuius ille agnoscitur in figura gessisse personam.

Id. in Psal. 108. Loquitur Dominus ad Petrum *Quod Tu es Petrus, &c.* Super unum ædificat Ecclesiæ, & quamvis Apostolis omnibus post Resurrectionem suam paræm Potestatem tribuat, dicens *ego mitto Vos, &c.* tamen ut unitatem manifestaret, Unitatis ejusdem originem ab uno incipientem sua autoritate disposuit. Hoc utique erant ceteri Apostoli, quod Petrus fuit, pari consortio præditus honoris & potestatis. Sed exordium ab unitate proficiscitur, ut Ecclesiæ Christi una monstretur, &c. *Caus. 24. Qua. 1. Cap. loquitur.* Istud etiam probatur ex verbis Christi, *Ego pro Te oravi, ut non deficiat fides tua.* Quod de Ecclesiâ interpretatum est, quia fides Ecclesiæ nunquam deficit, neque errare potest cap. 2. redit in caus. cit. Et probat Archidiaconus in cap. isto Dominus Dist. 19. Non igitur intelligi potest de fide Petri, qui in fide defecit ut legitur in Mat. cap. 26. & in cap. fide hor. dist. 19. Porro sicut ista verba ad Petrum directæ de Ecclesiâ intelliguntur, ita & illa *Tu es Petrus, de Ecclesiâ iidem intelligenda sunt.*

And I will give unto thee the Keys, &c.

Si hoc tantum Petro dictum est non hoc facit Ecclesiâ. Si ergo hoc in Ecclesiâ fit, Petrus quando Claves accepit Ecclesiæ Sanctam significavit. S. Aug. Tract. 50. in Joh. cap. 12. Hoc Petrus pro omnibus tanquam personam Unitatis accepit. Id. Sermon. 10. super Joh.

Non sine causa inter omnes Apostolos Ecclesiæ Catholice personam sustinet Petrus: huc enim Claves regni Cælorum data sunt; & cum ei dicitur quodcumque ligaveris, &c. *amasne? Pæne oves meas, &c.* Id. de Ag. Christi. cap. 30. Habent quidem hanc judicariam potestatem omnes alii Apostoli, Petrus autem duo specialiter accipit, ut omnes intelligant, quod quicumque ab unitate fidei & Societate ejus separaverit, nec à peccatis solvi, nec cælum ingredi potest. S. Hier. in Gloss. super hæc verba. Cum Petro dixit *Tibi dabo Claves*, transivit in alios hujus Potestatis jus, quodq; uni commendatur omnibus indimatur; & Petro dixit Singulariter, quia cunctis Ecclesiæ Rectoribus Petri forma proponitur. Leo Sermon. 2. de Ascens. Ex his satis aperte claret, non esse verum, quod Jurisdictio Ecclesiastica sit in Ecclesiâ tanquam Thesaurus in Arca, & quod Petrus receperit Claves ut aperiret ar-

cam quando ei videretur, quasi Exercitium potestatis soli Petro concessum sit, sed quod Potestas in habitu sit concessa Ecclesiæ universæ.

Falsa est igitur Petri de Palude de Potest. Papa Q. 8. Art. 2. & aliorum Papistarum doctrina, qui volunt alios Apostolos non immediate à Christo, sed à Petro Potestatem Jurisdictionis accepisse.

St. James Apostle.

Ista Oratio in Ord. Sarum non habetur, sed alia de Prief. S. Jacobi.

In Ord. Sar. Epist. est 2 ad Eph. *Jam non estis, &c.*

Sarum habet istud Evang.

St. Bartholomew Apostle.

In Ord. Sar. Oratio non multum differt ab hac nostra.

Sarum habet Epist. ex 2 ad Eph. *Jam non estis.*

Sar. habet id. Evang.

St. Matthew Apostle.

Ista Oratio non habetur in Ordine Sarum, sed alia de Intercessione S. Matthæi.

Ord. Sarum habet Epist. ex Ezech. 1. *Similitudo vultus.*

Sarum habet id. Evang.

St. Michael and all Angels.

The 17th Exception of the Surveyor.

Sarum habet eandem Orationem & id. Evang.

Epist. habet ex Apocalyp. cap. 1. *significavit Deus.*

Ista nostra Epistola habetur in Ordine Sarum alio die, qui dicitur S. Michaelis in Monte.

St. Luke the Evangelist.

In Ord. Sarum habetur alia Oratio pro Intercessione Beati Luca.

Sarum habet Ep. ut in die S. Matthæi. In Sar. id. Evang.

St. Simon and St. Jude, Apostles.

Sarum non habet hæc Orationem, sed aliam non ineptam.

Sar. habet Epistolam Rom. 8. *Scimus quod dilig. Deum.*

Sar. habet id. Evang.

All-Saints Day.

In the Order of Sarum these Saints were reckoned to be, The Virgin Mary, the several Orders of Angels, the Patriarchs, the Prophets, the Apostles, the Evangelists, Martyrs, Confessors, Monks, Virgins, and all Clergymen. *Vid. eund. Ord. ad hunc diem, & ad Missam de omnibus Sanctis per totum annum.*

Ordo Sarum habet Orationem de Intercess. & meritis Omnium Sanctorum.

Sarum habet eandem Epistolam & id. Evang.

On the Office of the Holy Communion.

The Order for the Administration of the Lord's-Supper.

C In the Primitive Church this was the Right and Order of the Publick Service, in the Assemblies of the Christians, (as is manifest from *Justin Martyr, Tertullian, and others*) being used by St. Paul himself. First of all, They sung Psalms, the People also joining therein. Secondly, The Prophecies, and the Holy Scriptures were read. Thirdly, The Bishop preached. Fourthly, There was a Celebration of the Lord's-Supper, which consisted in an Oblation of the Bread and Wine, a Consecration or Benediction of them, a Communion thereof and a Prayer, to which the People answered, *Amen*. Fifthly, After all had communicated, certain Persons sung Psalms and Hymns to the Praise of God, and prophesied (being inspired by the Holy Ghost) in divers Tongues. Others interpreted the Holy Scriptures (after the Method of the Jews;) others heard them, and with Humility asked Questions concerning what was said; and when any pious or good Thing was well observed, they all cried out, *Amen, Amen*. Lastly, they shut up all with a Love-Feast, or an Entertainment which was common to all, in Token of their Charity; after which, succeeded Hymns and Prayers. Now most of these Things may easily be proved, from what the Apostle delivers in the First Epistle to the Corinthians.

Now the Order wherewith this Holy Rite is celebrated in our Churches, is after this Manner:

First of all it is enjoined, That the Table or Altar should be spread over with a clean Linnen-Cloth, or other decent Covering: Upon which the Holy Bible, the Common-Prayer-Book, the Paten, and Chalice, are to be placed: Two Wax Candles are to be set on; and the Person who celebrates, is to be arrayed with a solemn Ecclesiastical Habit; that is, a Surplice and a Hood. Now by this Solemnity we declare, That it is not an ordinary Action, which we are then upon, but a sacred and mystical one; to the End that the Minds of all Persons may be intent upon it; and that they may be put in Mind of the Dignity of so great a Mystery. Now the Preface concerning Ceremonies does very rightly observe, That the keeping or omitting of a Ceremony in itself, is but a small Thing: That they may be altered and changed; and therefore, are not to be esteemed equal with God's Law: But however, whilst they are commanded by Publick Authority, they ought to be obeyed.

This Service begins with the Lord's-Prayer, which is followed by a Collect for the purifying our Hearts. Then follows the Ten Com-

"Commandments, repeated by the Priest, and the Answer of the People after every Precept, in which they beg of God to be merciful to them: To this is subjoined a Collect for the King, who is constituted by God to be, *Utriusque Tabule Custos*, the Guardian, to see the Laws of both the Tables observed: and then the Collect for the Sunday or the Feast. The Collect is followed by a Reading of the Epistle and Gospel. Then is read or sung the Symbol, or Profession of Christian Faith, which is commonly called the *Nicene*; but more truly the *Constantinopolitan* Creed. To the Creed is subjoined the Homily or Sermon to the People. After the Sermon follows the Offertory: And there is a Collection made among the Communicants, for the Sustainance of the Ministers of the Church, and the Poor. Although upon some solemn Days in certain Places (which is common to us, and to other Protestants) there is a particular Offering at the Holy Table, for the Uses of the said Table, and for the Ministers of the Church. "Then we pray for the Church Militant, for all Christian Governors, and in particular for our own King, and his Counsellors, and all the Magistrates under him; for the Bishops and Pastors of the Church; for the Consent and Unity of all Christians, in Matters of Faith revealed by God; for all that are under Affliction; and Lastly, for the obtaining all Things necessary, both for the good of the Souls and Bodies of others: And this agreeably to the Custom and Mind of the Ancients, according to whose Prescript it is but reasonable our Prayers and Requests should be composed.

"Then follows a Two-fold Exhortation to the People. One is, That they should go out of the Church who do not come thither to communicate: The other is, That the remaining Part should prepare themselves for a worthy receiving of it. After this follows a general, but solemn Profession of the Sins of the whole Congregation, which is succeeded by a general Absolution, pronounced either by the Bishop or the Presbyter, together with select Sentences out of the Holy Scripture, which promise the Mercy of God to penitent Sinners.

"These Things being performed, the Symbols of the Bread and Wine are placed before the Parson who is to celebrate; who turning himself to the People, reads an ancient Admonition or Preface of *Lifting up our Hearts*, and giving Thanks to God. Then follow some Special Prefaces, according to the different Festivals, in which solemn Thanks are given to God for those Benefits which are commemorated upon those Days, which are concluded with the Hymn *Te igitur*. To this is subjoined a Prayer, full of Humility and Devotion: Then he who celebrates rises from his Knees, and by Prayer, and repeating the Words of our Lord by which he instituted his Holy Supper, consecrates the Bread and Wine, which are placed before him, into a Sacrament; and after he himself hath communicated in both Kinds, he distributes the same to all the People, who are to receive it kneeling. After the Distribution, the Lord's Prayer is said by the whole Congregation. This is followed by the Prayer of Oblation, in which the Death of Christ is commemorated; and a Sacrifice of Praise is offered to God, for the Redemption of Mankind, by the Passion of our Blessed Lord, heretofore made on the Cross. Then follows a Thanksgiving Collect, and the Angelick Hymn called *Gloria in Excelsis*. And in the last Place, the whole Assembly of the Communicants is dismissed, by a solemn Benediction. And hence it was, That from this last Action of this Sacred Solemnity, it was called the *Missa*, or the *Mafs* by the Ancients; to which that other Account of the Word, which is taken up by the Modern Roman-Catholics, was altogether unknown. This Order which we have before recited, is almost the same with that of *Cologne*, which was instituted by *Herman* Archbishop of that Place, after his Consultation with *Bucer*, about the Year MDXXXVI. For his Example was for the most Part followed by the Protestants in Germany, and by our Reformers here in England. *Vid* Reform. of *Cologne*; for which Reason the same *Herman* was turned out of his Archbishoprick by the Papists.

W. De apparatu ante Eucharistiam faciendo.

Post finitam primam precem Liturgie (quam olim Missam Catechumenorum vocabant) eam nostro more sequitur concio: concionem tertiam hac quae subsequitur Eucharistia peragenda forma. Recte concio peragitur ante Eucharistiam. Notandum tamen in veteri & primæ Ecclesie concionem primò manè historicam fuisse (quam Tractatum nuncupabant) ad eam cum Christianis accedentes Energumeno, Judæi, Ethnici promiscuè admittebantur: & istis egressis, vel exactis, post Tractatum pergebatur ad secundam Liturgie partem, Missam Catechumenorum dictam, eam sc. quæcum nos incipimus.

Sed illis initium erat, Venite exultemus: Nobis confessio publica generalis propter malè abolitas, publicam *ἑξομολόγησιν*, & privatam auricularem.

Tertio, ipsis Catechumenis exactis, ad Sacram Synaxim. I. *ὑποαγισίαν*, soli ii, qui erant à scelere puri, & baptizari se recipiebant, quæ ideo dicta est Missa Sanctorum.

Quæ omnia apertè mandantur fieri Secundum ordinem prædictum. Can. 19. Conc. Laod.

Of the Preparation for the Receiving the Eucharist.

W. After the ending of the First Part of the Liturgy, (which they called heretofore the *Missa Catechumenorum*) follows according to our Custom the Sermon. Then the Third Part of the Service, which is the Form of Administration of the Holy Communion: But it is to be noted, That in the Ancient and Primitive Church, the Sermon was early in the Morning, and this they called the *Tractate*: And to this the *Audients*, *Energumens*, *Jews* and

Heathens were promiscuously admitted together with the Christians; and then these either going or being driven out, they came on to the Second Part of the Liturgy, called the *Missa Catechumenorum*, viz. that with which we begin: But they began with *Venite exultemus*, we with a General and Publick Confession, after the Publick *ἑξομολόγησιν*, and the Private Auricular Confession, were not upon good Grounds abolished. And in the Third Place, the Catechumens themselves were driven out; only they who were under no Censure, and were already Baptized, were admitted; which occasioned it to be called the *Missa Sanctorum*. All which Things are plainly commanded to be done, according to the aforesaid Order. Conc. Laod. Can. 19.

C. T. The Lord's Supper.] "And so the Apostle St. Paul calls the Celebration of this Sacrament, 1 Cor. 11. 26. *κατακρίναι τὸ σῶμα*, and so 1 Cor. 10. 21. *τρώγειν καὶ κλύειν*, the Lord's Supper, and the Table of the Lord. In the Acts of the Apostles, Cap. 2. 42. it is called *κοινωνία*, the Communion, *κλάσις τοῦ ἁγίου* the breaking of Bread, Which Form of Speaking the Ancients did imitate. For the Sacrament received its Denomination from the First and more conspicuous Action; by a Figure not new, but commonly used. For to break Bread, among the Hebrews, signified the same Thing as to eat. For as on the other Side the Greeks, from Drinking, called the whole Entertainment *συμπόσιον*; so the Hebrews, from the other more principal Part, viz. eating, called it *breaking of Bread*. Besides, because our Saviour, when, in his last Supper, with his Disciples, he instituted this Sacrament, *Εὐχαρίστησεν ὡς ἑορτασθέντες*, having blessed and given Thanks, broke the Bread and distributed the Cup, and commanded the same Thing to be done by us, from thence the Fathers and the Church have given it the Name of the *Eucharist*; which Word is made use of in the Syriack Version, Act. 2. 42.

"The Ancients likewise call it by other Names; as that of *λεωτερία*, *συναγὴ*, and *μυστήριον*; which Compellations were likewise given to other Sacred Performances. It is not improperly called, *The Sacrament of the Altar*; because it is performed or administered at the Altar or Table; although it has not the same Use, to which it doth allude.

"Therefore the Word *Altar* is used in a more eminent Signification, than it is in the Old Testament, by the Apostle St. Paul in the New Testament, Heb. 13. and by St. John, Rev. 8. and by the Prophet *Isaiah*; each of them speaking of the Christian Church.

"Now most of the Ancients called it a *Sacrifice*; partly in Imitation of the Old Testament, whose Words and Phrases the Writers of the New accommodated to the Christian Rites; partly, because in this Sacrament that is present which formerly was the Matter of the Sacrifice, viz. the Body and Blood of Christ, which he offered up to God the Father on the Altar of the Cross; partly, because the *Eucharist*, i. e. that Sacrament or Action instituted by Christ, is the Worship of God well-pleasing and acceptable unto him, and therefore is reckoned among the Spiritual Sacrifices, figuratively and analogically so called, as it is very common to call the Ministries in the New Testament so. And upon this Account other Names were used by the Ancients in a very sound Sense, but have been used by the Moderns in a very depraved one; as *Hofia*, *Vi-ctima*, *Immolatio*, *Oblatio*. The Word *Missa*, or *Mafs*, is first found in St. Ambrose, Ep. 33. Lib. 5. *Ego* (says he to his Sister *Marcellina*) *mansi in munere, Missam facere cepi, dum offero captam cognovi à Populo Castulum quendam, &c.* I continuing my Duty, began the Communion-Service or *Mafs*; and whilst I was offering the Elements, I learned from the People, that a certain Person named *Castulus*, &c. But if that short Epistle, which is extant of *Cornelius* Bishop of Rome, to *Lupicinus* Bishop of Vienna, be Genuine, the Word *Missa* was then used in the middle of the Third Age. *Scrias* (says he) *quod publicè neque in cryptis notioribus Missas agere Christianis licet, ob Edicta nempe Imperatorum Galli & Volusiani.* You must know, that the Christians ought not to perform their *Masses* or Communion-Services publickly, or in Vaults which are known, by Reason of the Edicts of Gallus and Volusianus. We read in the same St. Ambrose of the *Missarum Solennia*; and two Prayers ad *Missam preparantes*, to prepare Persons to receive the *Missa*, or the Sacrament: But in St. Ambrose as we shall afterwards observe, the Word *Missa* was otherwise used than in the Modern Church of Rome; as it is to be seen in one of his Prayers on that Occasion, which as it is worthy of the Author, and may be useful to us, I shall here take the Trouble to set down. *Fac nos Domine Jesu Christe, &c. Do thou, O Lord Jesu Christ, bring it to pass by thy Grace, that I may always believe this so great a Mystery; that I may understand and perceive, and constantly retain, think of, and speak of whatsoever pleaseth thee, and is profitable for my Soul. Let thy good Spirit enter into my Heart, that it may silently sound to thee, and speak, without the Noise of Words, the Truth of so great Mysteries. C.*

"The Word *Missa* is used by the Latin Church in another Sense, than that which does obtain at this Day among the Papists: For the ancient Latins said, *Ite Missa est*, (as the Greeks used the Word *ἀγιστε*) meaning thereby *Missio* or *Dismissio*; as they used the Word *Remissa* for *Remissio*. From hence it came to pass, that from this only and last Act, they called the whole Complication of Actions in the Eucharist by the Name of *Missa*. *Missa* is used for *Dismissio*, in the 84th Canon of the Fourth Council of Carthage; and in the First Canon of the Council of *Valentia*, in which mention is made of the *Missa Catechumenorum*: For as heretofore the *Dismissio* was two-fold, so the Service was likewise double, that which belonged to the Catechumens, and that which belonged to the Faithful. The Catechumens *Missa* reached to the Offertory (who were obliged to depart before the Offering was made) the *Missa* of the Faithful beginning with the Offertory. For each of

" these Offices followed immediately one after the other, but only that
 " the Dismissal of the Catechumens and the Penitents came between
 " them. Isidor. Hisp. Lib. Orig. 8. Cap. 19. Quando Catechumeni for-
 " ras mittuntur, clamat Levita, si quis Catechumenus remansit, exeat
 " foras, & inde Missa; quia Sacramento Altaris interesse non pos-
 " sunt qui nondum regenerati aut Baptizati profectuntur. And the like
 " is said by Alcuinus in his Book de Divinis Officiis, Missa nihil a-
 " liud intelligitur, quam Dimissio i. e. Absolutio, sive finis sacro-
 " rum, quum celebratis omnibus, Populus per vocem Diaconi a solemn-
 " observatione dimittitur, and the same Person (as many other Writers
 " of the middle and lower Ages of the Church,) does by the Way,
 " explain this Word in another Place in a different Manner; impro-
 " perly indeed, but yet in a sound Sense. Missa dicitur quasi Trans-
 " missio, eo quod Preces & Oblationes fidelis populi, per ministerium &
 " orationem sacerdotis ad Deum transmittatur. — five quod nos mittat
 " ad Deum: But then they rather allude to the Word, than express
 " its genuine and true Etymology.

" But the Word Missa, as it is used at present among the Papists, for
 " a true and proper Sacrifice of Christ offered in every Celebration for
 " the Living and the Dead, is never used among the Ancients. And
 " for this Reason the Name of Missa or Mass is rejected by the
 " Church of England, which having exploded the Opinion of the
 " Sacrifice of the Mass, does disclaim the Use of the Word Missa in
 " Modern, though not in the Ancient Sense.

" Indeed in the First Edition of the Common-Prayer-Book under
 " Edward the Sixth, the Name of the Mass (as the Liturgy was then
 " commonly called) was retained. But when Men who were leavened
 " with the Doctrine of the Papists, detorted it to a wrong Sense,
 " it seemed good to the Bishops, that in the Second Edition of the
 " Liturgy it should be omitted. In the mean Time, the Word Missa
 " or Mass, as it is used by the ancient Fathers of the Latin Church,
 " is not at all disallowed of by our Churches. For our Churches are
 " falsely accused, (they are the Words of the Augustan Confession
 " or the Protestants in Germany, whose Example we of England do
 " in most Things follow) that they do abolish the Mass. For the
 " Mass is retained among us, namely, that Missa or Mass,
 " which is grounded upon the Scriptures and the Fathers, this is
 " celebrated among us with the greatest Reverence. Likewise almost all
 " the usual Ceremonies are observed, the Order of the Lessons, Prayers
 " and Hymns, of the Oblation of the Gifts, of Benediction or Consecra-
 " tion; and of the Communion and Distribution, which were used to be
 " performed in the Church. There is a Missal not much different
 " from our Liturgy, which is Printed at Wittenburg in a specious
 " and large Character, for the Use of the Churches of the Augustan
 " Confession, together with Musical Notes above 60 Years ago,
 " put out by Matthew Ludum Dean of the Cathedral Church of Haver-
 " burg, a pious and learned Man, who declares that he had the
 " same Design with St. Jerom, antiquos legere, probare singula, re-
 " tinere quae bona sunt, & a fide Ecclesiae Catholicae non recedere: To
 " read the Ancients, to prove all Things, to hold fast that which is good,
 " and not to depart from the Faith of the Catholick Church. Which
 " we likewise openly profess: From whence it is manifest, that al-
 " though we do not acknowledge a Sacrifice in the Missa, or Cum-
 " munion-Service, properly so called; nor do admit the Sacrifice of
 " Christ once offered upon the Cross to be iterated, and though we
 " reject the Abuses and Corruptions, which the Errors of the later
 " Ages brought in; yet we have not in the least abolished the ancient
 " and laudable Rites, which tend πρὸς εὐσεβίαν & τὴν δόξαν, to Edifi-
 " cation and Decency, nor yet the true and genuine Christian Missa.

* † Before the Beginning of Morning or Evening Prayer, or imme-
 " diately after]

Whereupon, is necessarily to be inferred a certain Distance of
 Time between Morning Prayer and High-Service. A Rule which is
 at this Time duly observed in York and Chichester; but by Negligence
 of Ministers, and Carelessness of People, wholly omitted in other
 Places.

And if any of those be an open and notorious Evil-Liver.]

C † No small Punishment (saith St. Chrysostom to those that mi-
 " nistred the Communion in his Time) hangeth over their Heads, if
 " knowing any Man to be wicked, you suffer him to be Partaker of this
 " Table, his Blood shall be required at your Hands. If he be a Captain,
 " or a Consul or a crowned King that cometh unworthily, forbid him and
 " keep him off, thy Power is greater than his; If any such get to the
 " Table, reject him without fear; if thou dar'st not remove him, tell it
 " me, I will not suffer it. I will yield my Life rather than the Lord's
 " Body to any unworthy Person; and suffer my Blood to be shed, before
 " I will grant that sacred Blood to any, but to him that is Worthy,
 " S. Chrys. Hom. 83. in Mat. 26.

C * * If any Person be a notorious and open Ill-Liver, &c.]

In the ancient Church there are many Passages found to this Pur-
 pose, and among the rest, this for one. S. Chrysostom, 83. in Mat.
 Si Militum Magister quispiam, si Praefectus, si ipse Diademate redimi-
 tus Imperator indigne adeat, prohibe, majorem illo potestatem habes, &c.
 hoc dignitas, hoc securitas, hoc corona vestra est, &c. si ipse, pellere non
 audeas adhuc ad me: hac attentari nequaquam permittam. Spirare desi-
 nam antequam de Domini corpore indigne quicquam tradam; & sangui-
 nem ipsum meum fundam priusquam de tam reverendo sanguine praeter
 decorem concedam.

W ? Our Law in England, will not suffer the Minister to
 judge any Man as a notorious Offender, but him who is convicted by
 some legal Sentence.

And not him that is obstinate.]

W ? It seems, he may rather make open Protestation of his
 Obstinacy, than repel him with Safety at the Common-Law.

C * * The Table at the Communion-time having a fair white Linen-
 Cloth upon it, shall stand in the Body of the Church, or in the Chancel
 where Morning and Evening Prayer be appointed (viz. by the Ordinary)
 to be said; and the Priest standing at the North-side of the Table
 shall say the Lord's-Prayer, &c. There was much ado about
 the Posture of the Table, and the Priests standing at it in King
 Edward's Time; for in the Second Year, the Altar stood still
 in the usual Place, and the Priest was appointed to stand before
 the midst of the Altar with his Face towards it, and this was
 confirmed by Act of Parliament. Notwithstanding which Act,
 there were so many Exceptions taken, and Oppositions made against
 that Order, (some standing at the West-side of the Altar, with
 their Faces turned towards the People, others at the East, others at
 the South, and others at the North; that at last they agreed to set
 forth this Rule in the fifth of King Edward, instead of the for-
 mer, set forth in the Second Year, where the Tenor and Sequence
 of the Service was ordered after this Manner; the Priest standing
 afore the Altar, saith the Lord's-Prayer and the Collect; the same that
 we have: Then is the Introit, or Psalm of the Day, sung by the
 Choir. The Kyrie Eleison thrice. The Priest begins Glory be to God
 on high. The Choir answers and sings out the rest. The Priest turns
 himself to the People, saying, Dominus vobiscum, & Oremus. Then
 follows the Collect for the King, the Collect for the Day. The
 Epistle read (in a special Place appointed for it) by a Subdeacon.
 The Gospel (Similiter) read by a Priest or Deacon. And
 at the naming of the Gospel, the Choir and the People answer Glory
 be to thee, O Lord; and when it is ended — Then the Creed
 the Priest beginning, I believe in One God, and the Choir singing the
 rest. Next followeth the Exhortation; Dearly beloved in the Lord, ye
 that come to the Holy Communion, &c. which in Cathedral Churches,
 and other Places where there were daily Communions, was to be
 read once a Month, and in a Parish-Church once a Week upon the
 Sunday. And if the People were negligent to come to the Commu-
 nion, upon Sundays and other Holidays; the Curate was to read
 another Exhortation the Sunday before the Communion, which
 (but for a little Difference, and the Beginning and Ending) is the
 same with our Second Exhortation, Dearly Beloved, for as much as it
 is our Duty, &c. adding in the End, they which satisfy them-
 selves with a general, and they that think it needful for them to
 make an auricular or private Confession, ought not to find Fault with
 one another. Then follows the Offertory, which is sung, whilst the
 People go up to offer at the Altar, and besides go to put somewhat
 into the Poor Man's Box. Then they which are to communicate stay
 in the Choir, the Men on the right Side, and the Women a-part on
 the left. Then the Priest (considering the Number of the Commu-
 nicants) prepareth so many Hosts, (laying them upon the Corporas)
 and as much Wine (mingled with a little pure Water) as will serve the
 Communicants, and placeth the Paten and Chalice upon the Altar. After
 follows Dominus vobiscum & sursum Corda, with the proper Prefaces, to
 the Sanctus, which the Choir is appointed to sing. Next the Priest
 or the Deacon turning himself to the People, saith, Let us pray for the
 whole State of Christ's Church, (not militant here in Earth only, which
 was afterwards added for fear of praying for the Dead) where at
 the End they especially prayed for the present Communicants, they
 gave Thanks for God's Vertues shewed in all his Saints, especially
 in the most virtuous and glorious Virgin Mary, the Mother of our
 Lord, the Patriarchs, Prophets, Apostles and Martyrs, whose
 Example they desire to follow in the Holy Faith and Obedience.
 They commended to God also those that had died in the true Religion
 of Christ, praying that they might find Mercy and eternal Peace; and
 that at the general Resurrection, we and all they might be saved.
 Then follows the Prayer of Consecration, differing from ours only in
 these Words, Hear us, we beseech thee, O merciful Father, and by thy
 holy Spirit and Word, vouchsafe to bless and sanctify these thy Gifts
 and Creatures of Bread and Wine, that they may be made unto us the
 Body and Blood of thy beloved Son Jesus Christ our Lord, who in the
 same Night, &c. And at the Words took Bread, the Priest is ap-
 pointed in the Margin to take the Paten into his Hand, and likewise
 the Chalice at the Words Took the Cup (without any Elevation)
 making the Sign of the Cross upon either, when he repeats the
 Words of the Institution or Consecration: Next follows the Prayer of
 Oblation, which with us is placed after the Communion or Partici-
 pation, and it differs from it in divers Expressions; as in these,
 Wherefore, O Lord, heavenly Father, according to the Institution of thy
 Son, our Lord, we thy humble Servants do here celebrate and remem-
 ber before thy Divine Majesty, that which he has commanded us to do,
 in these Holy and Blessed Mysteries, and calling to mind his Blessed
 Passion, his Mighty Resurrection, and his Glorious Ascension; we render
 unto thee, all possible Praise and Thanksgiving, for the innumerable
 Benefits procured and exhibited thereby unto us; beseeching thee, that
 thou wouldst mercifully accept this our Sacrifice of Praise, &c. And
 after the Words, Our bounden Duty and Service; And command these
 our Supplications and Prayers to be brought up before thy Divine Maje-
 sty, by the Ministry of thy Holy Angels, not weighing our Merits, &c.
 After this he saith the Lord's-Prayer, the Choir only answering,
 And deliver us from Evil, and the Priest premising, As our Lord
 hath taught and commanded us, we are bold to say, Our Father, &c.
 Priest. The Peace of the Lord be with you. Choir. And with thy
 Spirit. Priest. Christ our Paschal Lamb, was offered up for us all,
 when he bore our Sins in his Body upon the Tree of the Cross; for he
 is that true Lamb of God, that taketh away the Sins of the World,
 wherefore let us celebrate a Feast with joy. Then followeth, You that
 do truly and earnestly, &c. with the Confession, Absolution, (where
 the Bishop is not named) and the Comfortable Sentences of Scripture.
 Next

Next he saith, *We do not presume, &c.* And then communicateth himself, Ministers, and People. And when he ministrerth the Sacrament of Christ's Body, and the Sacrament of his Blood, he saith only the two first Sentences, without the Addition of those Words which in the Fifth of King Edward were said, and none else, *Take and eat this in Remembrance, &c.* But in our Book, they are both joined together, as by the Act of Uniformity appointed. In the Time of the Distribution the Choir singeth, *Lamb of God that takest, &c. have Mercy, &c. O Lamb of God, &c. Grant us thy Peace.* And the Distribution ended, they sing the Post-Communion; that is, some of these Verses, *If any Man will come after me, let him deny, &c. We that endureth unto the End shall be saved. Blessed be, &c. who hath visited, &c. Blessed is that Servant, whom when his Lord cometh, he shall find so doing. Behold the Hour cometh, and now is, when the true Worshipers, &c. Behold thou art made whole, Sin no more, &c.* or the like Sentences may be added.

Afterwards followed the Prayer of Thanksgivings, *Almighty and everlasting God, we most heartily Thank thee, &c.* Then the Blessing, (where the Bishop is not named) *The Peace of God, &c.* And all the People answer, *Amen.*

Rubr. *Where there be no Singers, all is read. In the Week-Days, and when the Communion is delivered in private Houses, the Priest may omit the Gloria in Excelsis, the Creed, the Homily, and one of the Exhortations.*

Of the Altar or Communion-Table

*† IN King Edward's first Service-Book, the Word Altar was permitted to stand, as being the Name that Christians for many Hundred Years had been acquainted withal. Therefore when there was such pulling down of Altars, and setting up of Tables at the beginning of Queen Elizabeth's Reign, she was fain to make an Injunction, to restrain such ungodly Fury; (for which St. Chrysostom says, the Christians in his Time would have stoned a Man to Death, that should but have laid his Hands on an Altar to destroy it. *Hom. LIII. ad Pop. Antioch. Siquis vellet hoc Altare subruere, nomine illum lapidibus obrueretis? &c.*) and appointed decent and comely Tables covered, to be set up again, in the same Place where the Altars stood; thereby giving an Interpretation of this Clause in our Communion-Book. For the Word Table here stands not exclusively, as if it might not be called an Altar, but to shew the Indifferency and Liberty of the Name; as of old it was called *Mensa Domini*, the one having reference to the Participation, the other to the Oblation of the Eucharist. There are who contend now, it was the Intent and Purpose of our Church at this Reformation, to pull down and wholly extinguish the very Name of an Altar; but all their Reason being only the Matter of Fact, that Altars were then pulled down, and this Place of the Liturgy, that here it is called a Table: We answer, that the Matter of Fact proves nothing, being rather the Zeal

of the People, that were newly come out of the Tyranny, that was used in Queen Mary's Time. But if this were not by Order of the Church, or according to the Intent and Meaning of the Church and State at the Reformation: How came it to pass then, that from that Day to this, the Altars have continued in the Kings and Queens Households after the same Manner as they did before? They never dreamt there, of setting up any Tables instead of them: And likewise in most Cathedral Churches, how was it that all Things remained, as they did before, but only that the Court and the Governor of

of those Places—and therefore were more likely—to know the true Intent and Meaning of our Church, by letting the Altars stand still as they had done before. And it will be worthy the Noting, that no Cathedral Church had any pulling down, removing, or changing the Altar into a Table, no more than in the Court; but in such Places only, where Deans and Bishops and Prebends were preferred, that suffered themselves more to be led by the Fashions which they had seen at Strasburg in Germany, and Geneva in France, and Zurich in Switzerland, than by the Orders of the Church of England established, and continued in her Majesty's Family; the likeliest to understand the Meaning of the Church and State of any other Place. Therefore they that will not either endure we should have, or they who will not believe we have any Altar allowed and continued in our Church (howsoever as it is here, and as it is in most of the Fathers, sometimes called a Table,) let them go to the King's Court, and to most of our Cathedral Churches, and enquire how long they have stood there, and kept that Name only, as being indeed the most eminent, and the most usual among the Christians. The Greeks ever called it *Θυσιαστήριον*, as the Hebrews called it *Misbeach*, which is properly an Altar to Sacrifice upon; the Latins called it *Altare*, from the Form or Site of it, because it stood high in the uppermost Part of the Church; or *Ara* quasi *Ansa*, as Varro interprets the Word, because the Priest was ever wont, at the Time of his Ministration, to take hold of the Altar. — *arasque tenentem*. So it was among the Jews and Heathens. But among the Christians there is some Question made, how long they have had Altars in use. For Philo *Judeus de vit. Contempl.* telling of the ancient Meetings and sacred Offices of the Christians, makes no mention of any Altars or Sacrifices that they had, nor Tertullian neither in his *Apologeticus*, where he writes of all such Matters: And he read also, how the Christians were upbraided with it, that they had neither Temples nor Altars. *Cecilius apud Minucius Felicem*, so that it should seem, that they had no Altars at all: But these *Seemings* are easily answered. And First, it is most certain, that ever since the Clementine Constitutions, (Lib. 8.) and the Canons of the Apostles were made, and Dionys. *Areopag.* wrote, (which are

all three very ancient, though uncertain for their Times) the Christians used Altars. If the Decretal Epistle of *Evagrius* be true, there's a Canon for the Consecration of Altars: But *extra omnem aleam*, we find it in Tertullian *de Penitentia*, where describing the ancient Order of Publick Penance in the Church, he says it was, *presbyteris advolvi, ARIS adgeniculari, omnibus fratribus legationem suae deprecationis injungere*. After him St. Cyprian, Lib. 1. Ep. 9. Lib. 2. Ep. 2. Lib. 3. Ep. 13. Lib. 2. Ep. 5. makes mention of them; so Optatus, Lib. 5. *contr. Parm.* And after him all the Fathers and Writers with one uniform Consent to this Day. For the Objections, Philo and Tertullian are exclusive, and *Cecilius* in *Minucius Felix*, saying that the Christians had no Temples, as well as no Altars, it was only his Surmise, because the Christians could not perform their Services publicly, as the Heathen did when they ruled the Roast: And therefore they thought them to be Men without all Religion for want of Temples: But the Christians had Temples (and so might have Altars as well) before that Time, as is most manifest out of Tertullian, Lib. *contr. Valentinianos*.

The Names of the PRIEST and the ALTAR.

*† TWO Words much objected against by the Puritans, as being more proper to Jews than Christians, seeing Christ hath abolished the Ceremonies of the Law. For Answer whereunto we say and confess, That the Law had an End, in Christ, as much of it as was Typical. But what? was the Law so abolished with him, that after his Ascension the Office of Priest became immediately wicked, and the very Name hateful, as importing the exercise of an ungodly Function? No, as long as the Glory of the Temple continued, and till the Time of that final Desolation was accomplished, the very Christian Jews did continue with their Sacrifices, and other Parts of Legal Service. That very Law, therefore, which our Law was to abolish, did not so soon become unlawful to be observed as some imagine; nor was it afterwards unlawful so far, that the very Name of an ALTAR, of PRIEST, of SACRIFICE itself, should be banished out of the World: For though God now does hate Sacrifice, whether it be Heathenish or Jewish, so that we cannot have the same Things that they had but with Impiety; yet unless there be some greater Lett, than the only Evacuation of the Law of Moses, the NAMES themselves may I suppose be retained, without Sin, as St. Paul retained it *ad Heb.* in Respect of the Proportion which Things established by our Saviour have unto them, which by him are abrogated.

And so throughout all the Writings of the ancient Fathers, we see that the Words which were do continue; the only Difference is, that whereas before they had a *Literal*, they now have a *Metaphorical* Use, and are so many Notes of Remembrance unto us, that what they did signify in the Letter is accomplished in the Truth. And as no Man can deprive the Church of this Liberty, to use Names whereunto the Law was accustomed; so neither are we generally forbidden the Use of Things which the Law hath. The Weightiest which it commanded the Jews, are prohibited to us in the Gospel; these which are not prohibited, the Church by her Authority may, as Occasion serveth, resume and command.

*† *Vide quæ annotavimus ad Rubric. ante initium precum Matutinarum.* For here is to be inserted and repeated the Order there appointed, as well concerning the Ornaments of the Church, as of the Priest or Bishop, and other Ministers that celebrate the Holy Communion, viz. *The Minister, at the Time of the Communion, shall use such Ornaments in the Church, as were in Use by Authority of Parliament, in the Second Year (not the Fifth Year, when most of those Ornaments were taken away) of the Reign of Edw. VI. And then by the same Authority this Order was in Use, and therefore (by the Authority of Parliament in the Act of Uniformity made 1 Eliz. and set at the Beginning of the Liturgy, § penult.) is still required to be continued in the Church of England, viz. The Priest who shall (at the Time of the Communion) execute the Ministry, shall put upon him a Vesture appointed for the Ministration, that is to say, a white Alb plain, with a Vestment or Cope: And all other Priests and Deacons, who shall help him in that Ministration, shall have upon them likewise the Vestments appointed for their Ministry, that is to say, Albs with Tunicles: But a Bishop shall have upon him, besides his Rochet, a Surplice or Alb, and a Cope or Vestment, and also his Pastoral Staff in his Hand, or else born or holden by his Chaplain: And the Preachers shall wear their Hoods, belonging to their several Degrees taken in either of the Universities of this Realm. See the Notes before the Morning Prayer. Upon the Table also, besides the Linnen-Cloth, and other needful Furniture, were to be placed Two Lights, &c. *Nempe peculiari, &c.* "Now by this Solemnity the Church had a Mind to declare, that this was not the doing an ordinary Action, but a solemn, sacred, and mystical one; to the End that the Minds of all Persons might be intent upon it; and that they may be put in Mind of the Dignity of so great a Mystery.*

And therefore when all this Order, with some other Rites appointed in our Liturgy, were represented by the Scots (John Knox, and his Company, being then at Frankfort, where the English Church used them) to Mr. John Calvin at Geneva, he might have spared his hard and supercilious Censure that he gave of them, when he said, *Legi Anglicanam Liturgiam, sicut nos eam descripsissis* (which it is most likely they did the worst Way they could) *in qua vidi quasdam ineptias, tolerabiles tamen, &c.* Epist. *Francfurtens. ib. inscripta.* Sed negari non potest, &c. "But it cannot be denied, but that Calvin, tho' otherways worthy of his Praise, was too rigid a Cen-

" for of the Rites of the ancient Church. Yet he says of them, in another of his Books, as he says here of ours, That they be tolerated, as long as they be not used to maintain any false Doctrine; from which he acquiteth both the Fathers and us. Calv. Inst. Lib. 4. cap. 18. n. 20. *Equidem (ait) cum pium & orthodoxum de toto mysterio seu Sacramento sensum retinuisse eos videam, illius impietatis damnare eos non sustineo. Excusari tamen non posse arbitror, quin aliquid in actionis modo peccaverint. Imitati enim sunt potius Judaicum Sacrificandi morem, quam aut ordinaverit Christus, aut Evangelii ratio ferebat.* Which he intends of the Words used in the ancient Church; Priest, Offering and Sacrifice, together with the Ornaments or Vestments, that the Bishops and Priests used; as here in our Church they are appointed to do: For he was jealous, lest they might prove an Occasion of introducing worse Matters, as indeed among the new Roman-Catholics they have done many, not only false Doctrines, but superstitious and vain Ceremonies, where they make an Account (if not Theoretically, yet Practically) that most of their Religion doth consist. A Fault that he need not have laid upon our Church, which had taken Special Order against such Abuses of her better Intentions, as he might have seen in the Preface of Ceremonies, why some are abolished, and some are retained among us. But I doubt, the Scots sent him not the Preface to read, and described all our Rites to him, after the most odious and ridiculous Manner that they could imagine; for so have many of their Disciples done ever since. Indeed, if we had founded ourselves upon the ridiculous Rationale of Durandus, or put any Religion in them, (more than the obeying of a lawful Command given for better Order and Decency in the Church was Religion) he might have had the more Reason to find Fault with us; but herein he was mistaken, and in our Affairs was not sufficiently informed, otherways he would have kept his *Impetia* (tolerabiles tamen) to himself. *Interim equidem Papista, &c.*

T. " In the mean Time, The Papists in a foolish, theatrical and superstitious Manner, have brought into the present Mass many Utensils, Vestments, Actions, Motions and Winkings, to signify the Mysteries of the Life and Death of Christ. For these Things fill the Books of the Writers of the later Ages of the Church, especially of Durandus the Writer of the Rationale. See in him a Specimen of this, Lib. 4. cap. 6. and cap. 10. de Igne & Thuribulo. But if there are such great Mysteries in those Things, which he describes and dreams of, how great must we think those of others to be which are in Use with them; which are not to be read by any without nauseating, unless he have a very extraordinary strong Stomach.

C† The Priest standing at the North-side of the Table] Quando stamus ad Orationem. B. Cyr. de Orat. Dominic. Stantes oramus, quod est signum Resurrectionis, tempore Paschali, unde etiam omnibus diebus Dominicis ad ALTARE id observatur. S. Aug. Epist. 119. The Jews prayed standing, (Math. 6. 5.) but only in the Time of Mourning; for then they prayed prostrate, or upon their Knees. See hereafter larger Notes upon this Rubrick.

Formerly the Priest stood in the middle of the Sacred Altar. Dionys. Eccl. Hier. cap. 3. & Tertull. de Orat. cap. 14. Si ad aram Dei steteris. " And the Writings of the Ancients abound with Testimonies of the same Thing.

Shall say the Lord's Prayer, with this Collect.] W. In sancta Synaxi nihil canitur, quod aliàs fieri solet; Sed omnia graviter & severe peraguntur, cum affectu, potius quam modulatè. Cum non est Communio recte sequimur Prophetici Regis morem, Ps. 118. 25.

W. " In the Holy Communion-Service there is nothing sung which otherways is wont to be; but all Things are performed with Gravity and Severity; with Affection rather than with Melody. When there is no Communion, we rightly follow the Custom of the Prophetical King, Psal. 118. 25.

*† Here begins the High-Service, and begins as the First Service does, with the Lord's Prayer; that upon it, as a sure Foundation, we may build all the rest of our Prayers. Tertull. de Orat. cap. 9. *Premissa Oratione Dominica, quasi fundamento accidentium, jus est superstruendi extrinsecus petitiones.*

C† T. " The Priest standing.] The Jews prayed standing, unless in the Time of Mourning. Vid. Dan. 9. 20. The Christians in Lent, which Time was set aside for Penance, prayed upon their Knees; but upon Sunday and in the Pentecost, that is, the Fifty Days after Easter only standing; as Tertullian de Cor. Mil. and the last Canon of the great Council of Nice inform us. And they that were under Penance for their Faults, were *Trominorati*, Kneelers; afterwards *Stantores*, Standers. Therefore Station, among the Ancients does not signify any Way of Praying, but the most usual Way: So Mark 11. 25. *When ye stand Praying*, Luke 18. the Pharisee is described standing and praying, Neh. 9. 5. the People is commanded to rise up to pray; and Gen. 18. 22. where it is in the Hebrew, *Abraham stood before God*; the Chaldee interprets it, *he prayed*. Nor is the Word standing used otherways Jer. 15. 1. and 18. 19. and Job 30. 20. And so both the Jews and the ancient Christians use the Word *Statio*, Standing; and sometimes figuratively for an Assembly of the Faithful. Gros.

" Standing at the Table.] Which was the Custom of the Ancients, that all Things which pertained to the Celebration of the Lord's-Supper, should be said at the Altar. Now in this Celebration, there is hardly any Difference between us and the Protestants in Germany, but that among us the Prayers are said by the Bishop or Minister at the Altar, but among them in the Desk: In which they do not agree with the Ancients.

C** The Priest.] This Term or Title of Priest, is here used throughout this whole Communion-Service, unless it be in such Parts

of it which may be read upon Sunday and Holidays when there is no Communion, for then any other Minister may perform the Office. But the Sacrament of the Eucharist is reserved for the Priest, no other Minister of an inferior Order having any Commission or Power given him, to meddle either in consecrating the Elements, or absolving the Penitents that come to receive them.

Otherwhile the Church of England calls those that are Presbyters by the Name of Priests, and those that are Deacons by the Name of Levites: Nor can there be any just Exception against these Appellations, which are given them only by Analogy and Allusion to the Priests and Levites of the Old Testament; and there is a clear Place of Scripture for it, Isa. 66. 20. *And they shall bring an Offering unto the Lord out of all the Nations, &c. And I will also take of them for Priests and for Levites, saith the Lord.* The Prophet speaking there of the Religious Service that was to be done under the New Testament. So does the Apostle accommodate the Name of Circumcision to the Sacrament of Baptism, Col. 2. 11. and the Name of Passover or Sacrifice to the Eucharist; *Christ our Passover is offered for us, let us therefore keep our Feast*: That is, our Eucharist: And the Name of Altar, to the Table of the Lord, Heb. 13. *We have an Altar*: And the Name of Oblations to the giving of Alms. Ibid. *Quales Levitales Sacerdotes, quales Altare, talia Sacrificia, omnia Scilicet ad Allusionem qua bonum neminem queat offendere.*

C† T. Our Father.] " There is a Constitution concerning the Collecta Orationes, Conc. Carthag. 3. cap. 23. That when there is a standing at the Altar, the Prayer should be always directed to the Father. This is done after the Example of Christ, who teaching his People to pray, directed the Beginning of his Prayer to his Father.

C† Amen.] " The People were wont immediately to follow upon the Collect, with a solemn Acclamation with the Word Amen. Where observe, That Amen is sometimes a Particle of Affirmation, sometimes of Concession, and sometimes of Wishing. It is a Particle of Affirmation when it is put at the Beginning of a Clause in Speech; as for Instance, that which was so common in our Saviour's Discourses; *Amen, Amen, dico vobis, Verily, verily I say unto you.* It is a Particle of Concession or Wishing, when it is put in the End of a Clause; as Deut. 28. where to all the Benedictions which were given for the keeping of the Law, and all the Curses which were dealt out for the Violation of it, the People in token of their agreeing with those Terms, cried out, Amen. It is a Particle of Wishing, when it is used in Prayer; wherefore, our Saviour Christ was pleased to close the Lord's-Prayer with this Word; and the Church following his Example, has concluded all her Prayers in the same Manner; as if she should say, *Let it be as we do desire.*

In Ord. Sarum hæc Oratio habetur, & Secunda est in Ordinario Missæ.

*† Then shall the Priest rehearse distinctly all the Ten Commandments.] W. The Priest after the Collect, descends to the Door of the Septrum, makes a low Adoration towards the Altar: Then turns to the People and standing in the Door, readeth the Ten Commandments (as from God) whilst they lie prostrate to the End, as to God speaking.

C† THE TEN COMMANDMENTS.]

" I read in St. Cyprian, Epist. 33. That the Reader was wont to be placed upon the Tribunal of the Church, or a kind of high Pulpit, so as to be viewed by the whole Congregation; and there read the PRÆCEPTA & Evangelium Domini: But whether, or no, by these Præcepta be to be understood the Precepts of the Decalogue, I am not altogether determined.

C** Then shall the Minister rehearse distinctly (that is, with Pauses between every one) all the Ten Commandments.] I do not find in any Liturgy, Old or New, before this of the Fifth of Edward VI. (here continued) that the Jews Decalogue was used in the Service of the Christian Church: But it seems, That the Rehearsal of it in the Beginning of the Communion, was appointed with the Peoples Answers, and craving Pardon and Grace to observe them, instead of Confession of Sins, always set in this Place. It serves to actuate our Repentance, by calling to mind our Offences by Retail.

Then shall follow the Collect.]

W. Facta adoratione ut prius, Minister ascendit & genu flectit. Bowing as before, the Minister goes up to the Altar, and kneels down.

" The Collect was so called, because it collected the Desires of the People into one, or because it was made by the People collected or gathered together. See before, in the Title of Collect and Epistle.

C† The Priest standing up.] See what we have before noted on the Lord's-Prayer.

Let us pray.] Sacerdos indicit Orationem. " The Priest invites the People to pray: And to this St. Austin had regard in his Epistle to Vitalis, where he mentions the Priest, *ad Altare populum exhortantis orare*, at the Altar, exhorting the People to Prayer: Indeed among the Greeks, in the Liturgy of St. James, and elsewhere, the Deacon does this: And there was something like it in the Worship of the Heathens, HOC AGE.

*† Immediately after the Collect, the Priest shall read the Epistle.] W. Here the other Priest, or if there be none, he that executed, descendeth to the Door, adareth, and then turning, readeth the Epistle and Gospel.

In Cathedral Churches the Epistler is seldom a Priest; and therefore, as this Rubrick was ordained generally for all England, most Places having but one Priest to serve it; so for Cathedral Churches it was ordained, by the Advertisement in Queen Elizabeth's Time, (that

(that Authority being reserved, notwithstanding this Book, by an Act of Parliament) that there should be an Epistler and a Gospeller besides the Priest, for the more solemn Performance of the Divine Service.

C* Post hæc, Commentaria Apostolorum & Scripta Prophetarum leguntur, Just. Mart. Tertullian calls these, *Fomenta fidei ab interlectione Scripturarum*. See above in Tit. Coll. & Ep.

*† And the Epistle ended, he shall say the Gospel.]

In the reading the Holy Gospel (and never else) is Adoration made at the Name of Jesus; for then only is it in its right Exaltation; and then Men stand in a Posture ready to make Reverence.

When the Gospel is named, the People are to answer, *Glory be to thee, O Lord.* Which was appointed in King Edward's Service-Book, and is still used, however it came to be left out here. I think it was by the Printer's Negligence, for the Statute at the beginning of this Book says nothing shall be altered but a few Words in the Litany, and a Clause at the Delivery of the Sacrament: So that if it had pleased the Printer, this might have stood still.

C† Conc. Tolet. IV. Can. 11. *Ut in Missa laudes post Epistolam non decantentur decernimus, donec predicetur Evangelium. Nam laudes ideo Evangelium sequuntur, propter gloriam Christi, qua per idem Evangelium predicatur. Qui vero hunc ordinem perturbaverit, excommunicationis penam suscipiat.*

And this Advantage we have against the Roman Missal, that whereas we have a Gospel immediately after the Epistle, and they have Tracts and Graduals between them, we are the nearer to Antiquity of the two; as may appear by this Canon, which was made on purpose against the Roman Order, then newly brought into the Church: For so Bern. Angien. c. 1. expounds it; *Postea (says he) cum Gradualia, &c. inter Apostolicam & Evangelicam lectionem caperunt frequentari, Hispani quasi novitate rei percussi, multum resistunt, dicentes, in quibusdam Hisp. Ecclesiis laudes post Apostolum decantantur, priusquam Evangelium predicetur, quod est contra Canones, &c.*

C† Among the Ancients, the Gospel immediately succeeded the Epistle, or Reading out of the Prophecy, especially in the Latin Church, as it was decreed by the Fathers in the Fourth Council of Toledo, Can. 11. The Greeks had another Custom very ancient among them, which was to mix some Verses or Hymns with the Epistle and Gospel; *Liturg. S. Chrys.* Which Custom the Latin Church afterward received very probably upon this Account, least in greater Churches (where there were many of the Clergy to officiate) the Choir should beset, all that Time which the Deacon or the Presbyter was going up the Steps of the Ambo to read the Gospel; whence it came to pass, that these Verses were called Graduals: For the Ancients were wont to have some High Places in their Churches; from which they not only read the Gospels, but other Lessons, *S. Cyp. Ep. 33.* See the Notes between the Epistle and Gospel in the First Sunday in Advent.

The Epistle and Gospel being ended, shall be said the Creed.]

W. The Creed post Evangelium. Graduale.

W. Adorat, accendit, & legit Symbolum Nicenum, populo adhuc stante.

*† Ab Evangelio transitur ad Symbolum, idque congruentissimè, cum juxta Apostolum *fides ex auditu sit*. Bern. Angien. Lib. de rebus quibusd. &c. C. 2. Symbolum quoque fidei Catholicæ post Evangelium recitatur, ut per Sanctum Evangelium corde credatur ad justitiam; per Symbolum autem ore Confessio fiat ad salutem. Quod tamen non secundum Nicenum Concilium, sed secundum Constantinopolitanum Concilio quoque Toletano III. Can. 20. Statutum est, id omni die dominico secundum morem Orientalium Ecclesiarum decantari.

Tho' this was the Custom in the Eastern Churches, and was brought here into Spain betimes, yet it was a long Time before the Church of Rome would come to use it. Berno, cap. 2. tells the Story, how he was at Rome with the Emperor Henry, which was about the Year 114. and then they used it not; and being asked by the Emperor the Reason why they would not follow the Eastern Churches in so laudable a Custom; their Answer was, That they needed no such Matter, being not so subject to Heresy as other Churches were; which Reason so little satisfied the Emperor, that he never left till he had got Pope Benedict II. to put it in Missarum Solemnis; and ever since that Time it has held. And this is that which Durand. Lib. 4. cap. 25. n. 9. confesses; *A Græcis ergo usus canendi Symbolum creditur provenisse*; for before this Time we used it not. *Cum fidei dogmata que ab Ethnicis & Hereticis irriduntur, cantu celebramus, testamur hæc ratione, nos non erubescere fidem nostram.* Cujus rei multa exempla in Historiâ Ecclesiastica legi possunt. Vid. S. Amb. in Orat. de Trad. Bas. Ruf. Lib. 1. Hist. cap. 35. & 36. & Theodoret. Lib. 3. Hist. cap. 17.

De Symbolo.

C† Ut illud in sacris recitetur Græcis ante Latinos usitatum, & apud Latinos primum Hispanis. Ita enim decreverunt Patres, Conc. Tolet. 3. cap. 2. Pro reverentiâ Sanctissimæ fidei, & propter corroborandas hominum invalidas mentes, & consulta piissimi & gloriosissimi Reccardi Regis Domini nostri, constituit sancta Synodus ut per omnes Ecclesias Hispaniæ & Galliciæ secundum formam Orientalium Ecclesiarum Concilii Constantinopolitani, hoc est, conventu quinquaginta Episcoporum Symbolum Fidei recitetur: & priusquam Dominica dicatur Oratio, voce clarâ à populo decantetur, quo & fides vera manifestum Testimonium habeat, & ad Christi corpus & Sanguinem prælibandum pectora populorum fide purificata accedant.

Symbolum vero Nicenum publice occenta Sacerdotum in sacris Solemnibus recitatum fuisse, tradit Theodorus Lector in Collectaneis. Timotheus (inquit) qui erat Constantinopolitanus Episcopus, ab amicis rogatus Symbolum Fidei 318 Patrum per singulas Synaxes dici

curavit, ad reprehensionem Macedonii. Cum autem semel tantum in anno in Parasceve sc. Dominica passionis tempore, quo Episcopus catechizabat, recitatum esset, &c. Radulphus Tungrensis de Con. Observ. propof. ult. & Placina in vitis Pontificum authores sunt, à Marco Episcopo Romano (circa An. Dom. 340.) Symbolum diebus Solemnibus justum statim post Evangelium, à Clero & Populo altâ voce decantari.

I believe in, &c.]

C† Hic nota quod aliud est credere Deum, & aliud credere Deo, & aliud credere in Deum. Credere Deum est tantum credere Deum esse, credere Deo est credere verbum ejus; sed credere in Deum est credendo amare Deum & credendo in eum ire, ac membris ejus incorporari. Primum & secundum bonorum & malorum est, sed tertium est bonorum tantum.

De hoc solent poni Versus:

Crede deo, credasq; Deum, plus crede valere

Quod credas in Eum, quam vel Ei, vel Eum. Linw.

One God.]

Hæc dictio *Unum* non habetur in Symbolo Apostolorum, sed rectè additur, non tantum contra errorem Gentilium qui posuerunt plures Deos, sed etiam contra calumniam Hæreticorum, qui Catholicos non unius, sed trium Deorum Cultores appellabant. Unitatem vero facit Confubstantialitas. Linw.

Maker of Heaven and Earth.]

Juxta illud Gen. 1. In principio Deus creavit cælum & terram. Hic nota quod circa Mundi creationem 4 erant Errores. 1. Quidam dicebant mundum fuisse ab æterno. 2. Alii dicebant mundum habuisse materiale principium, & non esse factum ex nihilo. 3. Alii dicebant Deum superiores Creaturas per se produxisse, sed inferiores per ministerium Angelorum. 4. Alii ponebant duo principia sicut Manichæi, unum summum Bonum, aliud summum Malum; dicentes incorruptibilia esse à bono principio, sed corruptibilia à malo principio. Hos errores omnes excludit Symbolum Ecclesiæ, & Moses in prædictâ autoritate. Primum cum dicit *In principio*, 2. cum dicit *creavit*, 3. cum dicit *Deus*, 4. cum dicit *cælum & terram*. Linw.

All Things visible and invisible.] Hoc dicitur ad tollendum Errorem sive Hæresin Manichæorum prædictam, qui dicebant Invisibiles & Spirituales Creaturas creatas à principio bono, visibiles autem & Corporales à principio malo, de quibus habetur mentio. C. de Hæres. I. Manichæor. 24. q. 35. quidam Manichæi. Quibus concordat dictum S. Pauli Act. XVI. ubi ait, Qui fecit mundum & omnia quæ in eo sunt, &c. & ad Heb. XI. Fide credimus aptata esse secula verbo Dei, ut ex invisibilibus invisibilia fierent. Linw.

Jesus.] Græcè est *ωἰς*. Quâ voce tantum ait significari Cicero, ut id Latino uno verbo exprimi non possit. Verè tamen doctissimus H. Grotius. Non videbatur deesse vox Latina ejusdem Originis atq; efficacia, sed antiquior & in sacris magis quam in usu populari recepta, *SOSPITATORIS*.

Only begotten.] Et dicitur Unigenitus, quia in unitate personæ à Deo Patre est genitus. Linw.

Light of Light.] Quomodo aliquantulum patet in Igne, qui de se gignit splendorem; & si ignis ab æterno fuisset, splendor ab ipso genitus fuisset ab æterno, ut dicit Sanctus Augustinus VI. de Trin.

Incarnate.] Per veram carnis Assumptionem Prov. Angl. de Sanctâ Trin. contra Manichæos, qui dixerunt Christum non veram carnem accepisse, sed fantasticam. Sed hic possit queri, quare opus Assumptionis nostræ naturæ nominatur Incarnatio, & non Animatio, eum tamen à digniori res consueverunt nominari? Dic quod propter multas rationes. Primo, ut expressior esset nominatio. Secundo, ut profundior explicetur dignatio miserantis. Tertio, quia magis est nobis nota pars Carnis. Quarto, ut major humiliatio exprimitur, quia Caro magis distat à Deo quam Anima. Quinto, quia Caro est à Parente progenerata: Anima vero à Deo infusa. Linw. 16 in Gloss.

By the Holy Ghost.] i. e. Spiritus Sancti Cooperatione.

Of the Virgin Mary.] Et hoc dicit ut tollat Errorem Carpocratianorum de quo habes 24 q. 3 c. qui dixerunt Christum esse conceptum & progenitum de utroque parente. Atque etiam ut verificaretur Prophetia Esai, *Ecce, Virgo concipiet*, &c. VIRGIN. supple semper, non solum ante partum, sed in partu, & post partum. Ex quo tollitur Error Helvidii, qui dixit Mariam Virginem, concepisse & peperisse alios postmodum filios ex Joseph.

Crucified.] Scilicet secundum humanitatem, quæ erat possibilis, non vero secundum Deitatem, quæ erat impossibilis.

Who proceedeth.] Supple æternaliter. Linw.

And the Son.] Additamentum, illud *FILIO Q;* ex scriptis Leonis Papæ 1. Ep. 39. cap. 2. Qui de utroque processit; in quod desumptum primi Symbolo inferuerunt Episcopi Terraconæ congregati temporibus ejusdem Leonis. Ac ut ita in Ecclesiâ caneretur volebat Synodus Aquisgranensis sub Carolo Magno. Consultus Leo Papa Tertius prohibuit hoc Additamentum, non quia aliud sentiret, sed ob reverentiâ Antiquitatis, & ne licentia tribueretur Conciliis Oecumenicis aliquid addendi. Ex qua eadem antiquitatis Reverentiâ idem Symbolum duabus Scalis sive Tabellis argenteis, sine dicto additamento Græcè & Latine curavit inscribi. Postea vero vitandi Schismatis gratiâ interferi permissum est. Incertum tamen quando id factum; quamvis Græci tribuant Christophoro. Landm. Lege Baron. Anno 809. 883.

Concilium Constantinopolitanum 1. Symbolo addidit illa verba, *Ex Patre procedit*. Sed non ait *ex Solo Patre*. Illa enim particula *Solo* adjectio est nuperrima novorum quorundam Græcorum, non est autem proprium Concilii verbum. Cur vero Concilium non adjecerit *Ex Filio*, sed satis esse censuerit dicere, *Qui ex Patre procedit*, ratio est, quia eo tempore dubium non erat, an Spiritus Sanctus ex Filio procederet; idem enim Hæretici Macedoniani, contra quos Concilium erat

erat congregatum concedebant (ut constat ex Basilio, Lib. 2. in Eunomium) sed dubium erat de Patre à quo alienum omnino Sp. S. tanquam Solius Filii Creaturam ii Hæretici esse dicebant. Concilium igitur ut aptum morbo remedium adhiberet, id posuit in Symbolo quod erat necesse.

Who spake by the Prophets. Nam 2 S. Pet. 1. dicitur Spiritu Sancto inspirante locuti sunt Dei Homines. Quod fuit contra errorem Cataphrygarum, de quibus 2. 4. q. 32. quidam Cataphryg. Hi dixerunt Prophetas quasi arreptitios fuisse, & quod non prophetizarunt per Sp. Sanctum, & quod Sp. Sanctus non descendit ad perfectionem super Apostolos. Linw. Passim dicitur Deus id dixisse quod dixerunt Prophetæ. Primum, quia ipsam verborum sententiam Deus menti eorum inseruit; deinde quia verba ita est moderatus, ne à sententiâ aberrarent. Verba autem ipsa à Deo illis dictata fuisse, sicut interdum evenisse non est negandum, ita non videtur perpetuum. Atque hinc factum est, ut pro temporum ac loquentium varietate, etiam sermo Prophetarum aliquando differret. Grot.

One Catholick Church. Dicitur in Symbolo unam esse Catholicam Ecclesiam contra Donatistas, qui posuerunt Ecclesiam & Gratiâ Christi solum in Africâ remansisse, quia totus alius mundus communicabat Cæciliano Carthaginis Episcopo, quem ipsi damnaverant, & in hoc negabant Ecclesiâ Unitatem. Linw.

C** It was a great Work to settle such Forms as might conclude and confirm, and bring to Life also the restless Malice of Hereticks: And it was long in doing. The next Work to that, was to bring it into the Service: For so it was best commended to the Knowledge of God's People; and had this Order been better regarded, this new varnish of old Heresies, which prevailed so far Abroad, and at Home too, would not have taken the People so much as it has done.

C** *The Epistle and Gospel ended shall be said the Creed.* In Dion. Areop. immediately after the Reading of the Gospel (the Hearers and Penitents, &c. being dismissed) follows the Creed, which he calleth the Catholick Hymn, said and acknowledged by all the Congregation of the Church together, as S. Ambr. supr. Which is an Argument, that the Author is not more ancient than the Nicene Council; before which Time we do not read, that the Creed was brought into the Publick Service of the Church; but then it was, the better to preserve Men from Heresy. Of the Creed there is no mention in Justin, Tertullian, or the Constitutions of the Apostles.

C** *After the Creed shall follow the Sermon.* This is one Difference from the Mass-book, where there is no Sermon there appointed; for they commonly have their Sermons in the Afternoon. But the Church of England hath restored the Sermon into the due Place of it, after the reading of the Epistle and Gospel, which in the ancient Church was the subject of the Sermon which followed. As for the Afternoon Sermon, I am yet to learn what Place it had; or yet hath, by any Order, in the Publick Service of God; or by what command either of the Scripture, or the ancient Church, it is preffed.

C** *After the Creed shall follow the Sermon or Homily.* From the Constitutions of the Apostles, the Custom has been very general, to begin the Sermon, when the reading of the Epistle and Gospel was done. The Creed was afterwards added and interserted, because of the Heresies newly risen. And hereupon it is, that Preachers among the Latin Church-writers are called *Tractatores*, because when they preached, they handled the Scriptures which were that Day read in the Church. So Optatus. Lib. 4. charged the Donatists, that their Fashion was in Preaching, to leave their Texts (*Lectioes Dominicas & Evangelium*) and to fall a-railling upon the Catholics.

C** *After the Creed, if there be no Sermon, shall follow, &c.* In the Time of King Edward and Queen Elizabeth, the Parsons or Vicars were not tied to preach above Four Sermons in the Year, *per se aut per alium*. Bishop Grindal in his Articles 1565. Art. 7. & 24.

Upon a Holiday when there was no Sermon, the Bishops appointed, That immediately after the Gospel the Curates should recite to their Parishioners the Lord's Prayer, the Articles of the Faith, and the Ten Commandments in English, ib. Art. 10.

C** *And none shall be admitted to the Holy Communion, &c.* Nor shall they be admitted to be God-fathers or God-mothers at Baptism, or to be married, before they can say their Catechism, Can. set forth 1571. and Bishop Grind. Art. 17. 1565.

C** *Curate shall declare whether there be any Holidays.* One Reason whereof was, lest the People should observe any such Days that had been formerly kept, and were now abrogated by Law: And therefore the Bishops enquired in their Visitations, whether the Curates bid any other Days than were appointed by the New Calendar; or whether there was any more ringing or tolling of Bells, to call the People to Church upon Sundays, more than otherwise was commonly used upon every common Week-day; for then was the Bell rung or tolled to Church every Day of the Week, where the Curate was not negligent of his Duty. Archbishop Grind. Art. 8. 1576. for the whole Province.

C** *The Minister that delivereth the Cup, &c.* Archbishop Grind. Art. 7. will not have any Chalice heretofore used at Mass, nor any prophane Cup or Glass used at the Communion.

And if any of the Bread and Wine remain, the Curate, &c. Which needeth not to be understood of that Bread and Wine which was blessed and consecrated, but of that which was brought to the Church, and not used for the Sacrament. And yet we read of some such Thing in the Constitutions of the Apostles, Lib. 8. cap. 13. *ut in ecclesiâ non sit superfluum, &c.* Let the Deacons distribute the Remains of the Blessings at the Mysteries to the Clergy, according to the Mind of the Bishop or Presbyters. To the Bishop, Four Parts; to a Presbyter, Three; to a Deacon, Two; to the rest, Subdeacons, Readers, Singers, or Deaconesses, One Part.

After the Creed.

W. L. *Let a confessione Nicenâ*, the Priest adores, then he removes the Bafon from the Back of the Altar, to the Forepart. The Bishop ascends with treble Adoration, and Lastly, kneels down at the Altar.

Into his Hands the Priest from a by-standing Table on the South-side, reaches first the Wafer-bread, in a Canister close covered and lined with Linnen. 2dly, The Wine in a Barrel on a Cradle with four Feet. These the Bishop offers in the Name of the whole Congregation upon the Altar.

Then he offers into the Bafon for himself, and after him the whole Congregation; and so betake themselves to their proper and convenient Place of kneeling. Bishops and Priests only within the *Septum*, Deacons at the Door, the Laity without, the Priest (mean while) reading the peculiar Sentences for the Offertory, *Solis ministerio sacro deditis ad Altare ingredi & Communicare licet*, Conc. Laod. Can. 19.

*† *Homilies already set forth or hereafter.* It seems the Author of the Homilies wrote them in haste, and the Church did wisely to reserve this Authority of correcting them, and setting forth others: For they have many Scapes in them in Spectal, though they contain in general many wholesome Lessons for the People; in which Sense our Ministers do subscribe unto them and no other.

De Concionibus seu Homiliis ad Populum.
Of the Sermons, or Homilies to the People.

O† *BY* Order of Charles the Great, there were selected several Homilies of the Fathers, in which the Lessons upon the Sundays and Holidays were expounded. For Sigebert in the Year 807. writes *Carolus Imperator*, &c. Charles the Emperor by the Hand of Paulus Warnfridus his Deacon, making a Collection out of the best Writings of the Catholick Fathers, made a Compilation of Homilies suited for the Festivals throughout the whole Circle of the Year. Upon this or the like Account, the Third Council of Tiron was convened by the Authority of Charles the Great, which speaks thus, *Visum est unanimiter nostræ, &c.* We are unanimously of Opinion, that every Bishop procure Homilies, containing necessary Admonitions, by which his People may be instructed. And that he take Care to Translate the same Homilies plainly into the Country Latin; (i. e. French) Teutonic, (i. e. German) that all may more easily understand the Things which are said. Thus Provision was made for the Two Principal Nations, under the Government of Charles. But though this Work is attributed by Sigebertus, and other ancient Writers to Paulus Diaconus, yet Sixtus Senensis in the Fourth Book of his Library, attributes the same to our Countryman Alcuinus, *Collegit, &c.* he collected (says he,) and reduced into Order, by the Command of Charles the Great, the Homilies of the most famous Doctors of the Church upon the Gospels, which were read in churches all the Year round. He says they were all in Number 209. but where that Work lies hid, is uncertain.

C† How necessary and ancient it is to read the Scriptures to the People, we learn from Justin Martyr, *Apol. 2.* Upon that Day which is called Sunday, there is an Assembly held of all that live in the Towns and the Country, and the Commentaries of the Apostles, or the Writings of the Apostles are read, as long as Time will allow, and afterwards the Reader ceasing, the President or Bishop, makes a Sermon, by which he instructs the People, and exhorts them to imitate what is good.

C† What we call Sermons, the Greeks call *Ouidia*, Homilies. The ancient Latins call them *Tractatus*; for with them tractare is to teach the People. Hence Vicentius Lirinensis, cap. 9. *Doctores Tractatores nunc appellantur*, &c. And Victor Uitenensis, Lib. 1. Persec. Vandal. De S. August. *Libros consecrat, excerptis innumera-bilibus Epistolis & Tractatibus popularibus, quas Greci Ouidia vocant.* 'Tis certain, that St. Austin's Sermons upon St. John do now bear the Title of *Tractatus*; and so do those which remain of Gauden-tius Brixienfis. So St. Ambrose in his 33d Epistle *Post Lectioes at-que Tractatum dimittuntur Catechumeni*. See Optatus against the Donatists, Lib. 4. *Lectioes Dominicas incipitis, & Tractatus vestros ad nostram injuriam explicatis, proferitis Evangelium, & facitis ab-senti fratri convivium*; and I wish there were no where found, who do the like as the Donatists did. Now the Ancients who made the *Tractate* or Sermon, were wont to speak it after the read-ing of the Psalms, or the Prophets, Epistles or Gospels, delivering this as an Exposition upon it. And upon the solemn Festival Days, as upon Easter, Whitsuntide, &c. as also upon the Fasts, as Lent, the Embers and Vigils, both the Lessons and the Sermons were al-ways adapted to the Times; although at other Times, whole Books, of Scripture were tractated or handled in Order. And this we may learn from St. Austin's Preface to the Epistles of St. John, wherein there is this Expression, *Meminit sanctitas vestra Evangelium secun-dum Johannem ex ordine Lectio-num nos solere tractare, sed quia nunc interposita est solemnitas sanctorum dierum, quibus certis ex Evangelio Lectioes oportet in Ecclesiâ recitari, que ita sunt annue ut alia esse non possint: ordo ille quem suscepimus necessitate paululum intermis-sus est, non omisus.* But concerning an ill Custom which then ob-tained, for the People to cry out and applaud the Preacher, when he said any Thing well and pleasing, see St. Austin de Doctr. Chr. Lib. 4. Cap. 10. & 24. Hier. Ep. 2. ad Nepotian. Chrysost. Hom. 2. de Lazaro; where he says, *Pray be still, O my Hearers, &c.*

C† After

C† [After such Sermon, or Exhortation.] Which Exhortation is here understood, may be gathered from this Rubrick as it stood in the 2 Edw. where we read it thus, *After the Creed shall follow the Homily, wherein, if the People be not exhorted to the worthy receiving, &c. then shall the Curate make this Exhortation, Dearly Beloved, &c.* Which is another Argument that our Church intended a more frequent Celebration of the Communion, then we use either ourselves or the People unto.

C† The Curate shall declare unto the People whether there be any Holidays.] Excepted against by the Puritans in the Survey. Quar. 51. 52.

*† Or Fasting-Days.] They that speak so much against us, who put some part of our Religion in keeping Fasting-Days, as if we had nothing but a Politick use of keeping Lent, Fridays, and Saints-Eves, let them look well to this Place, where the Curate is bound to exhort the People earnestly towards the Religious Observation of such times, in abstaining from their own wonted Diet, and bestowing their Liberality upon the Poor. Certainly, if it be Religion to give Alms, it is Religion to keep Fasting-Days too, which are appointed by the Church to be spent in Prayer and Abstinence, *Jejunium, Eleemosyna, & Oratio*, went ever together as here they do. If Fasting-Days and Lent-time be but a Politick Observation, without any Religion in it at all, according to the conceit of some out of the Statute of 5 Eliz. and before that 2d and 3d of Ed. VI. 3. 12. what should the Minister here meddle with it in the Church, the Place where all our Actions are, or should be Religious; or what should those Religious Prayers, Epistle and Gospel, upon the first Day of Lent do among us, seeing they all intend a Solemn and Religious preparing of the People, and the whole Church of Christ among us, to the due keeping of that time with Prayer and Abstinence?

*† As Ember-Days are by the 31st Canon, a Preparation to the giving of Holy Orders; so the Eves of most Holidays may be more religiously performed: And therefore when the People had notice given them of the one, they were put in mind of the other too, Holidays and Fasting-Days together, *Conc. Aurelian. Cap. 1. Presbyteri cum sacra Festivitates populo annunciant, etiam jejunium vigilare eos omnimodè servare moneant.* Of the Ember Fast. See Not. upon Ridley's View, p. 76.

*† In what and with how much Care and Christianity these Fasts have been heretofore observed, it may be noted out of the Second Council of Milain, Tit. 1. Sect. 22. In the Fourth Council of Milain is set down out of Leo, the Form of bidding these Fasts in the Church. *Quarta igitur feria, & sabbato jejunemus frequentes in Ecclesia.* These Four Fasts at this present Day are observed in our Church, and are known to us by the Name of Ember-week. And (so we find it in Th. Becon) By opinion of much people, these days been called *Ember-days*, because that our elder fathers would on these days, eat noe bread but *Cakes*, made under ashes or imbers, so that by eating of them they reduced into their mindes that they were but ashes, and so should again, and wist not how soon. And that these Ember-Days were duly observed and devoutly by our Ancestors, we may be persuaded out of the Law of King Canute, where Chap. 16. it is that every Man should observe the Fasts that are commanded (whether it be Ember-Fast or Lent Fast, or any other Fast) with all earnest Care. And if ignorance (as we call those times,) could admit of such Devotion, how much more would be expected, from this knowing Age, as we account it?

Of bidding Feasts and Fasts. See Bernardinus de ritu Concion. Lib. 1. Cap. 25.

Of the Offertory.

C† THE *Missa Catechumenorum* reached so far among the "Church, and they that are under Penance. And they only remain within, who are deserving to behold the Sacred things, and to partake of them. Dionys. Eccl. Hier. Cap. 3. Cont. Laod. Can. 19. For this Reason the ancient Church did not receive the Offerings of the Catechumens or Penitents, or of any other who were under any notorious Crime: For it was a Symbol of perfect Communion to offer with the other Faithful, they being wont to take a part of each others Offering in the Eucharist. See what we have noted upon this Head in the last Benediction, at the dismissal of the Communicants.

Indeed the first part of the Liturgy (which in the Latin Churches was heretofore called the *Missa Catechumenorum*, because when this was ended they were dismissed) was of common Institution, that is, was freely permitted to all, as well Catechumens as Penitents, nay, even Infidels and wicked Persons, as the Regenerate, Faithful and the Pious. But the latter Part, which begins with the Offertory, and follows afterwards to the last Dismissal, was called the *Missa fidelium*, and was of proper Institution, belonging to the Faithful only, and to no others. And this latter Part was reckoned by the ancient Fathers of the Church, as it is still by us, to be the more Noble, Holy, and Sacred Solemnity of the two; for in the former Part hitherto, there was only an Exercise of the common Ministry of Christ's Gospel, whereby all Men, whosoever they were, had their Instruction, and were exhorted to make Profession of God's true Religion, and for that purpose, were admitted to all the former Parts of the Liturgy or Service of the Church. But when it came once to the latter part, wherein the Holy

Communion was to be administered, that was reserved only for such as were already duly brought up in Piety, and prepared for the Reception thereof, according to the Rules and Institution of Christ himself at his last Supper, which the Church was most careful and curious to observe.

C† In a King's Court, all manner of Persons are nourished according to their Degree and Condition, even those have some Entertainment, that are but newly entred into his Family, not yet fit for any great or serious Employment; many disorderly Persons, or those that are held in Prison or Captivity for their Mis-doings, all these have some Provision or other made for them at his Expence: But into his private Lodgings, into his Bed-Chamber, or to his own Table, none are admitted, but such as are tried and approved Persons, both for their Fidelity, and for their Abilities, which render them more acceptable to him, and more fit to do him Service. And after the like manner it is in the Church, where to the common Doctrine and Instructions of the Word of God, which is the Nourishment of the Souls of Men, and without which no spiritual Life can either be begun or continued in them, all Men are admitted, be they Catechumens or Penitents, or Excommunicate Persons, or such as be vicious and irregular in their Course of Life: But to Christ's own Table, into his Inner-Chamber, none are suffered to come, but those that are Regenerate, and live a Godly Life according to his own Ordinances. For he accounteth all others, as not yet fitted, to serve him in so near a Capacity, or to partake of his greatest Favours.

By this similitude may we the better understand, what the Difference is between the First and Second Part of this Ecclesiastical Liturgy.

C† T "When the Catechumens are dismissed, some of the Clergy stand before the Doors of the Temple, whilst others do some proper Duty incumbent upon them. After this OBLATION being made by the People, they that are the principal Ministers of the Order, together with the Priests, plate the HOLY BREAD and the CUP OF BENEDICTION upon the Sacred Altars, Dionys. Where by the principal Ministers of the Order he understands the Deacons; for 'tis their Business to dispose the Materials of the Sacred Celebration upon the Altar. Now these were the Elements of the Bread and Wine, chiefly those which were offered. The Faithful thinking that there was always such a necessity of offering something, which might be some way or other serviceable either to the Sacrifice itself or its Ministers, that Authors give us an Account of some that run to a Well, to fetch at least Water to offer. Onuphrius! has observed this, out of Alcuinus and Amalarius. *Aquam (ut ait Amalarius de suo tempore) offerebant Cantores, aut alii eorum nomine: populus vero fidelis offerebat panem & vinum.*

C† There was a Custom in the ancient Church for the Faithful in the Assemblies to offer Bread and Wine, not only for the use of the Poor, but also for the Sustainance of the Ministers of the Church, after there had been taken as much as sufficed for the Administration of the Eucharist. Which Order and Custom of the ancient Church, is acknowledged and approved by Bullinger, one of the Reformers in Switzerland, Lib. 3. de Orig. Error. Cap. 4. *Receptissimum fuit in Ecclesiis vetustis Cibus & Potum offerre in actu sacro ad usum Ministrorum & Pauperum; ex quibus delibebatur etiam Panis & Vinum, quæ in Cena Domini proponebantur. Unde Sacramentum Eucharistie, vocabatur Oblatio & Sacrificium, &c.* Which is the Reason that the Sentences appointed to be read for the Offertory, refer some to the Poor, and some to the Ministers of the Church, that wait upon the Altar. And this is also the Reason, that in the fifth Rule following the Collects after the Offertory, it is appointed, *If any of the Bread and Wine remain, the Curate shall have it home to his own House.* From hence St. Cyprian in his Book de Oper. & El. chides a rich Matron thus, *Locuples & dives es, & dominicum celebrare te credis, quæ in Dominicum sine Sacrificio venis, quæ partem de sacrificio, quod pauper obtulit sumis?* For it is but reasonable, that those who partake of the Holy things, should offer or contribute something towards the providing what is necessary in order to them. These are the Words of Irenæus, a very ancient Author likewise, *Offerre igitur oportet Deo primitias ejus Creatura, quam Dominus docuit offerri in Ecclesia; sicut & Moyses ait, non apparebis vacuus ante conspectum Domini Dei tui. Non quasi indigentem, sed ut ipsi nec instructi nec ingrati simus.*

C† This Custom of Offering continued long in the Church, which the Second Synod of Maseon, towards the Conclusion of the Sixth Century, did confirm by the fourth Canon thereof. *Decernimus, ut omnibus Dominicis diebus Altaris Oblatio ab omnibus viris & mulieribus offeratur, tam panis quam vini, ut cum Abel vel ceteris justè offerentibus consortes sint.* Of the same Oblation Amalarius Fortunatus in the Ninth Age makes mention, in his Book of Ecclesiastical Offices, which he dedicated to Ludovicus Pius, Lib. 3. Cap. 19. *Omnis Populus intrans Ecclesiam debet Sacrificium (panem & vinum) Deo offerre.* Only in Places where they had Choir-Men, that sung during the time of the Offertory, it was appointed that one should offer for them all.

Saying one or more of these Sentences following.] W. Instead of these, read the peculiar Sentences for the Offertory, ut infra, and some of these immediately before the Benediction for the Poor.

C*. So many as intend to be Partakers of the Holy Communion, shall, &c.] Clemens, who was St. Peters's Scholar, writeth thus in an *quot populo sufficere debeant*, which is one Reason of giving up their Names.

St. Leo, writing to *Dioscorus* the Bishop of *Alexandria*, gave him this Advice, That where the Church was so little, that it was not able to receive all the whole People to communicate altogether, then the Priest should minister two or three Communion in one Day, that as the People came in, and had once filled the Church, so they should receive the Communion, and afterwards give place to others.

W. ? Peculiar Sentences for the Offertory.

Gen. 3. 4. In process of time it came to pass, that Cain brought of the Fruit of the Ground an Offering unto the Lord: And Abel brought also of the Firstlings of his Flock, and of the Fat thereof. And the Lord had respect unto Able and his Offering.

Exod. 25. 2. Speak unto the Children of Israel that they bring me an Offering: Of every one that giveth it willingly with his Heart they shall take my Offering.

Deut. 16. 16. Three times in the Year shall all the Males appear before the Lord thy God, in the place which he shall choose, and they shall not appear before the Lord empty. Every Man shall give according as he is able, and according to the Blessing of the Lord thy God which he hath given thee.

Chron. 29. 14, 17. All things come of thee, O Lord, and of thine own we give unto thee. I have offered willingly in the Uprightness of mine Heart of all these things. For also have I seen thy People, which are found here to offer unto thee willingly with Joy.

Neh. 10. 32. We made Statutes for ourselves to give by the Year a third part of a Shekel, for the Service of the House of our God.

Psal. 96. 7, 8. Give unto the Lord, ye Families of the People, give unto the Lord Glory and Power. Give unto the Lord the Glory of his Name: Bring an Offering and enter into his Courts.

Mark 12. 41. As Jesus sat over-against the Treasury, he beheld how the People cast Money into it; and many rich Men cast in much: And he saw also a certain poor Widow which cast in two Mites. And he said, of a truth I say unto you, that this poor Widow hath cast in more than they all: For they of their Superfluity cast into the Offerings of God; But she of her penury hath cast in all the Living that she had.

Acts 24. 6. Now after many Years I came and brought Alms to my Nation and Offerings.

C † "Let us do good unto all Men, especially.] It is a necessary Act of Kindness to relieve the Poor. Now from this Kindness, which is not so much done to any single Man as to Mankind, the Apostle would have no one to be excluded; which undoubtedly is to be understood, as proceeding from the Rule of Natural Justice, so far forth as our Circumstances will allow, and their Necessity requires. Now when we are not of Abilities to succour all Persons, we must prefer those to whom we are allied, by a Profession of the same Faith. Gr.

Let every Man do as he is disposed, &c.] *Justin Martyr*, *Apol.* 2. says, (from whom the Practice and Custom of the Ancients in Oblations is manifest) They that are of Abilities, and are willing, contribute as much as they please and think fitting; and what is collected is deposited in the Hands of the Bishop; and he from thence assists the Orphans and Widows, those that are in want by reason of Sickness, &c. To the same purpose *Tertullian*, *Apol.* cap. 39. *Modicam unusquisque, stipem mensurae die, vel cum velit, & si modo possit, apponit. Nam nemo compellitur, sed sponte confert. Hec quasi Deposita pietatis sunt: Nam inde non epulis, nec potaculis, nec ingratis voracibus dispensatur, sed egenis alendis humanisq; & pueris & puellis re ac parentibus distribuitur, itemq; domesticis senibus, item naufragis, & si qui in Metallis, & si qui in insulis, vel in custodiis, dumtaxat ex causa Dei lecta, alumni Confessionis sue sunt.*

Then shall the Church wardens, or some others by them appointed.] W. ? Sapiet hæc Collectio per Capita Genevensium illum per Ecclesias, tumultuariâ formâ, discurrendi morem.

C † Manus Oeconomorum & Assistantium in Ecclesiâ Anglicanâ jampridem observatum; Quibus incumbit curare, 1. Ne quid Deriventi capiat Templi Fabrica. 2. Ut cum consilio Rectoris pecuniæ collectæ & in Cistam repositæ rite distribuantur pauperibus. 3. Ne quis rei sacræ interfereat. 4. Ne quis Excommunicatus cæui se ingerat. 5. Inordinate viventes admonere. 6. Si perseverent eorum nomina ad Episcopos deferre.

Hi vel à Rectore nominantur, vel ab ipso & Parochianis quotannis eliguntur.

C † And upon the Offering-days appointed.] The Four general Offering-days in the Church of England. It was one of the Injunctions set forth by the Authority of King Henry 8. in the Convocation of his Clergy, Anno 1536. to be generally observed in the Church of England; That the Feasts of the Nativity of our Lord, of the Nativity of St. John Baptist, and of St. Michael the Archangel shall be accounted accepted, and taken for the Four general Offering-days. Which Order is among us in some Places still observed: And the King and Queen in their Chappel-Royal (or wherever they be at Church in those Days) never omit it; but arise from their Seat, and go in solemn manner to present their Offering, upon their Knees at God's Altar: And then is read by the Priest or Bishop attending, this Sentence here prescribed, 1 Cor. 9. They which minister about holy things live of the Sacrifice; and they which wait on the Altar, are partakers with the Altar; Even so hath God also ordained, that they who preach the Gospel should live of the Gospel.

W. ? They should not pay it to the Curate alone, but to God upon the Altar; from whence the Curate has his warrant to take it, as deputed by him, and as the Apostle plainly alludes, 1 Cor. 9. 13, 14. Heb. 13. 10. And this is not to be forgotten, tho' it be forgone, that whosoever gave any Lands or Endowments to the Service of

God, he gave it in formal Writing, as now-a-days between Man and Man, sealed and witnessed, and the tender of the Gift was *super altare*, and by the Donor upon his Knees.

* † Let us pray for the whole State.] *Audis Sacerdotem Dei ad altare exhortantem populum Dei, orare pro omnibus, S. Aug. Ep. 107. W. ? Τραπεζιτικῆς Διαconi voce indici solebat. S. Aug. Ep. 119. ἱερα ἡγουμένη Dionysii pro Collectâ.*

C † Militant here on Earth.] Sic dicta ad differentiam Ecclesiæ triumphantis in celo, de quibus plenius videre poteris in c. fundamenta super v. militantis Eccl. per Card. de—Lib. 6.

By thy holy Apostle hast taught us to make Prayers.] 1 Tim. 2. 1. *deprecari, prostrare, &c.* quas pro omnibus hominibus, pro regibus, & quibusvis in eminentiâ constitutis fieri jubet Apostolus, de precibus in celebratione Eucharistiæ recitari solitis exponit Augustinus, Ep. 59. *Eligo* (inquit) in his verbis intelligere, quod omnis vel penè omnis frequentat Ecclesiâ, ut preces accipiamus dictas, quas facimus in celebratione Sacramenti, antequam illud, quod est in Domini mensa incipiat benedici; Oraciones, cum benedicuntur & sanctificantur, &c.

* † And to give thanks for all Men.] We give thanks, not for our own, but also for the benefits of others; for by this means we may extinguish Envy, and tie the knot of Charity, making it more sincere; for you cannot envy them, for whose good things you thank God. And it is for this reason that the Priest, as the Elements lie before him, commands us to offer unto God thanks, for Blessings to the whole World, to those that are absent, those that are present, those that were before us, and those that are to come after us. Chrys. Hom. 26. in Mat.

* † We beseech thee also to save and defend.] This Prayer was made after the Direction and Form used by St. Clement, *Const. Apol. Lib. 8. cap. 18.*

C † All Christian Kings, Princes and Governors, and especially, &c.] Bonum factum, ut benignam eis protectionem, & cuncta, sine quibus vitam tranquillam, piam & honestam, degere non licet, postulamus. C.

C † De iisdem precibus *Tertullianus*, *Latinorum Patrum antiquissimus*, *Apologet.* cap. 39. *Oramus etiam pro imperatoribus, pro ministris eorum & Potestatibus, pro statu seculi, pro rerum quiete, pro morâ finis, &c.* Et *Lib. ad Scap. Itaq; & sacrificamus pro salute Imperatoris, sed Deo nostro & ipsius, sed quomodo præcepit Deus, præce. Atq; huc spectant verba Cyrilli Hierosolymitani Catech. Mystag. 5. Obsecramus Deum pro communi Ecclesiæ pace, pro tranquillitate Mundi, pro Regibus, pro Militibus, pro Sociis, pro egrotis, & afflicis, & in summâ pro his omnibus, qui egent auxilio. Egemus autem omnes.*

C * * Pray for the whole State of Christ's Church Militant, &c.] Those Words militant here upon Earth were added to exclude the Prayers that were used in the ancient Liturgies, and in the former Edition of this Liturgy, 2 Edw. 6. for them that have been before us, and are now Dead: But for the rest, all the Form of it is most Ancient and Apostolical. Next the Apostle (who wills Supplications and Prayers, and Thanksgivings to be made for all Men, especially for Kings and such as be in Authority, that we may lead a quiet and peaceable Life in all Godliness and Honesty, which is the sum and subject of this whole Prayer) we find in the Constitutions of the Apostles (which was a Book made to declare the Customs of the Church before Constantine's time) this Prayer at large, first for the State of Christ's Church, and then for the particular Members of it, *Lib. 8. cap. 10, 11, 12* chiefly for the Emperor and Powers of the World, that they may be at peace with us: So *Tertullian*, in his *Apology*, cap. 39. *Oramus pro Imperatoribus, pro ministris eorum & potestatibus, pro statu seculi, & pro rerum quiete, & cap. 30. Precamur illis vitam proliam, Imperium securum, Domum tutam, Exercitus fortes, Senatum fidelem, populum probum, orbem quietum, & quacunq; Hominis & Cesaris vota sunt:* which certainly is the same Prayer that is appointed in the Constitutions of the Apostles, as before, and in *Lib. 2. cap. 51. Let the Minister pray for the whole Church, and all the World, and the parts of it, for the Priests and Rulers, for the King, and for the general Peace;* which is the reason that it is called in the Greek Liturgies, the Catholic or general Collect, and in *ἡ ἱερὰ The Prayer for Peace.* And it is the Source and Fountain of those Prayers, which were afterwards framed into the Form of our Litanies. *S. Ambr. de Sacram. Lib. 4. cap. 4. faith, That this Prayer was always made before the Consecration of the Sacrament. Oratio præmittitur pro populo, pro Regibus, pro cæteris.*

This Prayer for the State of Christ's Church was the Prayer before the Sermon of old time, consisting of several Exhortations to the People. *S. Aug. Ep. 106. Quando audis Sacerdotem exhortantem populum Dei, ut orent. Et Ep. 118. Communis Oratio voce Diaconi indicit, &c.* So it is no new thing to bid Prayers, or exhort the People to pray, as in the Preface to this Prayer for Christ's Church, and in the Form appointed for all Preachers before their Sermons.

Which Practice is the effect of the Apostles Instructions mentioned in the beginning of this Prayer (who by thy holy Apostle hast taught us, to make Prayers and Supplications, and to give thanks for all Men) 1 Tim. 2. 1. Where St. Ambrose, or he that wrote those excellent Commentaries, faith, *Hæc Regula Ecclesiastica tradita est à Magistro Gentium, &c.* This Ecclesiastical Rule is delivered to the Church by the Doctor of the Gentiles, which our Priests use; To make Supplication for all, praying for the Kings of this World, that they may hold all the Nations subject; that we being settled in Peace, may be able to serve our God with Tranquillity and quiet of Mind; praying also for those that are trusted with high Power, that they may govern the Commonwealth in Justice and Truth, with abundance of all good things, that Trouble and Sedition being removed, Gladness of Heart may follow, &c. praying likewise for them that are in necessity, and giving of Thanks, &c.

Which chiefly contains the Particulars of that Form in our Service, and which was related out of the Apostles Constitutions.

C * * And

C * * *And to give Thanks for all Men.*] Understanding by Thanksgivings the Action of celebrating the Eucharist. But from hence the ancient Church, and the First Service-Book of *Edw. VI.* enlarged the sense of *All Men*, to comprise the Dead as well as the Living.

C * * *For All Men.*] Not only for the Congregation present, but for all the Members of the Church and Christian Kingdoms, which are the same, which have been since called Litanies; and in the ancient Liturgies here was the Place for them. Thanksgivings follow well, in reference to the Sacrament, from which it is called the Eucharist, because it was always consecrated with Thanksgiving, where-in Remembrance was made of all the Blessings of God's Providence, but especially that of our Lord and Saviour.

But how *Thanks for all Men* should stand here as a Preface, and then no Thanks given for any Men in the Process or End of the Prayer, nor no Eucharist follow (as upon Holidays, when there is no Communion none doth) I confess I cannot understand.

The Truth is, these Words were forgotten to be stricken out of the Preface, when in the Process of this Prayer they struck out the Thanksgiving and Commemoration of the Saints and Apostles before us, who in King *Edw. VI.* Time had the oversight of altering the Service-Book from the Form made in his Second Year, which last (all but for Ceremonies and a few other Alterations) is still our Pattern.

C * * *Let us pray for the whole State.*] The bidding of the Common-Prayers appointed before all Sermons in the Injunctions and Canons, is nothing else, but this Allocution to the People extended to Particulars. In the ancient Church, as appears by the Eighteenth Canon of the Council of *Laodicea*, there was an Order taken, for some Prayers to be made *dia episcoporum*, by way of speaking to the People, from Point to Point directing them what to desire of God, and the People saying afterwards, *Lord have Mercy*, as with us, *Our Father*, &c. Therefore in the Constitutions of the Apostles, are they called only *Allocutions to the People*. Lib. 8. cap. 10. *Let us pray for the Peace and firm State of the World, That it may please God, &c. for the Holy Catholick and Apostolick Church; for the Dioceses of all Bishops that God would give, &c. for the Deacons and Inferior Ministers; for the Married and the Continent; for those that give Alms and Oblations; That God would, &c. for the Sick and Needy; for them that are Imprisoned; for Travellers by Land and Sea, &c.* And whosoever shall take Notice of the Particulars there related, shall receive a very ancient, if not original Pattern and Use of these Prayers, which have been since called Litanies, Prayers for the State of the Church, and Bidding the Common Prayers before Sermons.

C * * *The Exhortation at certain Times, when the Curate shall see the People negligent to come to the Holy Communion.*] This was added *5 Edw.* upon *Bucer's* Special Instance in his Censure, cap. 27. where he saith, "Modis omnibus instandum, ut qui presentes sunt communicent. Sed sunt qui in eo nobiscum sentiunt, quod autem id obtineant, non veris utuntur rationibus. Alii enim eo rarius S. Coenam celebrant, ut in anno vix plures quam ter aut quater. Alii populum qui ad praedicationem Evangelii & preces confluit omnem dimittunt, ut Coenam celebrent cum iis tantum qui volunt ea communicare. Nam ex eo quod Dominus usum hujus Sacramenti commendavit Discipulis suis, ad celebrandam solennem sui inter eos memoriam, sane a nobis celebrandam in omni solenni Conventu, hoc est, omni die Dominico. Item ex eo quod Apostolus 1 Cor. 11. eandem Coenam omni frequentiori cetui deputat: & quod Ecclesia Apostolica legitur ita fractione Panis perseverasse, ut in doctrina Apostolorum, Act. 2. apparet ergo Ecclesias priscas illud ex certa Apostolorum Traditione accepisse, ut sacram coenam singulis diebus Dominicis & Festis, immo quoties tota conveniebat Ecclesia, exhiberent."

From whence came those Rules that were afterwards made, somewhat to this Purpose at the End of the Communion.

Buter also, in the last Chapter of his Censure upon the Book, urged very earnestly for the Restitution of the Lands and Goods which Laymen had taken away from the Church, and which they bestowed upon their Pleasures of Hunting and Feasting, &c. threatening and forespeaking a general Calamity and Destruction that would come upon this Kingdom, unless such Restitution were made worse than *Germany*, or *Israel* and *Judah* suffered. But in this particular they never gave ear to him, which they did in altering and lessening the Service of the Church.

He moved here likewise for a Confession of Doctrine to be made, that there might be an Uniformity thereof throughout the whole Kingdom: Whereupon the Articles of Religion were drawn up in the Synod, 1552. To this he desired they would add a larger Catechism than that which was in the Book of Common-Prayer; which Archbishop *Cranmer* did, but it never obtained.

In the Form of Ordination of Ministers (which was then extant) he moved to have a stricter Examination of them for their Life and Manners, even from their Infancy, than was then required: Nor did he like the Trial of them by a Sermon, which was deceitful. But the ancient Constitutions and Canons had taken Order for this Matter before.

Last of all he moved, *Quia Ecclesiarum Ministri facilius comparantur, quam servantur, & in Officio perseverant, qui bene caperunt*: That there might be yearly Synods and Visitations kept to that Purpose: But this also the Old Constitutions of the Church had provided before.

He concludes, That at the Commandment of Archbishop *Cranmer*, he had made all these Censures upon the Book, *Sed satis precipitanter & crude*, for which he craves pardon, having had but a very short Time to make this his Censure in. And he did it *Nonis Januarii, 1551.* at *Cambridge*, where he died 25 Days after, viz. prid. Calend. Mart. 1551.

* † *If ye stand by as Gazers, and lookers on, &c. usque ad, and give place to them that be godly disposed.*] A religious Inveective added here, against the lewd and irreligious Custom of the People then nursed up in Popery, to be present at the Communion, and to let the Priest communicate for them all: From whence arose that Abuse of private Masses; a Practice so repugnant to the Scripture, and to the Use of the ancient Church, that at this Day not any but the *Romish* Church, throughout all the Christian World, are known to use it, as the *Greek*, *Syrian*, *Armenian* and *Ethiopian* Liturgies do testify: Nay, that *Roman* Liturgy itself is full against the *Roman* Practice. *Omnes igitur fideles, qui ingrediuntur Ecclesiam & Scripturas audiunt* (saith the Tenth Canon of the Apostles) *non autem perseverant in Oratione, nec Sanctam Communionem percipiunt, velut inquietudines Ecclesia commoventes, convenit communionem privari. Quicumque est* (says *S. Chrysost.* Hom. 3. in 1 Ep. ad Ephes.) *qui mysterium non est particeps, is imprudenter stat, & nimis audacter.* For tell me (says he) *Siquis ad Convivium invitatus, manus laverit & accubuerit, & ad mensam paratus fuerit, deinde non fuerit ejus particeps, annon contumelia eum afficit, qui invitavit? Annon esset melius, eum ne adfuisse quidem?* So that this Preface and Exhortation, seems to be taken out of *St. Chrysostom's* Words, they are in all points so like one to the other.

C † *The holy Sacrament—the holy Mystery.*] *Sacramentum & mysterium idem sunt. Sacramentum tamen proprie dicitur illud quod videtur. Mysterium vero quod per id significatur.*

To a most godly and heavenly Feast.] *S. Aug. Tract. 84. in Joh.* Hoc est quod legitur in Proverbiis Solomonis cap. 23. v. 1. Si sederis cenare ad mensam est potentis, considerans intellige quae apponuntur tibi, & sic mitte manum tuam, sciens quia te alia oportet preparare. Quae autem mensa est potentis, nisi unde sumuntur Corpus & sanguis ejus, qui animam suam posuit pro nobis? Et quid est ad eam sedere, nisi humiliter accedere? Et quid est considerare, & intelligere quae apponuntur tibi, nisi dignè tantam gratiam cogitare? Et quid est sic mittere manum, ut scias quia talia Te oportet preparare, nisi quia pro nobis Christus passus est, relinquens nobis exemplum (1 Pet. 2. 21.) ita & nos sequamur vestigia ejus? Hoc est talia preparare.

C † *Then let him come to me—and open his Grief.*] Hoc autem & eos qui Johannem adibant, (Mat. 3. 6.) fecisse credibile est, tum ut precibus ipsius apud Deum juvarentur (Jac. 5. 16.) tum ut instruerentur consilio ad speciales circumstantias accommodato (Luc. 3. 12, 14.) Quod autem disputant Viri eruditi, an Legibus Lev. 5. & Num. 5. 7. exigatur tantum Confessio apud Deum, & eum ejus interest, an vero etiam apud Sacerdotem: Ea de re probabilis maxime videtur eorum Sententia, qui existimant etiam apud Sacerdotem factam aliquam particularem Culpae Confessionem, in iis quae cognita Capitis poenam non adferebant, in ceteris suffecisse generalem. *Grotius. Overallus. **

* [Notis 4. Subsequentibus.]

* † Confession of Sins must necessarily be made to them, to whom the Dispensation of the Mysteries of God is committed. For so they which in former Times repented among the Saints, are read to have done. It is written in the Gospel, that they confessed their Sins to *John Baptist*. In the Acts they all confessed their Sins unto the Apostles, of whom they were Baptized. *S. Basil. in Regul. Contract. Qu. 288.*

* † He that willingly judgeth himself, lest against his Will he be judged of the Lord, let him come to the Priests, by whom the Keys are ministred unto him in the Church, and receive of them, that have the Oversight of the Sacraments, the Manner of his Satisfaction. *S. Aug. Lib. 50. Hom. 50. cap. 11.*

* † Ordinatio Ecclesiae *Lunenburgerensis* admodum severe mandat, nulli debere Eucharistiam communicari, nisi confesso, & privata absolutione absoluto: verans ne Pastores posthac duos aut tres simul absolvant.

* † Similiter & *Agenda Saxonica* per Justum Jonam, Georgium Spalatium aliosque Anno 1536. confecta, docent, Confessos per Absolutionem privatam debere fieri participes Promissionis generalis de Remissione Peccatorum, *Lindan. Apol. parte altera p. 128.*

Ad eundem modum & Confessio *Wittenburgerensis* Cap. de Poenit. profitetur, semper agnoscenda esse peccata, semperque agendam in hac vita poenitentiam, ut post Confessionem Peccatorum, concipiatur privata fides Absolutionis, *Ibid.*

C † "Why Penitentiary Priests were introduced into the Church, after the propagating of the *Novatian* Heresy, must elsewhere be learned. But how they were abolished, and how again restored, does belong to our present Purpose. Under the Empire of *Valentinian*, *Theodosius* and *Arcadius*, there was a Woman of Quality at *Constantinople*, who was enjoined, in Order to the Remission of a Sin acknowledged and confessed to him, to Fast and Pray; and for the better Performance of this, she was wont to stay long in the Church, and sometimes to be there good part of the Night, where she was debauched by a Deacon. This Wickedness she revealed to her Penitentiary in Confession; but the Penitentiary (notwithstanding Taciturnity was enjoined him by an ancient Canon) betrayed the Secret committed to him: Whereupon the Church Discipline receiving much reproach, *Nestarius*, Bishop of *Constantinople*, not only degraded the Deacon as a Fornicator, and turned the Penitentiary as an impudent Person out of his Office, (which Punishment was revived and increased by the *English* Synod, 1604. *Can. 113.*) but by the Advice of *Eudemon* the Presbyter (that the Church for the Future might be free from all Reproach and Suspicion) abrogated the Office of the Penitentiary, and chose rather that every one relying only upon his own Trust and Conscience, should come to the Communion of the Sacred Mysteries, than that again such a Disgrace to Religion, whether true or false, should

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arise from the Penitentiary. Whose Example all other Bishops at that Time followed, and at this Day the Church of England follows) which has taken away the Necessity of private Confession, only in the Case of sick Persons, but has not taken away a free Confession; for so it often happens, that those Things which were well established and introduced, out of Indignation at some evil Action, are with too great Severity abolished, as if the Laws themselves and not Men were Offenders, rather than Punishment inflicted upon those who were Transgressors of the Laws. Thus the Romans abolished Kingly Power, Decemvirate, Dictatorship, and the Office of the Tribunes, rather out of hatred of them who had held those Offices, than that there was any Ill or Harm in the Offices themselves. Wherefore it is not to be wondered at, (when there happen Abuses on the contrary Side,) that the same Laws are again revived; since by these the *Salus Populi*, the Spiritual Advantage of the People, is the only Thing looked after. For this Reason Penitentiaries were restored, but under no Necessity or Obligation to make Use of them before the Decree of Innocent the Third, which Decree does not bind us *English-men*. As for those of other Countries, let them look out for themselves. But most certainly that Custom of the Inquisition in Spain is to be blamed, where there are Scribes who lie hid to take Notes of what Questions the Penitentiary asks, and what the guilty Person answers. Upon which Account, it was a good Saying that of the *Lacedæmonian*, who coming to be initiated into a Sect of Religion, would not confess what Faults he had committed to the God, unless the Priest withdrew: But no Objection of this Kind can justly be made to the Church of England.

Non habetur pro confesso, qui apud eum confessus est, quem Lex vetat enunciare, quod dictum sit. *Ærocl. de Episc. audient. c. 16.*

*† *That he may receive — the Benefit of Absolution.*] *W. W.* It is most expedient that this be read, to induce the People, that they berthink themselves of the sovereign Benefit of Absolution, by their Penitent Confession. *Idem.* Dr. White in his Way to the Church, quotes all this latter Part of the Exhortation, shewing against the Slander of the Jesuites, that we abolish not, but willingly retain the Doctrine of Confession. §. 40. 231.

Then shall the Priest say this Exhortation.] *W. W.* Stans recitabit.

*† *We provoke him to plague us with divers Diseases, &c.*] Taken from St. Paul, 1 Cor. 11. *For this, are many weak among you, and many die.* "Si nos hodie diceremus propterea multos sacerdotes fac. 290. trucidatos fuisse ab hæreticis, quia indignè tractabant Corpus Christi, putarent Calvinistæ nos delirare. And so when the Donatists, the old Puritans of the Primitive Church, arose, and made so slight an Account of God's Altars, and the Blessed Sacrament upon them, as that they over-turned and brake them down wheresoever they came (just as our Puritans are wont to do) God sent many Judgments upon them. Among the rest, *Optatus* tells us one worth the remembrance, Lib. 2. de Schism. Don. *Omnia sacrosancta Episcopi vestra violant, jufferant Eucharistiam canibus fundi, non sine signo divini iudicii: nam iidem Canes rabie accensi ipsos Dominos suos, quasi latrones Domini Corporis reos, tanquam ignotos & inimicos dilaniarunt.*

Judge therefore your selves.] He that willingly judgeth himself, lest against his Will he be judged of the Lord, veniat ad Antistes, per quos illi in Ecclesia Claves ministrantur, & a Præpositis Sacrorum accipiat satisfactionis sue modum, St. Aug. Lib. Quinquag. vid. Chrys. Hom. III. in Cap. 1. ad Eph.

C† *And be in perfect Charity with all Men.*] Where Christian Men are chiefly to be understood, as being all the Sons of one Father, God our Almighty Creator; and for all whom Christ our Blessed Saviour suffered Death upon the Cross, that all Men (for ought that he intended to the contrary) might come to Repentance, and be saved by it.

Of the great Preparation that Christians are to make before they come to the receiving of the Blessed Sacrament.

*† **T**HE Veneration of the Holy Sacrament, has from all Times and Ages, since Christ left the Celebration of it to his Apostles, been so great, that they which either carelessly came unto it, or negligently behaved themselves at it, were always accounted and punished as great Offenders, 1 Cor. 11. St. Paul tells us, that many became sick and weak, and subject to divers Diseases, and that many died upon it, for that they came with such small Preparation unto it, and behaved themselves when they were there with such little Reverence. These are then the two Things we are to look to, 1. Our Preparation before we presume to come. 2. Our Reverence when we are come.

For Preparation first, we find these Things religiously observed among the Primitive and Old Christians. 1. That they were to abstain from all fleshly Thoughts, in so much that if they chanced to have but a hurtful Dream, it made them afraid to come. 2dly, That married Persons were found to keep themselves asunder for a while before, as St. Paul speaks of Prayer, 1 Cor. 7. And so St. Jerome being reprehended for what he wrote against *Forinian* about Marriage, *Quale bonum est Matrimonium, quod impedit sumptionem Corporis Christi*, defends himself after this wise. *Quid majus est, Orare, an accipere Corpus Christi? Utique Corpus Christi accipere. Si igitur per coitum impeditur quod minus est, quanto magis quod majus est?* S. Hier. in Apol. pro libr. contr. Jov. Out of which Place it is most evident, that it was the Custom of those Old and Holy Christians, that such as were married, had not the Carnal Use of one anothers Body

for certain Days before they went to the Sacrament, that so they might retire and fit themselves the better, by being wholly and only employed in spiritual and heavenly Meditations. *Omnis homo ante sacram Communionem à propriâ Uxore abstinere debet tres aut quatuor aut octo diebus.* Conc. Elib. Cap. cit. ab Ivone Lib. 1.

S. Chrys. Hom. III. in Cap. 1. ad Ephes. *Quomodo stabis ad Tribunal Christi, qui pollutis manibus ac labris ad id audeas accedere. Dic mihi, vellesne illotis ad sacrificium accedere? Non opinor; sed mallet potius omnino non accedere quam sordidis manibus. Et cum in te parvulus adeo religiosus, sordidam & immundam habens animam accedis & audeas tangere?*

C† *Draw near and take this Holy Sacrament.*] Which seems to be an inviting of the People that are to communicate, to come into the Choir, where the Communion-Table is placed (in the Place where the Altar stood or within the Chancel, Injunct. of Queen Eliz. An. 1559.) or if other-whiles for more Convenience it be brought down at this Time, and set in the Body of the Church, there People are hereby ordered to go out of their Pews or common Seats, or to approach towards it, for the celebrating of the Sacrament. But the Custom of calling on the Communicants into the Choir or Chancel of the Church, though it be no new Thing, (having been formerly used, as it is also at this Day among the Romans and unreformed Catholics, and among both the Protestants in Germany) (*Finis post confessionem precibus, qui communicaturi sunt in Chorum progrediantur, & in genua procumbant. Agenda Julia sive Brunsvicensis*) and other the reformed Churches else-where Abroad;) yet anciently it was not so; For of old Time, none of the People were permitted to come up, or tarry longer in the Choir, than whilst they presented their Orations to the Priest there at the Altar; and the Offertory being ended, they were to return into the Body of the Church, and there to receive the Blessed Sacrament, which the Priest and Deacon brought down unto them, Concil. Bracar. IV. Ad 563. *Intra sanctuarium Altaris ingredi ad communicandum non liceat Laicis viris aut mulieribus, nisi tantum Clericis, sicut & antiquis Canonibus Statutum est.* Tolet. Conc. IV. post Initium Sec. VII. Can. 17. *Sacerdos & Levita ante Altare communicent, in Choro Clerus, extra Chorum Populus.* And indeed this custom continued long in the Church. See what we have noted before upon the Rubrick concerning Chancels, in the beginning of Morning-Prayer. "However it was lawful for the People to enter in to offer the *missæ* the Gifts, but when they were gone out again and settled in their Places, the Deacons brought the *missæ* to them there after the Consecration."

"Yea the Emperor *Theodosius* himself was prohibited by St. Ambrose (though I think a little too morosely) to remain in the Choir after the Offertory, Go out (says he) and stand with the Laicks, for these inward Parts, O Emperor, are accessible only to the Priests, Theod. Hist. Lib. 5. Cap. 17.

Draw near.] *W. W.* Foret non est opus his verbis, quia jam accesserunt.

C† *Meekly kneeling upon your knees.*] Ubi excludimus à sacerdotalibus ambitibus eos qui non possunt participes esse Altaris, alla facienda est Oratio, & OMNES SIMUL IN TERRAM JACEMUS. S. Chrys. Hom. 18. in 2 Ep. ad Cor.

Then shall this general Confession — by one of the Ministers.]

W. W. The other Priest (if there be a Second) or he that executeth, descendeth to the Door, and there kneeling faith the Confession, the People repeating after him.

Almighty God, &c.] *Εὐχαριστία.*

*† *Then shall the Priest, or the Bishop if present.*] For so it was ordained in the Second Council of Sevil. Can. VII. where Priests are not only forbidden to absolve, but to preach or baptize, &c. in the Presence of the Bishop, without his Special Command. *Sed neque coram Episcopo licet Presbyteris in Baptisterium introire, neque Penitentem sine Præceptione Episcopi sui reconciliare, nec eo presente conficere, nec eo coram posito populum docere, vel benedicere, aut salutare.* Leo. Ep. 88.

Stand up.] *W. W.* *Ἀπολυσθέντες*, in quo absolvit stans.

After, the Priest shall proceed, saying, lift up your Hearts, &c.

W. W. Succedit Præfatio cujus usum etiam antiquissimum testantur veteres Liturgie, & primorum seculorum Patres, Cyprianus, Chrysostomus, Aug. de Bon. Persév. cap. 13. Eam adhiberi ut præparetur mens sanctioribus istius Celebrationis actionibus, monet B. Cyprianus. *Ideo (inquit) Sacerdos ante Orationem (h. e. Canonem sive Orationem Benedictionis) PRÆFATIONE PRÆMISSA parat Fratrum mentes dicendo SURSUM CORDA: ut dum respondet Plebs; HABEMUS AD DOMINUM, admoneatur aliud se nihil quam Dominum cogitare debere.* B. Cypr. de Orat. Dom. Patet hinc etiam ætate B. Cypriani de nomine notam fuisse quam hodie dicimus PRÆFATIONEM, ac itidem ea verba SURSUM CORDA, Resp. HABEMUS AD DOMINUM.

*† "These Prefaces are very ancient, and were used in the Church of God from the first Times, For thus writes S. Austin de ver. Rel. cap. 3. *Quotidie per universum orbem humanum genus una panis voce respondet SURSUM SE CORDA HABERE AD DOMINUM.* S. Chrys. Hom. de Euch. in Enceniis. *Nonnulli (inquit) sub horam terribilis mystica mensa, in vaniloquentia convivunt occupati sunt. Quid facis, O homo? Nonne promissisti Sacerdoti, Qui dixit SURSUM MENTEM & CORDA, & dixisti HABEMUS AD DOMINUM. Non veteris & Erubescis? Nempe ita ipsa hora mendax inveniris? So that if at any Time, more especially in the Celebration of the Holy Sacrament, it is necessary to raise the Mind from the Earth, and all earthly Cares and Thoughts, and to lift it up Above. Hence the Greeks call it *ἀναγωγή*. Anast. Sinaita Orat. de S. Synaxi. *stand with tremendous Fear, & in silence ἀναγωγή**

"Anno, For with what Affection and with what Mind every one stands at that Time, so is he LIFTED UP TO THE LORD

"ABOVE. Ἀναρῶν ὁ ἄνθρωπος διὰ τὸ πρὸς Θεὸν ἀναρῶν. It is called a LIFTING UP, because a Person is then lifted up to God above.

*† Sursum Corda, S. Cyprian de Orat. Dom. When we are at Prayers, we are taught to attend and give our selves wholly to it, with all our Heart. Let all carnal and worldly Cogitation depart. Let not the Mind then think upon any Thing, but that alone which it prayeth; therefore the Priest before the Prayer, prepareth the Minds of the Brethren, saying, *sursum Corda*, that when the People answer, *habemus ad Dominum*, they may be admonished to think of nothing but God, S. Chrys. Lib. 3. de sacer. When thou beholdest our Lord sacrificed, the Priest occupied in the Sacrifice, and pouring forth Prayers, dost thou think, that thou dost converse with mortal Men, and to be on Earth? Art thou not rather forthwith transported into Heaven?

Sursum Cor qui habes sursum caput. Jam. 1. 16. Omne datum optimum de sursum est.

* W. Ἄν' ὁ Θεὸς τὰς καρδίας. Sursum corda, Aug. de ver Rel. cap. 3.

* W. Sequentia jubilans.

C† Let us give Thanks, &c. Ans. It is meet and right, &c. S. Aug. de bon. Persev. cap. 13. Quod in Sacramentis fidelium dicitur ut SURSUM CORDA HABEAMUS AD DOMINUM, munus est Domini, de quo munere ipsi DOMINO DEO NOSTRO GRATIAS AGERE a sacerdote post hanc vocem quibus hoc dicitur, admonentur; & DIC- NUM ET JUSTUM ESSE respondent. S. Chrys. Hom. 18. in poste- rior. ad Corinth. In horridissimis mysteriis ea quæ ad gratiarum actionem pertinent SACERDOTI ET POPULO communia sunt omnia, neque enim ille solus GRATIAS AGIT, sed etiam OMNIS POPULUS.

C** Lift up your Hearts.] S. Chrysostom. Ubi Cadaver, ibi Aquilæ; Cadaver Domini Corpus est; Aquilas autem nos appellat, ut ostendat oportere illum ad alta contendere, qui ad hoc Corpus accedit. Aquilæ enim non Graculorum est hæc Mens. Who- ever will approach near to that Body, must get aloft, for this is a Ban- quet for Eagles, that soar high, and not for Jays that keep the Ground, S. Hier. ad Helvid. Ascendamus cum eo ad Cænaculum Magnum stratum; ibi accipiemus ab eo sursum Calicem N. Testamenti. Euseb. Emils. Exaltatâ mente adora Corpus Dei Tul.

Of the Prefaces.

C† Among the Prefaces, they are the most ancient, which "St. Ambrose composed, proper for particular Days and Services, most of which Pamelius has published with the Sacra- mentary of St. Gregory the First. These Nine long ones which the "Roman Church now uses, are attributed by many to Gelasius: And in the Acts of him, we read these Words, *Hic fecit Prefationes Sacra- mentorum*, He made the Prefaces to the Sacraments.

Of the Proper Prefaces.

"Our Lord himself before he brake the Bread and distributed it, gave Thanks; and the Church has thought fit to do the same Thing: But because our Lord has not thought fit to prescribe any set Form for this, but used one agreeable to the Thing and the Time; for this Reason therefore the Church, accordingly, as Mat- ters and Occasion required, has adapted peculiar Forms of Prayer and Thanksgiving. Deo (says S. Austin de Civ. D. Lib. X. Cap. 4.) *donâ ejus in nobis nos ipsos vivemus, & reddimus; & Beneficiorum ejus SOLEMNITATIBUS, FESTIS, & DIEBUS STATUTIS dica- mus sacramentis memoriam.* And thus, according to the diversity of Festival-Days, in which different Benefits are commemorated, as the Nativity of our Lord, the Resurrection, Ascension, and Descent of the Holy Ghost, different Forms of Prayer have been composed, that Thanks might be given to God for them.

*† Upon Christmas-day, and Seven Days after.] A plain Proof, that our Church intends to have the Communion celebrated every Day.

C† After which Prefaces shall follow.] Prefationem concludit Hymnus Trisagius, Triumphalis, Cherubicus (ita enim veteribus vocatur) in omnibus antiquis Liturgiis. The Preface is concluded with the Hymn called the Trisagion, the Triumphal, the Cherubical; for so it is styled in all the ancient Liturgies.

C† Therefore with Angels, &c. saying, Holy, Holy, &c.] Prefa- tiones propriæ sive formulæ istæ, quibus gratiæ Deo agebantur, Hymno Teorico semper clauduntur. Quod ipsum quia Euxæstia com- plectitur, & præstat, quod ante Distributionem & Sumptionem Do- minus ipse præstitit, ideo negligendum minime voluit Ecclesia. C. The Proper Prefaces or those Forms, by which Thanks were given to God, are always concluded with the Trisagium. Which because it contains the, Euxæstia and does that which our Lord did, before the Distribution and Reception, therefore the Church would by no Means have it neglected. C.

Then shall the Priest kneeling down, &c.] * W. Descendit, repetit solus.

*† So to eat the Flesh of, &c. and to drink his Blood.] By this it may be known what our Church believeth, and teacheth of the Pre- sence of Christ's Body and Blood in the Sacrament. And though our new Masters would make the World believe, she had another Mind, yet we are not to follow their private Fancies, when we have so plain and so publick a Doctrine as this.

Such as are Prophane may deride it, and move what harsh and unsavoury Questions they list about the eating of Christ's Body, as Berengarius and his Followers did, but we are of St. Cyprian's Spirit, *Quam præclarus est Calix iste, quam religiosa hujus Potus Ebrietas? Sanguinem sugimus, intra ipsa Redemptoris nostri vulnera figimus lin- guam, quo interius exteriusque rubricati a sapientibus hujus sæculi judica- mur amentes.* S. Cyp. de Cœn. Dom. Lege Mald. de Euch. p. 243. &c. item Testimonia Patrum, p. 249, 250.

C** Then shall the Priest kneeling down at God's Board, say in the Name of all, &c. And then the Priest standing up, shall say, &c.] Before we had the Prayers and Thanksgivings of the whole Congre- gation: Now follow the Prayers, which Justin Martyr Apol. 2. says, were made by the Bishop or Priest alone, for the blessing or con- secrating of the Eucharist; for this belongs not to any of the People.

C** We do not presume to come to this, &c.] In the First Edition of K. Edw. VI's Liturgy, this was used after the Consecration of the Elements, and before the receiving of them. The Reason why it was afterwards (and now is) otherways ordered, seems to have been taken at those Words (after Consecration) contained in this Prayer; So to eat the Flesh, &c. which some Men thought might otherwise have impor- ted Transubstantiation.

For the same Purpose were the Words in the Form of Consecration, altered from *fiat nobis Corpus & Sanguis Domini*, to what now they are. In like Sort, because the very Term of Offering and Sacrifice, though well-used of old, and in a far different Meaning from that Sense wherein the Papists used them, seemed nevertheless to sound their Meaning, and therefore to give Offence, it is altered into ano- ther Expression of Christ's precious Death only.

*† Then the Priest standing up, shall say THE PRAYER OF CONSECRATION.] The transposing of this after that which goes before, otherways than it was in King Edward's Book, hath left the Priest to receive the Sacrament standing, there being no Rubrick or Appointment to alter his Gesture after this; and upon this, have the Puritans taken Occasion to plead and say, that they may as well be left to their Liberty, and stand, as the Minister, when they receive. But see the Answer in Rubr. prox.

Nam per alium quam Sacerdotem rite ordinatum non potest hoc Sacra- mentum consecrari. Linw. in Gloss. v. Solis celebrantibus, de sum. Tr. c. Altis. Which is

a Posture of Reverence, and here ordered for the Priest to use, that he may wish the more readines. perform his Office in consecrating the Elements.

* W. Here the Priest having made Adoration, poureth Water upon the Napkin ready for that Purpose, and cleareth his Hands: mystice respiciens illud Psalmi, *Lavabo in innocentia manus meas, & sic introibo ad Altare Dei ut annunciem vocem in xæstias* Moraliter & decorè, uti cum magnatibus accubaturi sumus. Postea Panes & Canis- tro in Patinam ponit. Dein Vinum & Doliolo, adinstar sanguinis erumpentis in Calicem haurit. Tum Aquam & Triconali Scypho im- miscet. Postremò omnibus ritè, & quàm fieri potest decentissimè atque apudissimè compositis, stans pergit & peragit. In rariorè solennitate hic Pergit Episcopus & consecrat.

Of the Consecration of the Elements.

*† That there is to be a certain Form of Words, wherewith the Sacrament is to be made and consecrated, we make no doubt; and therefore it is but a Calumny of theirs, that say we do nothing else but recite the Historiam, tell the Story of Christ's Institution, and so go to it. For we have first the Recitation of Christ's Command, to have his Death and Passion remembered, and then we have Prayer to perform it as we ought to do. After that, we have the Words of Consecration, as fully and amply as any Priest whatsoever, can, or may use them. The Mass-book hath no more than we have here; so that to make a Controversy here betwixt us, where none is, sounds more of the evil Spirit, the Desire of Contradiction, than of the good Spirit, the Desire of Peace and Unity.

The Prayer of Consecration.

C† This does consist of the Commemoration of the One Sacrifice once offered by Christ upon the Cross; the History and the Institution of the Sacrament, together with Prayer, that together with the Bread and Wine, we may communicate of the Body and Blood of Christ. Gregory the Great, says, *motem Apostolorum fuisse, ut ad ipsam solummodo Orationem Dominicam, oblationis Hostiam consecraret.* But whether any Credit be to be given to a Witness, who lived six Ages af- ter the Institution; or whether this be to be understood of Prayer on- ly, exclusively of the Forms of Thanksgiving and Commemoration, or in some other Sense: Most certainly Justin, who lived next to the Apo- stolical Age, (Apol. 2.) says, *That the Bishop when he Celebrates, Prays, and gives Thanks most heartily.* And Walsfrid Strabo de Reb. Eccl. cap. 12. speaks thus, *What we now perform with a great many Prayers, and Lessons and Hymns, and the whole Office of the Consecrations, all this the Apostles, and those who succeeded them, 'tis probable very plainly performed with Prayers, and the Commemoration of our Lord's Passion, as he commanded.* And we have a Tradition from our Forefathers, that the Masses were thus celebrated in former Times, as we celebrate the Commu- nion upon Easter-Eve, upon which Day in the Roman Church there are no set Masses; only saying the Lord's Prayer, and making a Commemoration of our Lord's Passion as he commanded; and thus they did communicate of our Lord's Body and Blood, whom Reason obliged to it. Now to this Commemoration relates the History of our Lord's Supper, together with his command of doing this in a perpetual remembrance of his Death, which is wont to be recited by us here.

*† By

*† *By his own Oblation of himself.* Heb. 7. 27. For this he did once, when he offered up himself. Heb. 10. 12. *Qui una pro peccatis oblatus victimâ, in perpetuum sedet ad dextram Dei.* And therefore Christ can be no more offered, as the Doctors and Priests of the Roman Party fancy it to be, and vainly think that every Time they say Mass, they offer up and sacrifice Christ anew, as properly and truly as he offered up himself in his Sacrifice upon the Cross. And this is one of the Points of Doctrine, and the chief one, whereof the Popish Mass consisteth, abrogated and reformed here by the Church of England, according to the express Word of God.

Oblatus enim est quia voluit. Et ipse tradidit animam suam in mortem, Isa. 53. 12. Ego (inquit) pono animam meam a meipso & nemo tollit eam a me, Joh. 10. 18. Eph. 5. 5.

*† *A Sacrifice.* Quod propriè acceptum semper supponit mortem & occisionem Christi. Sunt enim hæc duo de intrinsecâ ratione Sacrificii ad Cultum dei & remissionem peccatorum impetrandam, oblaci. So that without shedding of his Blood, and killing him over again, no proper Sacrifice can be made of him; which yet in their Masses the Roman Priests pretend every Day to do.

*† *A full, perfect.* Huius enim Sacrificii fructus est perpetuus, quia hoc unicum semel oblatum Sacrificium Deus Pater semper intuetur, & filius ad dextram Patris confidens intuentum semper exhibet & offert, atque ita Patrem ut propitius nobis esse velit permover. Hoc est quod dicit Apostolus. Heb. 9. 12. *Ingressus est in caelum, ut comparet apud faciem Dei pro nobis.*

*† *And sufficient.* Epistola igitur ad Heb. à Sacrificio Christi Iterationem, utpote imperfectionis argumentum, planè remouet. Et cum sciamus Christum suscitatum a mortuis non amplius mori, Rom. 6. 9. Hinc abundè constat Sacrificium ejus repeti non posse, atque adeo non posse dari in Ecclesiâ Sacrificium, quod cum Sacrificio in cruce oblato specie idem sit, vel tale essentialiter quale illud fuit, vel de quo & Sacrificio Crucis univoce Sacrificium prædicatur. C.

*† *Sufficient Sacrifice—of that his precious Blood.* This Word refers to the Sacrifice mentioned before, for we still continue and commemorate that Sacrifice which Christ once made upon the Cross: And this Sacrifice which the Church makes, as a Sacrifice is taken *pro mactatione & occisione victimæ*, is only Commemorative and Sacramental; for in that Sense Christ only offered it really upon the Cross by his own Death: And so likewise, as it is taken for a visible Sacrifice, Christ only offered it; for here it is invisible: But as it is taken for a sufficient Sacrifice to take away the Sins of the World, so indeed it was offered upon the Cross, as having Power in itself to abolish all Sin whatsoever; but it does not abolish any Man's Sins for all that, unless it be applied.

And the Ways to apply it are divers, by Faith, by good Works, by the unbloody offering up of the same Sacrifice, by the receiving of his most precious Body and Blood.

For if we compare the Eucharist with the Sacrifice once made upon the Cross, with Reference to the killing or destroying of the Sacrifice, or with Reference to the visibility of it, in that Sense we call it only a Commemorative Sacrifice, as the Fathers do. Chrys. Hom. contr. Jud. part. 2. Sentent. Lib. 4. Dis. 12. But if we compare the Eucharist with Christ's Sacrifice made once upon the Cross, as concerning the Effect of it, we say that that was a *sufficient* Sacrifice; but withal that it is a true, real and *Efficient* Sacrifice, and both of them propitiatory for the Sins of the whole World. And therefore in the Oblation following, we pray that it may prevail so with God, as that we and all the whole Church of Christ (which consists of more than those that are upon the Earth) may receive the Benefit of it. Neither do we call this Sacrifice of the Eucharist an *Efficient* Sacrifice, as if that upon the Cross wanted Efficacy; but because the Force and Virtue of that Sacrifice would not be profitable unto us, unless it were applied and brought into Effect by this Eucharistical Sacrifice, and other the holy Sacraments, and Means appointed by God for that End: But we call it Propitiatory both this and that, because they have both Force and Virtue in them to appease God's Wrath against this Sinful World. Read *Mald de Sac. p. 323.* Therefore this is no new Sacrifice, but the same which was once offered, and which is every Day offer'd to God by Christ in Heaven, and continueth here still on Earth, by a Mystical Representation of it in the Eucharist. And the Church intends not to have any new Propitiation, or new Remission of Sins obtained, but to make that Effectual, and in act applied unto us, which was once obtained by the Sacrifice of Christ upon the Cross. Neither is the Sacrifice of the Cross, as it was once offered up there *modo cruento*, so much remembered in the Eucharist, though it be commemorated, as regard is had to the perpetual and daily offering of it by Christ now in Heaven in his everlasting Priesthood, and thereupon was, and should be still the *Juge Sacrificium* observed here on Earth as it is in Heaven, the Reason which the ancient Fathers had for their daily Sacrifice. S. Chrysost. in 10 Heb. *In Christo semel oblata est hostia, ad salutem potens. Quid ergo nos? Nonne per singulos dies offerimus? Et si quotidie offerimus, ad recordationem ejus oblationis fit.* S. Aug. de Civ. Dei Lib. 10. cap. 20. *Ipse Sacerdos, & ipse Oblatio ejus rei Sacramentum quotidianum esse voluit Ecclesiæ Sacrificium.*

C† *And Satisfaction for the Sins of the whole World.* Quia pretii est immensi & infiniti. Which is the Doctrine of the Church of England, founded upon the Words of the Apostle, 1 John 2. 2. *And he is the Propitiation for our Sins, and not for ours only, but for the Sins of the whole World.*

*† *That we receiving these thy Creatures of Bread and Wine, &c. may be made Partakers of his Body and Blood.* Together with the hallowed Elements of the Bread and Wine, we may receive the Body and Blood of Christ, which are truly exhibited in this Sacrament, the one as well as the other.

These Words, as I once conferred with a Papist, were mightily excepted against, because forsooth they must acknowledge no Bread and Wine, but a Definition of the Nature and Being of both. My Answer was, That here we term them so before Consecration, after that we call them so no more, but abstain from that Name, because our Thoughts might be wholly taken up with the Spiritual Food of Christ's Body and Blood. So in the Thanksgiving following we say, *That hast vouchsafed to feed us with these holy Mysteries, and the Spiritual Food of the Body and Blood of thy Son, &c.* In the mean-while we deny not the Bread and Wine to remain there still as God's Creatures. And I wonder the Papists should so contend for this same *Desitio Panis & Vini*, when, as in their own Service or Mass, they abstain not from these Words, *THY CREATURES*, after Consecration, as we do. See the Book, *PER QUEM OMNIA DOMINE BONE CREAS!* A certain Argument, that the Church of Rome never meant to teach that Doctrine, which private Men, the late Doctors and Schoolmen, have brought up and propagated.

C† *A perpetual Memory.* Optima enim Beneficiorum Custos est ipsa memoria Beneficiorum, & perpetua gratiarum actio, quæ est Eucharistia. S. Chrys. Hom. 26. in S. Mat.

"It is peculiar to this Celebration, That the Death of our Lord is commemorated therein, not by bare Words, as in other Prayers, but also by certain sacred Symbols, Signs and Sacraments, which according to St. Austin, are a Sort of *Verba visibilia*. Nam dum frangitur hostia, dum Sanguis de Calice in ora fidelium funditur, quid aliud quam Domini Corporis in cruce Immolatio, ejusque Sanguinis de latere Effusio designatur? Lib. 19. cont. Faust. cap. 16.

"There is indeed a Remembrance and a Prayer, both within and without this most holy Sacrament; because the Body of Christ, which was delivered to Death, is exhibited therein; and besides, by Symbolical or Sacramental Actions, the Delivery of his Body, and the Effusion of his Blood are figured out; therefore the Ancients love to call the Commemoration peculiar to this Sacrament, a *Commemorative Sacrifice*, and the Prayer, an *Oblation*. Both these Words being taken not properly, but in an improper and large or metaphorical Signification. It is a known Passage, that of St. Austin in his Epistle to Boniface, *Die Dominico dicimus, Hodie Dominus resurrexit, cum ex quo surrexit tot anni transierunt, nempe dicitur illo die fieri, propter Sacramenti celebrationem, quod non illo die, sed jam olim factum est. Nonne semel immolatus est Christus in seipso? & tamen in sacramento non solum per omnes Pasche solennitates sed omni die populus immolatur.* "Now by the same Figure as Christ is said to have risen that Day by which the Remembrance of his Resurrection is celebrated, so is he said to be sacrificed in the Eucharist, because therein the Memory of his Sacrifice is performed: And likewise that Place in Fulgentius is remarkable, *de Fid. ad Pet. cap. 19. Firmissime tenet Christum se pro nobis obtulisse Sacrificium & hostiam Deo, &c. cui Sacrificium panis & vini in fide & charitate Sancta Ecclesia Catholica per universum orbem terra offerre non cessat.* Euseb. Demonstr. Evang. Lib. 2. sub finem. *Ejus Sacrificii memoriam nobis tradidit, ut vice Sacrificii (vni & vni) semper offeramus.* And again, *Huius Sacrificii memoriam in mensa per Symbola celebrandam accepimus.*

C† It pleased the Synod at Trent (not long after this Liturgy of ours was published) to lay their Curse (their *Anathema*) upon all them that held the Celebration of this Sacrament to be made a Commemoration only of Christ's Sacrifice upon the Cross, or that said it was not a true propitiatory Sacrifice, but a Sacrifice only of Praise and Thanksgiving, or that taught any more, that this Sacrifice profited none but those who communicate of it, and was not truly offered up for the Sins, Pains and Satisfaction of the Living and the Dead, Sess. 22. For thus they declared themselves in ambiguous Words, which as they may have a right and true Sense put upon them, so are they capable of a wrong and a false, if they intended them (as they did) against us: For we do not hold this Celebration to be so naked a Commemoration of Christ's Body given to Death, and of his Blood there shed for us; but that the same Body and Blood is present there in this Commemoration (made by the Sacrament of Bread and Wine) to all that faithfully receive it: Nor do we say, it is so made a Sacrifice of Praise and Thanksgiving, but that by our Prayers also added, we offer and present the Death of Christ to God, that for his Death's sake we may find Mercy, in which respect we deny not this Commemorative Sacrifice to be propitiatory. The receiving of which Sacrament, or participating of which Sacrifice exhibited to us, we say is profitable only to them that receive it, and participate of it; but the Prayers that we add thereunto in presenting the Death and Merits of our Saviour to God, is not only beneficial to them that are present, but to them that are absent also, to the dead and living both, to all true Members of the Catholic Church of Christ: But a true real Presence and propitiatory Sacrifice of Christ, *toties quoties*, as this Sacrament is celebrated, which is the Popish Doctrine, and which cannot be done without killing of Christ so often again, we hold not; believing it to be a false and blasphemous Doctrine, founding ourselves upon the Apostles Doctrine, that Christ was sacrificed but once, and that now he dieth no more.

C† *Who in the same Night that he was betrayed, &c.* Because "it was the last Passover and a Feast, which he had a Mind to celebrate with his Disciples, in the Manner which was hitherto used, and by which he might fulfil the Type of the ancient Pascha, and institute a new Sacrament of his own Body and Blood for the Salvation of the Faithful: Which because it was the future Remembrance of his Death, it was not convenient to be instituted, but in the last Supper (when he was shortly to die,) and that likewise the Paschal Supper; That the Figure might be succeeded by the Thing, and the Truth by the Type. All the Evangelists do ac-

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"rately describe the History of this Passover. Therefore after the Passover was prepared and eaten by our Saviour with his Disciples, in the same Night he was taken, and the next Day was crucified.

"But there arises a great Question concerning the Night in which our Saviour ate the Passover, and instituted his Sacrament: For there is no doubt, but when Christ ate the Passover, it was not commonly eaten by the Jews; for upon so solemn a Feast-day, it could never have been lawful for them, nor could they ever have thought to take a Man, to accuse and to execute him. But if they had celebrated the Passover the same Evening with Christ, the following Day had been the first Day of unleavened Bread, the chiefest Festival of all the Year. But the Jews did not enter into the *Prætorium* that Day on which Christ was crucified, lest they should be defiled, and that they might eat the Passover, Joh. 18. 28. Therefore they had not as yet eaten it, but Christ had eaten it; therefore Christ and the Jews did not eat it the same Day, or the same Night.

"It is therefore a Question, Whether Christ violated the Law, and celebrated the Passover upon another Day than that which was commanded? Which does not seem likely, because this among other Crimes was not objected to him by the Jews. But how can it be that our Saviour should violate the Law, who came into the World not to destroy the Law, but to fulfil? Or how should any one of the Jews permit him to celebrate the Passover in his House upon an unlawful Night. We shall not reckon up the various Opinions of Interpreters concerning this matter, of which some are not of great, others are of no Moment.

"Paulus Burgensis, a Man skillful in the Hebrew Learning, who wrote above Two Hundred Years ago, was the first who laid down that Opinion, which most learned Men now follow: For they say, That if any Feast-day and usual Sabbath should follow immediately upon one another, so that one must of necessity keep Two Feast-days, one after another, then they had a Custom to make a Translation of the Feasts, and to join two Festival Days into one: For we do keep (say the Rabbins) two continual Feasts, upon the account of Herbs, and of dead Persons: For it was not lawful to bury the Dead, or to boil Herbs upon Festival Days: For in those hot Countries, especially in Spring and Autumn, the Carcases of the Dead could not be kept for two Days together; neither could Food made out of Herbs be preserved for several Days; therefore to redress this inconvenience, they invented the Translation of Days, and brought it into Custom among the Jews, not very agreeably indeed to the Divine Law: But it is remarkable, that in the latter Ages the Tradition of the Elders obtained so among them, as to gain the Force of a Law. Indeed, we cannot find when this Translation of Festivals was first Instituted. There are some who ascribe it to the time of the Babylonish Captivity. Now from hence this Question is solved. When our Lord was to suffer, the Month fell out so, that the usual Sabbath followed immediately the great Feast of Unleavened Bread; so that then two continual Sabbaths must be kept one after the other: Therefore the Jews, according to the Custom then received among them, made a Translation, and so join the Feast and the Sabbath together. *Vid. S. Joh. 19. 31. And that Sabbath was an high day*; namely, that which immediately followed the Day of our Lord's Crucifixion, because the Feast of Unleavened Bread was thrown in upon that. But our Saviour, on the contrary, was most observant of the Divine Law; nor would he have the Institution, or Tradition of the Jews to be preferred before it: And therefore he for this reason does often blame the Jews, as Mark 7. Hence S. Luke 22. 7. expressly says, *Then came the Day of Unleavened Bread, when the Passover must be killed*. The Jews indeed killed it the Day afterwards, but not that Day, which they ought to have done it on: Therefore S. John says expressly, *cap. 19. v. ult. It was the Preparation of the Jews*. From this it may be understood, that Christ did not anticipate the time of celebrating the Passover, as the Greeks were of opinion: And from hence raised an Argument, that the Eucharist was not instituted and celebrated with Unleavened, but with Leavened Bread; and therefore is to be celebrated by us: Which Opinion, together with some others, has engaged the Greek Church in an irreconcilable Schism with the Latin: That the Jews did not transfer the Day, but that Christ celebrated the Passover according to the Law, the Jews according to the Tradition of their Ancestors. For this reason, the Master of the Family did not wonder at this Action of Christ, that in that Year, by the Decree of the Sanhedrim, it might be otherwise; neither did the Priests, who accused Christ, dare to object this as a Crime against him, as knowing that Christ, with his Disciples, did eat the Passover according to the Law. C.

"C† Took Bread, and when he had given Thanks, or (as we are wont to say, he had said Grace, and blessed it) he brake it.] "It is worth while here to consider, what were most probably the peculiar Rites belonging to this Sacred Feast, observed among the Jews from their first coming into Palestine; without the knowledge of which, the Evangelical History, and the Institution of this Sacrament, cannot be exactly understood. When the Feast of the Passover drew near, from the Ninth to the Eleventh Hour, that is, between the two Evenings, they killed the Lambs according to the Law of Moses. Every particular Lamb was eaten by a particular Company (these Companies Josephus Bell, *Jud. Lib. VII. calls* *οπαλπιας*, Brotherhoods;) and these *οπαλπιας* were not less than Ten Men, and sometimes Twenty. Before they sat down to eat, they washed their Feet: For because they lay upon Beds, they pulling off their Shoes washed their Feet, because they might not dirty the

Carpets which they lay upon. This Custom Christ observed, *Joh. 13. Luk. 7. 44*. And when they were lain down, they eat the whole Lamb with unleavened Bread. Supper being ended, they rose up, and washing their Feet a second-time, prepare themselves for a second-course; in which, in stead of delicate Meats, they have served in a Dish a Sallad of bitter Herbs, *viz. Lettice* and *Endive*, whole Bitterness they allayed with a palatable sort of Pickle. This may be collected out of the Ritual of the Passover quoted by Scaliger, *de Emend. Tem. Lib. 6*. The Rites of the Second Course were these: The Master of the Family taking a whole unleavened Loaf into his Hands, and dividing it into two parts, blessed one of them in this manner: *Blessed art thou, O Lord our God, in eating of unleavened Bread*. The other part he kept hid under a Napkin to the end of the Feast; which being ended, he (the same Master of the Family) taking out all that second part, breaking it into as many pieces as there were Guests at the Table; he himself first took a piece, and distributed the other pieces to every one of the Company, as they lay along, with these Words, *This is the Bread of Affliction which our Forefathers ate in the Land of Egypt, whosoever hungereth let him come nigh, and partake of the Bread of Affliction*. The former Benediction our Lord did not change, neither was there any reason for the change of it. Now the Evangelists do give a hint that it was spoken when they say, *He took the Bread and blessed it*: But being about to institute a Sacrament of his Body, he did not retain the latter Words, but in lieu of them said, *Take eat, this is my Body*. Afterwards the Master of the Family took the Cup, using this Benediction, *Blessed art thou, O Lord, who hast created the Fruit of the Vine*; and tasting of it, delivered it to the Person next to him, and he to another, till it had gone round the whole Company. Our Saviour did the like, but according to the nature of his new Institution added, *This is my Blood, &c.* These things being done, the third Psalm, with some other following, was sung; which solemn Hymn the Jews do at this Day call the great *Hallelujah*: And so did our Saviour with his Disciples, *And when they had sung an Hymn, they went out into the Mount of Olives*, Matth. 26. 30. Now by what has been said, those things which were done by our Saviour in his last Supper, may better be understood. C.

C† Took Bread. Took the Cup.] At these Words the Priest was appointed, by the First Liturgy set forth in the First Year of King Edward VI. to take the Bread and the Cup into his Hands (which is still observed among us;) but he was not appointed to make any Elevation of them, as the new Roman-Catholics do at their Mass; where the Priest saying, *H. E. C. M.* suddenly lifts up the Wafer over his Head, and afterwards the Chalice, that the People may all fall down upon their Knees, and worship them; which Rite neither we, nor any of the Reformed or Protestant Churches observe, but (in regard of the Peril of Idolatry) have wholly omitted it: Besides, it is but a Novelty as the Roman Priests now use it, for in the ancient Fathers we do not read of any such Custom; and when afterwards this Rite of Elevation came into the Church, it was not a lifting up of the Bread and Wine (as soon as they were sacramentally hallowed) over the Priest's Head; nor were the People then appointed to fall down and adore them, as the very Body and Blood of Christ held up between the Priests Fingers, and set down again upon the Table, which is more than any Priest of them all can do: But this only was the Order or Custom of the Church. After the Elements were consecrated: The Priest and the Deacon together held them in their Hands, and shewed them to the People, whom at the same time they admonished and invited, to approach and communicate thereof, saying to them, *προσέλθετε. Sancta Sanctis. Siquis dignus sit, accedat & participet*. In the Order of *Sarum* (heretofore used in the Church of England) the Priest is appointed only to elevate the consecrated Elements, *usq; ad frontem ut à populo videri possint*, no mention of the People's Adore is at that time made: And other Elevation and Ostension than this they had none. Nicol. Cabasil in *Exposit. Liturg.* cap. 36. *Sacerdos vivifico pane accepto & ostensio, ei qui digne ipsius participes futuri sunt, vocat SANCTA* (inquit) *SANCTIS, propemodum dicens, Ecce Panis vite quem videtis* (quod de ipso Corpore Christi naturali non potest) *accurrite ergo, si quis est Sanctus, &c.* cap. 39. *Ostentis Sanctis, vocat illos qui participare voluerint*. Which Order and Custom in effect is by us observed. Probably this manner of elevating and shewing the consecrated Elements unto the People, was at first introduced to signify and excite the Elevation of their Minds; as at the *Sursum Corda*, we call upon the People to lift up their Hearts, and their Answer is, *We lift them up unto the Lord*. Which the Greek Church called the *Ἀναστροφή* (*Anast. Serm. de Synaxi*) that is, the Elevation. Afterwards in the Latin Church, they would have it to signify the Elevation of Christ upon the Cross. Rabanus Maurus, *Lib. de Inst. Cler. Elevatio Sacerdotis & Diaconi Corporis & Sanguinis Christi* (in Sacramento) *Elevationem ejus ad crucem insinuat, pro totius mundi salute*. Et Ivo Carnatenfis Ep. 233. *Cum panis & calix, adhibito Diacono, elevatur, Exaltatio Corporis Christi in cruce commemoratur*.

In all which there is not a word, tending to the People's Adoration of that Bread and that Cup, this being a late Device of the new Roman-Catholics, after they had brought in their Novelty of Transubstantiation.

And when he had given Thanks.] *W. Sic nos ejus ductu & exemplo qui hic presidet.*

C† He brake it.] *Ad hæc verba dividitur panis. Quæ divisio Eucharistiæ Latinis & Græcis communis fuit, cum hoc tamen discrimine, quod Latini divisionem facerent fractione, Græci sectione. Erat enim Græcis in hunc usum lanceola, ac præter sectionem in modum Crucis,*

Crucis, adhibebant punctiōnem in latere dextro. Cabasil. Liturg. cap. 8.

Nobis hoc ipso exemplum præbens, imo injungens per verba sequentia (*Hoc facite*) ut Nos idem agamus. *Εὐχαριστίας* autem hic est *Εὐλογίας* benedicens fregit panem, &c. formulam quidem non præstitit certam, sed ipse eam quæ temporis & rebus præsentibus congrueret, adhibuit: Ecclesiæ vero permisit, ut verbis uteretur quibus tantæ rei dignitatem, beneficiorumq; magnitudinem, & devotionem populi, quam commodissime fieri poterat, exprimeret. Atq; hinc diversarum gentium & Ecclesiarum aliæ atq; aliæ Liturgiarum Formulæ, quas cum alibi, tum Sexto BB. PP. Tomo Paris. Gr. edit. videre est.

* † *This is my Body which is given for you, do this in remembrance of me.*] The Words of Consecration. Liturg. Jacob. Bas. Chrys. Clem. Lib. 8. Const. cap. 13. his verbis utuntur. Justin Martyr, in 2 Apol. faith, That by the Word of God the Sacrament is made. So Irenæus, Lib. 4. cap. 34. and Lib. 5. initio; Panis cum percipit verbum Dei fit Corpus Christi. S. Aug. Lib. 5. contr. Faust. Man. cap. 13. Panis noster & Calix certâ consecratione fit mysticus nobis, non nascitur. Quapropter quod ita non fit, licet Calix & Panis sit, alimentum est Refectionis, non Sacramentum Religionis. And I doubt, whether the Puritans Sacrament at Geneva, or elsewhere, be not such an one or no; for they do boldly deny any Words of mystical Consecration at all.

Many Disputes there are by them made that have leisure, with what Words this Consecration is perfected; whether with the Prayers before, or the Prayers following: But we rest in that of S. Cypri. de Can. Dom. Ex quo dictum est, hæc est Caro mea, & hic est Calix meus. Quotiescunq; his verbis, & hæc fide actum est, panis iste substantialis, solenni benedictione sacraus, ad salutem hominis proficit. And so S. Ambr. Lib. 4. de sacram. cap. 4. Reliquis omnibus quæ dicuntur, Laus Deo desertur, peritur pro populo, &c. cum autem venit ut consecratur venerabile Sacramentum, jam non suis sermonibus utitur, sed sermonibus Christi. And these are the only Words we have of Christ. And S. Chrysostom yet more plainly, in Hom. de Juda Prod. Hoc est Corpus meum, his, inquit, verbis Proposita consecrantur. And when the Latins say, That the Sacrament was consecrated by Prayer, they mean not by every Prayer; but either mean the whole Action, or whole Service of the Church; or else they mean this Form of Consecration, which was always recited in the Form of Prayer as now it is. Mald. 133.

C † In ancient Liturgies, when the Priest had pronounced these Words, the People were wont to answer, *Amen*; which is a good Argument, that he did not softly mutter the Words to himself, as the Popish Priests have used of late to do; nor that any Bell needed to be rung, to give the People notice of it, as it is also a late Custom of theirs so to do: And that so they answered, appears also by S. Ambrose, Lib. 4. de Sac. cap. 5. Dicit tibi Sacerdos, CORPUS CHRISTI, & tu dicis *Amen*: Yet I suppose this should rather be referred to the Words of the Priest when he delivers the Sacrament, and not when he does consecrate it.

C † *Likewise after Supper, &c.*] Cum queritur quare Sanguis divinus à Corpore consecratur, dic, quod ratio potest sumi ex usu ad quem Sacramentum ordinatum est, quia manducatio ex cibo & potu consistit. Alia ratio potest sumi ex eo, quod per Sacramentum repræsentatur, quia in passione Sanguis Christi à Corpore divinus fuit. Linw. in gloss. x simul de sum. Trin. c. Altiss.

C † Voluit Dominus Corpus & Sanguinem suum eo modo sumi, quin panem quod & vinum, cum quibus exhibentur, eo modo tractari qui ad passionem animis fidelium imprimendam esset idoneus: Nempe voluit Sanguinem sensim, & Sanguinem à Corpore separatim accipi, & voluit benedictum panem, qui *κρυβία* est Corporis, frangi, & vinum calici infusum effundi, ut ita & passio & Mors, ac Corporis cruciatus & Sanguinis effusio, repræsentarentur, & non mudo menti, sed ipsis quoq; oculis per hujusmodi signa & actiones efficaciter ingenerentur. C.

Shed for you, and for many.] Tantundem valet pro multis atq; pro omnibus, sicut apud S. Paul. ad Rom. 5. Cum per unum hominem multi dicuntur esse constituti peccatores, multi accipiuntur pro omnibus. Mald. de Sac. p. 136.

Do this in remembrance. Drink this in remembrance.] That is, of Christ put to Death, and sacrificed for us upon the Cross, which is the Sacrifice which he truly and properly once made, and whereof we only make a Commemoration or Representation, toties quoties, as often as we celebrate this his Sacrament, and observe the Precept which he gave us about it.

Quantum igitur abest, ut fractio panis, aut effusio vini, aut ipsa etiam mystica sumptio Corporis & Sanguinis Domini, sit verus cruciatus aut vera mors Domini, & separatio animæ à Corpore Dominico, tantum abest quoq; ut Sacrificium Eucharistiæ, sit veri proprii & stricti nominis Sacrificium, & non potius istud ab illo, ut imago à prototypo, non nisi extrinsecè denominetur. Solo vero Sacrificio pro nobis, &c. But as much as the breaking of Bread, or the pouring out of Wine, or the mystical taking of the Body and Blood of Christ, is far different from being the true Suffering and Death of our Lord, and the Separation of the Soul from our Lord's Body; so is the Sacrifice of the Eucharist far from being a Sacrifice of a proper and strict Nomination; and this denominated from that only extrinsecally, as the Image from its Prototype. Solo vero Sacrificio pro nobis Christi Sanguis effusus est, as S. Austin rightly says, Aug. Lib. adv. Leg. & Proph. cap. 18. Hujus autem Sacrificii caro & Sanguis (as the same S. Austin says, Lib. 20. contr. Faust. cap. 22.) ante adventum Christi per victimæ similitudinem promittebatur, in passione Christi per ipsam veritatem reddebatur, post adventum Christi per Sacramentum memoria celebratur: Et cap. 18. Unde jam Christiani peracti ejusdem Sacrificii memoriam celebrant Sacrosanctâ oblatione (precibus videlicet & representatione fieri

solitâ) & participatione Corporis & Sanguinis Christi (sine qua nunquam eo tempore Eucharistia celebrabatur.) Et Lib. Qu. 83. & 52. Holocausti sui imaginem ad memoriam Passionis suæ in Ecclesiâ celebrandam dedit. As Lanfrank, Algerus and Gratian quote out of the Sentences collected by Prosper. It follows in Algerus, Ergo etiam ipsi Corpus suum fregit & tradidit, ut signaret, quod sponte suâ in passione faceret id pro nobis, quod etiam in Altari vice suâ incitantur Sacerdotes, ut id iidem representent, Lib. 1. cap. 10. Hence S. Austin, ad Bon. Ep. 23. Nonne semel Christus immolatus est in semetipso, & tamen in Sacramento omni die immolatur, nec mentitur qui sic dicit, si enim Sacramenta quandam Similitudinem earum rerum quarum sunt Sacramenta non haberent, omnino Sacramenta non essent.

Hoc facite in commemorationem mei.] Quæ verba explicans S. Paul. 1 Cor. 11. 26. Quotiescunq; (inquit) panem hunc ederitis & poculum hoc biberitis, mortem Domini annuntiatis usq; quò venerit. Nempe ipsa mors Domini verum est illud Sacrificium in Cruce semel oblatum: In Eucharistia est enim ejusdem Mortis atq; adeo Sacrificii memoratio. Rectè igitur appellatur à nobis oblata Eucharistia, Sacrificium Eucharisticum, & mortis Christi memorativum, sive Sacrificii Dominici representativum. C.

* † *Do this, as oft as ye shall drink it, in remembrance of me.*] Here are the People to answer, *Amen*, according to all the ancient and modern Liturgies: From whence we gather, That the Priest did not deliver the Sacrament to any, or say, *Take eat*, before the Communicants had professed their Faith of Christ's Body to be exhibited unto them. Dicit tibi sacerdos Corpus Christi, & tu dicis *Amen*, hoc est verum, non otiose dicis *Amen*, sed jam confitens, quod accipias Corpus Christi. Ambr. de Sac. Lib. 4. cap. 5. Ex ore in quo *Amen* in Sanctum protuleris. Tertull. de Spect. cap. 26. Quâ conscientia ad Eucharistiam Christi accedam, & respondebo *Amen*, cum de charitate dubitem porrigentis? Out of which Words it is plain, That when the Priest reached it, the People answered, *Amen*, or so it is: To which also divers Divines apply that of S. Paul, 1 Cor. cap. 14. How shall he answer *Amen* at thy giving of thanks? And Eusebius, Eccl. Hist. Lib. 7. cap. 8. tells the Story, how Dionysius, the Bishop of Alexandria, refused to baptize a certain Christian, of whom there was some doubt, whether he had been rightly baptized, or no; because, says he, it is enough that he hath so often received this holy Sacrament with true Christians, and with all the rest answered *Amen* to the Words of the Priest. So Leo, Sermon. 6. de jejunio Sept. Mens. Hoc ore sumitur quod fide creditur, & frustra ab ipsis *Amen* responderetur, à quibus contra id quod sumitur disputatur.

C † *Then shall the Minister first receive.*] Conc. Tolet. 4 Can. 17. Tunc Corporis & Sanguinis Domini Sacramentum sumatur, eo ordine, ut Sacerdotes & Levitæ ante Altare communicent, in choro, Clericus, extra chororum Populus.

And after the People.] Chrys. Hom. 18. in poster. ad Corinth. teaches, That as the Prayers, so the partaking of the Mysteries are common to the People with the Priest. Which is directly contrary to the solitary Masses of the Papists, where the Priest only takes the Mysteries. There is a time (says he) when the Priest does not differ from the People, as when we partake of the tremendous Mysteries; for all of us who are worthy do alike partake of it; not as it was under the old Law, thou shalt eat part as a Priest, and part as the People; for it was not lawful for the People to partake of those parts of the Sacrifice which belonged to the Priest: But now it is not so, one Body is proposed to all, and one Cup.

C * * *Then shall the Priest, &c. deliver it to the other Ministers, that they may help the chief Minister (the Priest) when he delivereth the Bread, &c. and the Minister that delivereth the Cup, &c.*] Here is an express Distinction between a Priest and a Deacon, who by the ancient Canons of the Church was not to deliver the Bread. Conc. Arelatens. cap. 2. 15. Anno Dom. 452. In secretario Diacono inter Presbyteros sedere non liceat, vel Corpus Christi, præsentem Presbytero, tradere non presumat. Quod si fecerit, ab officio Diaconatus abscedat. Conc. Andegav. Anno 453. Diaconi Presbyteris noverint omni humilitate deferendum, Gelas. in Epist. ad Episcopos Lucaniæ, Anno 494. yet Creston. cap. 94. Diaconos propriam constitutionem servare mensuram, nec ultra tenorem paternis Canonibus deputatum quippiam tentare permittimus, nihil eorum penitus suo ministerio applicare quæ primis ordinibus proprie decrevit antiquitas. Absq; Episcopo vel Presbytero baptizare non audeant, nisi (prædictis officiis longè constitutis) necessitas extrema compellat, &c. cap. 8. Non in Presbyterio residere, cum divina celebrantur, aut Ecclesiasticus habetur quicunq; tractatus. Sacri Corporis prerogationem sub conspectu Pontificis seu Presbyteri, nisi his absentibus jus non habeant exercendi.

For the making of which Decrees, occasion was given, by the Forwardness and Pride of the Deacons, (especially of those in chief Cities) about the end of the Fortieth Year.

Against whom the Synod of Arles, Anno 314. was forced to make, these Canons, cap. 15. De Diaconis, quos novimus multis in locis offerre, placuit minime fieri debere. Cap. 18. De Diaconis Urbicis, ut non sibi tantum præsumant, sed honorem Presbyteris referrent, ut sine conscientia ipsorum, nihil tale agant. Vid. Ep. S. Hier. ad Evagr.

C * * *The Priest shall receive the Communion, and after deliver it to, &c.*] In the time of the Communion it is ordered, in the Constitution of the Apostles, Lib. 8. That the 34th Psalm be sung, in regard of the special Words there referring to this Action; *O taste and see how gracious the Lord is.* In other of the Eastern Liturgies, the 23d, 42d, 118th, and 145th Psalms are prescribed to be sung; and these, by the Latin Liturgists, are called *Communions*, as the Thanksgivings that follow *Postcommunion*.

C † *In their Hands.*] The Church of Rome use to give it the People into their Mouths, which is not so ancient. It was the ancient Custom,

Custom, that the People took it from the Priest in their Hands, as may be gathered out of *Tertullian, Lib. de Spectat. cap. de Mun. Eas manus quas ad Dominum extuleris, &c.* and out of *S. Greg. Nazianz. Orat. in Ser. Procidit ante Altare, ibiq; venerata est, deinde manibus etiam sumpsit Eucharistiam, & ad oculus ceterosq; sensus admovit.* From whence we have another Custom of the Christians, now also used among many, that they touched their Eyes, their Nose, their Temples and Forehead, with the Sacrament, before they did eat it, as being confident that there was such a Virtue and Force in it, that it would make all their Senses the more happy by it, and less subject to evil Desires: And these things Men did and do naturally, more than out of any Injunction; therefore *Maldonat* confesses, that in many places among the very Papists, where they have not the Sacrament delivered them, but are there only to see the Priests take it, the People use to lift up their Hands (when the Sacrament is lift up by the Priests), as earnestly desiring to have it given into their Hands; and then they put their Hands to their Mouth, and to their Eyes, as applying the virtue of it to them; which very thing might admonish the Priests and Governors of the Church, what an Injury they do to the People in keeping that blessed Food from them, for which their very Bowels do so yearn with Devotion.

C† *Kneeling.* Kneeling here, for all the Puritans Objection, hath reference as well to the Minister himself, as to the People and other Ministers.

Porriguntur iis, qui sese ut digne acciperent, prepararunt, tum benedictus Panis, tum benedictus Calix, juxta Christi institutionem & mandatum. Ipsi autem interea dum accipiunt in genua procumbentes Christum Dominum, qui praesens eis digne edentibus & bibentibus adest, suumq; Corpus Manducandum, & sanguinem bibendum exhibet, venerantur & adorant; non quidem Elementa in Sacramentum Sanctificata, quae adoranda non sunt, sed ipsum Dominum & Deum nostrum JESUM CHRISTUM. True it is, that the Body and Blood of Christ are sacramentally and really (not feignedly) present, when the blessed Bread and Wine are taken by the Faithful Communicants; and as true it is also, that they are not present, but only when the hallowed Elements are so taken as in another Work (the History of the Papal Transubstantiation) I have more at large declared. Therefore whosoever so receiveth them, at that time when he receiveth them, rightly doth he adore and reverence his Saviour there together with the Sacramental Bread and Cup, exhibiting his own Body and Blood unto him: Yet because the Body and Blood is neither sensibly present (nor otherwise at all present but only to those who are duly prepared to receive them, and in the very act of receiving them and the consecrated Elements together, to which they are sacramentally in that act united) the Adoration is then and there given to Christ himself, neither is nor ought to be directed to any external sensible Object, such as are the blessed Elements: But our Kneeling, and the outward Gesture of Humility and Reverence in our Bodies, is ordained only to testify and express the inward Reverence and Devotion of our Souls towards our blessed Saviour, who vouchsafed to Sacrifice himself for us upon the Cross, and now presenteth himself to be united sacramentally to us, that we may enjoy all the Benefits of his mystical Passion, and be nourished with the spiritual Food of his blessed Body and Blood unto Life eternal.

*† *And when he delivereth the Bread he shall say, The Body of our Lord Jesus Christ which was given for thee, &c.* After the Sacrifice is ended, let all in order receive our Lord's Body, with Shamefacedness and Fear, as coming to the Body of the King: Let the Women also, with their Heads veiled, come in order. Let the Bishop give the Oblation, saying, THE BODY OF CHRIST; and let him that receiveth say, Amen. When the rest receive, let the 33d Psalm be said. This was the Order, as appeareth by *Clement, Lib. 2. cap. 61. Lib. 8. cap. 20.*

Blood of our Lord. J. C. W. To this Prayer of the Priest every Communicant should say Amen, and then, and not before, take the Sacrament of him. *Universam Ecclesiam, accepto Christi Sanguine, dicere assensit Augustinus ad Orosium, Q. 49. Quare duo hic egregia habemus. 1. Universalem Ecclesiam participem esse Calicis. 2. Cum accipiunt dicere Amen. Et quamquam Schismatici cavillantur debitum Genusflexionis Ritus: Orantibus quis alius gestus usurpandus nisi supplicatorius?*

C† *Take, and eat this in remembrance that Christ died for thee, and feed on him in thy Heart by Faith.* Our Saviour does declare, "That he instituted this Sacrament in Commemoration or Remembrance of himself; which Words *S. Paul* interpreting, 1 Cor. 11. 26. *As often as ye shall eat this Bread, &c. ye shall shew forth the Lord's Death.* Hence may be collected, That this was instituted for the Confirmation of our Faith, by which we live in Christ: For our Faith must needs be nourished, increased and strengthened, by a frequent and serious Commemoration of our Lord's Death, upon which it is founded: For first of all, there is such a Commemoration made here of his Death, in which that very Body which was delivered for us, and that very Blood which was shed for us upon the Altar of the Cross, is present to every one of the Faithful; nay, they are not only present in this and that, but are indistinctly, intimately, and closely conjoined with us in the eating and drinking: For this holy Supper is an Action instituted by Christ, in which, when the blessed Bread is taken and eaten, the true Body and Blood of Christ is together taken and eaten by the Faithful: And the same is to be said of the blessed Wine and Blood of Christ, that by a Commemoration of his Death, the Testamentary Promise, and the Faith which embraces it, is confirmed and sealed. C.

C† *And the Minister that delivereth the Cup.* Qui debet esse ex auro vel argento. De Consecr. Dist. 1. Et Calix. Non autem de ligno, aut de vitro, nec de cupro, nec de aurichalco. De Consecr. Dist. 1. vasa. Sed nunquid sufficit Calix stanneus? Dic, secundum Canones, quod sic, saltem propter paupertatem, sicut legitur in eadem Dist. c. & Calix. De hoc tamen reperitur Constitutio Richardi, interdicens ut Episcopus benedicat stanneum Calicem. Bov. Angl. de celebr. Miss. c. praecipimus. Sed illam intellige, secundum illum Canonem, & Calix, viz. nisi propter paupertatem. Linw. in Gloss. x. in Calice de Sum. Trin. c. altiss.

C† *Then shall the Priest say the Lord's Prayer, &c.* Ad solam Orationem Dominicam Apostolos consecrassse plures annotarunt. Post Canonem institutum, quidam Orationem Dominicam omiserant, quod redarguit *S. Gregorius, Lib. 7. Ep. 63.* Indignum ratus, ut precem, quam Scholasticus composuerat, super oblationem diceremus, & ipsam traditionem, quam Redemptor ipse noster composuit, super ejus Corpus & Sanguinem non diceremus. Praesertim cum (ut ait Hieronymus, Lib. 3. contr. Pelag.) ideo illam Christus docuerit, ut ea in Sancta celebratione quotidie uteremur. Quam totam Sacramenti celebrationem ferè omnis Ecclesia Dominica Oratione concludit, & Gratiarum actione. *S. Aug. Ep. 59.*

*† That the Lord's Prayer was said at the Celebration of the Sacrament, it was the Institution of Christ and his Apostles, *S. Hier. Lib. 3. contr. Pelag.* And by the Church it seems to have been ever used in this place. *S. Ambr. Lib. 5. de Sacr. Lib. 4. Ante verba Christi panis appellatur; ubi Christi verba deprompta sunt, jam non panis sed Christus dicitur. Quare ergo in Oratione Dominica, quae postea sequitur, ait panem nostrum, &c.* So *S. Austin, Sermon. 28. de verbis Domini, & Sermon. in vig. Pasch. Ecce ubi peracta est sacrificatio, dicimus Orationem Dominicam.* Which growing afterwards by Negligence and course of time to be displaced, *S. Gregory* set right again, *Lib. 7. Ep. 61.* and was not the first Author of it, as some suppose.

C† *Græcis Oratio Dominica ab omni Populo, Latinis à solo sacerdote dicitur.*

*† *O Lord and heavenly Father.* In King Edward's first Service-Book, this Prayer was set before the delivery of the Sacrament to the People, and followed immediately after the Consecration; and certainly, it was the better and more natural Order of the two; neither do I know whether it were the Printer's Negligence, or no, thus to displace it: For the Consecration of the Sacrament being ever the first, it was always the use in all Liturgies, to have the Oblation follow (which is this) and then the Participation which goes before, and after all the Thanksgiving, which is here set before the *Gloria in Excelsis*; in regard whereof, I have always observed my Lord and Master Dr. Overall to use this Oblation in its right place, when he had consecrated the Sacrament to make an Offering of it (as being the true Publick Sacrifice of the Church) unto God, that by the Merits of Christ's Death, which was now commemorated, all the Church of God might receive Mercy, &c. as in this Prayer; and when that was done, he did communicate the People, and so end with the Thanksgiving following hereafter. If Men would consider the Nature of this Sacrament, how it is the Christian's Sacrifice also, they could not chuse but use it so too; for as it stands here it is out of its place. We ought first to send up Christ unto God, and then he will send him down unto us.

This our Sacrifice of praise, &c. So the ancient Fathers were wont to call this Sacrifice, *Sacrificium laudis & Gratiarum actionis*; not exclusively, as if it were no other Sacrifice but that; for they called it also, *Sacrificium Commemorationis*, and *Sacrificium Spiritus*, and *Sacrificium Obsequii, &c.* and which is more, *Sacrificium verum & propitiatorium*: All other ways but this the Eucharist, or any other Sacrifice we make, are improperly, & secundum quandam similitudinem, called Sacrifices. The true and proper nature of a Sacrifice is, to be an Oblation of some real and sensible thing made only to God, for the acknowledging of Man's Subjection to God, and of his supreme Dominion over Man, made by a lawful Minister, and performed by certain mysterious Rites and Ceremonies, which Christ and his Church have ordained. a. When we say it is an Oblation, we say Two things. 1. That the true Nature and Essence of a Sacrifice consists only, *tantum in genere*, in the offering of it; and therefore we do not say, that the killing of the thing to be sacrificed, or any other Ceremony to be used about it, is a Sacrifice; for that is, and ever was called a Sacrifice, which belonged to the Priest's Office alone; now the Levites might kill the Sacrifice, but none could offer it except the Priest, *Oblatio ergo est Genus Sacrificii*. 2. That every Offering is not called a Sacrifice, but every Sacrifice is an Offering, for there were many things which private Men came to offer as First-fruits, &c. which were not called Sacrifices. b. When we say, it is an Oblation of some sensible thing, it is to shew, That every act of our Religion, whereby we profess our Subjection unto God, is not properly called a Sacrifice in Scripture; for we confess, that by confessing of our Sins, by Prayer, by Praise, &c. which are no proper Sacrifices. c. As a part of that Worship which is due to God: And therefore, *Exod. 22.* there is a Command, That no Sacrifice be made but only to God alone; and it is so his due, that without it we hardly acknowledge him to be our God; and for that reason we profess it here in this Offertory, that it is our bounden Duty and Service so to do: Therefore as there never was, nor could be any Religion without a God; so there never was, nor can be any without a Sacrifice, being one of the chiefest Acts whereby we profess our Religion to him that we serve. d. The end of all Sacrifices: For though every Sacrifice had some special end whereunto it was made, yet there was none of them all, that had not this for their general Aim and Scope. e. To exclude many private Offerings, which in Scripture

"But if any one does consider the true Nature of a Sacrifice; he will find, That to have the Live-thing which is offered to God destroyed, is not a Sacrifice properly so called, but improperly only, and by external Denomination.

"It appears therefore how this may be called a Sacrifice, and how it may not, which is to be observed; for if we take a Sacrifice properly and formally, whether for the Action of Sacrificing (as it is at this Day taken by the Roman Priests) then truly, although by the Commemoration and Representation it be the same numerical Sacrifice with that which was offered on the Cross, yet the Action itself, or the Oblation which is now made by us in the Eucharist, agrees neither in Species nor Genus, with the Oblation and Immolation which was on the Cross: For there is no Form or Reason of the Oblation given, which can be univocally predicated of that; for upon the Cross the Oblation was made by a true Destruction and Death of the live-thing, without which no Sacrifice properly so called can be: But in our Eucharist, there is a Sacrifice made by Prayers, a Commemoration, and a Representation, which is not properly a Sacrifice: But nothing hinders, but that the Eucharist may be accounted and called the Commemorative Sacrifice of the proper Sacrifice of the Death of Christ; which our Lord himself hath taught us, when he said, *This do in remembrance of me.* C.

C† *That we and all thy whole Church may obtain Remission of our Sins, and all other Benefits of his Passion.* Whereby all the whole Church is to be understood, as well those who have been heretofore, and those who shall be hereafter, as those that are now the present Members of it: And hereupon my Lord of Winchester, Bishop Andrews, propounded his Answer to Cardinal Perron, when he said, *We have, and offer this Sacrifice both for the Living and for the Dead, as well for them that are absent, as those that be present; or Words to this purpose, for I have not the Book now by me. And by all other Benefits of his Passion, is intended no less the Victory which we shall all have over Death and Sin at the last Day, that is, the Resurrection of our Bodies from the Grave, and the Publick Acquittance which will then be given us from all our Sins (when Christ shall pronounce his final Sentence, and say, Come ye blessed, &c.) than the Remission of Sins past now to be given us: So that the Virtue of this Sacrifice (which is here in this Prayer of Oblation commemorated and represented) doth not only extend itself to the Living, and those that are present, but likewise to them that are absent, and them that are already departed, or shall in time to come live and die in the Faith of Christ: Which thing being observed, several Expressions of the Ancients, concerning the Sacrifice and Oblation of the Church for the Living and the Dead, (which otherways at first view may seem difficult) may be cleared up and easily explained: For they thought of nothing less than of the *Opus operatum* of the Popish Mass, and a Sacrifice properly so called, which the Romish Priests (not the Reformed) pretend and boast, tho' without ground, *toties quoties* to offer up: But we with the Ancient Fathers assert and teach, That in the Sacrament of the Lord's Supper, among the Ancients, there was no other Oblation made for the Living and the Dead, but only that the Priest or Presbyter standing before the holy Table, prayed to God for them for the sake of Christ, and Christ's Passion and Death.*

"Therefore we do not depart from the Tradition of Antiquity, and the Custom of the Universal Church in this matter. C.

*† *And here we offer and present unto thee, O Lord, ourselves, our Souls and Bodies, to be a reasonable, holy and lively Sacrifice.*

*† *Cujus oblationis à Christo semel factæ Sacramentum quotidianum voluit esse Ecclesia Sacrificium. Quæ cum ipsius Capitis Corpus sit, seipsam per ipsum discit offerre, S. Aug. de Civ. Dei, Lib. 10. cap. 20.*

C† *Ut fiat quod jubet Apostolus, Rom. 12. 1. Sinite corpora vestra hostiam vivam, Sanctam, placentem Deo. Vid. Notata in Epist. 1 Dom. post Epiph. Quæ de re promittit S. Augustinus de Civitate Dei, cap. 6. Quod etiam Sacramento Altaris fidelibus noto frequentat Ecclesia, ubi ei (Christo) demonstratur, quod in ea oblatione quam offert, ipse offeratur. Et cap. 19. Sacrificantes non alteri, quam illi visibile Sacrificium, cujus in cordibus nostris invisibile Sacrificium, nos ipsi esse debemus. Et cap. 20. Christus est Sacerdos, ipse offerens, & ipse oblatio, cujus rei Sacramentum quotidianum voluit esse Ecclesia Sacrificium. Quæ cum ipsius Capitis corpus sit, seipsam per ipsum discit offerre. Agamus ergo ei qui crucifixus est pro nobis juges gratias, & in non modo verbis nostris, verum etiam operibus ipsis præcipue impleamus: Propterea tremenda & salutaria illa mysteria, quæ in omni Ecclesia cætu celebramus, Eucharistia sive gratiarum actio nuncupatur. S. Chrys. Hom. 26. in St. Mat.*

In the time of Ivo, Bishop of Chartres, there was no other Interpretation made of the Roman Canon (as they called it) in the Mass or Liturgy of the Latin Church, than what we make here, or practise in ours. *Adscribam quæ hæc faciunt illius verba, è Tract. de convenientia Novi & Veteris Sacrificii. Unde & memores, Domine nos, tui servi Passionis tui Filii, Resurrectionis, & Ascensionis offerimus Majestati Tuae, i. e. oblatam commemoramus, per hæc dona tua visibilia hostiam puram, i. e. sine fermento malitiæ, Sanctam, i. e. Tibi consecratam, immaculatam, i. e. talem qualem significabant animalia, quæ immolanda sine maculâ querebantur. Et hæc veri Sacrificii commemorationem postulat Sacerdos ita Deo Patri fore acceptam, sicut accepta fecerunt munera Abel, Abrahæ & Melchisedech.*

And herein, in a spiritual Sense, though not in regard of the Publick Offices of the Church, are all Priests, the whole Assembly of the People, as well as the chief Minister himself, (1 S. Pet. 2. 9.) *Ye are a Royal Priesthood, Rev. 1. 6. And hath made us Priests unto God. It will be worth while to hear some things out of S. Chrysostom, concerning this matter; for in Hom. 18. on the second Epistle to*

the Corinthians, he teaches, That as the partaking of the Mysteries, so likewise the Prayers and Thanksgivings are common to the People with the Priest. There is a time (says he) when the Priest does not differ from the People, as when they enjoy the tremendous Mysteries; for all do in like manner partake of, &c. prout supra: Nay, any one may see also in Prayers, that they are made by the Priest and also by them, and all say the same Prayer, a Prayer full of Mercy. But though all who are present do offer in the same manner, in which also they pray, Men and Women, and all the faithful People; nevertheless it may be observed, that the priest, who stands before the holy Table, and pronounces the Words of the Prayer, does in a principal and peculiar manner offer in the Name of them all.

C† *To offer unto thee any Sacrifice.* The Celebration of this Sacrament may for divers Reasons be called a Sacrifice; and we do acknowledge, that by the ancient Church it was so called; but yet we deny, that there is any reason why it should be called a true Sacrifice, and properly so called, or ought to be so: For when we call any thing a true Sacrifice, we have regard to the formal reason of a Sacrifice, and not the final. For the end is to pay Worship and Obedience to God, and to do what God approves and accounts acceptable to him: For whatsoever Work is of this kind, is by S. Austin called a true Sacrifice: For so de Civ. Cap. 5. he with the Apostle calls Mercy a true Sacrifice, and acceptable to God. And Cap. 6. *Omne opus quod agitur ut Sanctâ Societate inhaeramus Deo, verum Sacrificium est.*

"So that by the Ancients and us, the Celebration of this Sacrament is called a Sacrifice, yea a true Sacrifice in the manner we have explained it in. First, Because it is a sensible Rite, supplying the place of sensible things. Secondly, Because when it is celebrated those things are wont to be offered, which were used in Sacrifices, or at least went to the use of the Ministers of the Church, or the Poor, which in scriptural Phrase are called Sacrifices acceptable to God. Thirdly, Because therein Thanks are given to God, and Prayers are poured out, which in Scripture are styled by the Name of Sacrifice. Fourthly, Because by these Prayers the Passion, Death and Merits of Christ, are offered up to God the Father by Commemoration and Representation. As we shew'd before that S. Austin spoke.

Or this, Almighty, &c. we most heartily thank thee.

W. When the Psalm is ended, let the Deacon say, *Let us give thanks to him who has made us worthy to receive his holy Mysteries, &c. Clem. Conf. Ap. Lib. 8. cap. 20.*

S. Aug. Ep. 5. Q. 5. *Quibus peractis, & participato tanto Sacramento, Gratiarum Actio cuncta concludit. Quam, 1 Tim. 2. 1. verbis suis ultimam commendavit Apostolus.*

*† *Those holy Mysteries, with the spiritual Food of the most precious Body and Blood, &c.* Before Consecration, we called them God's Creatures of Bread and Wine, now we do so no more after Consecration; wherein we have the Advantage of the Church of Rome, who call them still Creatures in their very Mass after Consecration; and yet they will be upbraiding us for denying the real Presence, when as we believe better than they: For after Consecration we think no more of Bread and Wine, but have our Thoughts taken up wholly with the Body of Christ; and therefore we keep ourselves to these Words only, abstaining from the other (though the Bread remain there still to the Eye) which they do not: And herein we follow the Fathers, who after Consecration would not suffer it to be called Bread and Wine any longer, but the Body and Blood of Christ, Iren. Lib. 4. cap. 34. Just. Apol. 2. Ambr. de his qui initiantur, cap. 9. Aug. Lib. contr. Prosp. Vid. Cassand. Conf. Act. 10.

*† *Very Members Incorporate.* So Cyril in Carech. Myst. 4. *Sumpto Corpore & Sang. Christi ait nos fieri cœdentes, i. e. ejusdem Corporis cum Christo, & inter Nos cœdentes, i. e. ejusdem Sanguinis.*

And be also Heirs through hope.] So the ancient Fathers were wont to prove the Article of our Resurrection by the Nature of this very Sacrament. Synod. Eph. & Alex. Cyr. in Joh. Lib. 12. cap. 58. & Iren. Lib. 4. c. 34. & Tertull. de Resur. Carn. & Ignat. sub finem. Ep. ad Ephes. use this reason to exhort the People unto the frequent receiving of the holy Communion; because they say it is, *σάρμαξον ἀθανάσιον, Medicamentum Immortalitatis, & Antidotum, τὸ μὴ θάνατον. An Antidote not to die; which if the Men of this Age would but set their Hearts on, as they did, we should not have them set so slightly by the blessed Sacrament as they do.*

C† *Then shall be said or sung, Glory be to God on high.] In ritibus celebrandi Paschatis, atq; in institutione & Celebratione Cane Domini, hunc morem observatum innuunt Evangelistæ, cum dicunt, Et cum cecinissent Hymnum, abierunt in Montem Olivarum.*

Absoluto Esu Paschatis, in more erat apud Judæos cantare, Psal. 3. & sequentes aliquot, quem solemnem Hymnum hodie Magnum Hallelujah vocant. Eos salvator, nos eum imitati sumus. C.

In ordinario Sarum iste Hymnus dicitur ad initium Missæ.

Hymnus Angelicus ita dictus est, quia illum cecinere Angeli in Nativitate Domini, usq; ad—hominiibus bona voluntas, cui addidere reliqua usq; ad finem varii Doctores, Conc. Toletan. 4 Can. 12. Quomodo autem conciliari possunt, qui eum tribuunt Apostolis, ut Clemens in margine opposito citatus, & qui Telephoro, ut Innocent. III. Lib. 2. cap. 20. & qui Symmacho, ut Berno, cap. 25. de Off. Mess. & qui Sancto Hilario Pictaviensi ut Alcuinus, cap. de celebr. Missæ, qui verius in Latinum translulit, ait Bovius ad Clementis locum citatum. Ut autem dicatur in Missâ, constituit Telephorus ex Innocentio loco citato. Atq; idem asserunt Damascus, Rabanus & alii complures apud Durand. Lib. 2. cap. 14.

2. W. 4. Secret. 6. 8. Hymnus Angelicus *Assidue post Communionem D. Hilarii Pictavi. S. Chrys. ad Antioch. 47.* An Hymn appointed by Clement, Const. Lib. 7. cap. 47.

3. W. 4. Here the Congregation ariseth, and having made their Adoration, they go towards their Seats to a little private Devotion. In their way at the Foot of the Choir stands the *Cippus Pauperum*, into which every Man puts a small piece of Silver; whilst the Priest standing still at the Altar, readeth the Exhortatory Sentences for Alms, *ut supra*.

When all are composed in their Seats, he proceeds to the Blessing.

* † We end all with this Hymn, in Imitation of our Saviour. *Matth. 26. 30. Et decanto Hymno exierunt.*

* † *Iesus Christ.]* Hic additur, *Spiritus alme, Orphanorum Patrele.*

Son of the Father.] Hic additur, *Primogenite Maria V. Mattis.*

Receive our Prayer.] Hic additur, *ad Maria gloriam.*

Art holy.] Hic additur, *Mariam sanctificans.*

Art the Lord.] Hic, *Mariam gubernans.*

Thou only, O Christ.] Hic, *Mariam coronans.*

* † Then the Priest, or Bishop, if he be present.] For by the Canons it is not lawful for a Priest to do it in the presence of the Bishop, nor that, nor many other things; not to baptize, not to absolve, not to consecrate the Sacrament, not to preach, &c. without the Bishop's special Command, *Conc. Hisp. 2. Can. 7.*

C † *Episcopus benedicit, non benedicitur, &c. Presbyter benedicit, non benedicitur. Diaconus non benedicit, non dat benedictionem, sed accipit, &c. Author Const. Apost. Lib. 8. cap. 34. qui sive Clemens P. 1. fuit, sive quis alius, ipse fuit Apostolus Coarvus.*

Shall let them depart with this Blessing.] "The Communion being ended, and the giving of Thanks, the solemn Benediction is subjoined, by which they which have communicated are dismissed. The Ancients in the Latin Church said, after the Benediction was given, *Ita Missa est, i. e. The Congregation of the People is dismissed.* The Greeks called it *Aston*, which is the same as Mission or Dismission. And from hence it came to pass, that from this only and last Act the whole Body of the Liturgy, or the universal Complex of sacred Acts, which were wont to be used in the solemn Celebration of this Sacrament, they called by the Name of *Missa*. The true Etymology of this word *Missa*, or *Mafs*, we do yet retain in our Churches in the Dismission of the People; namely, of the ancient and genuine *Mafs*, in which not only Hymns may be sung, Prayers made, Scriptures read and explained, Bread and Wine blessed and consecrated, but even distributed to eat and to drink to all that are present: For such a *Mafs* or Celebration of the Sacrament our Lord appointed, and commanded to be frequently used to his coming again. Not such as the new Roman-Catholics use, in which for the most part no-body but the Priest communicates, but always the blessed Cup is withdrawn from the People, nay from all other Priests who are present, but do not officiate in the Celebration. C.

Assist us mercifully.] Ista Oratio habetur in Ord. Sarum ad *Missam pro iter agentibus.*

Collects to be said after the Offertory, when there is no Communion.

C ** *Assist us.]* O Almighty Lord, &c. Prevent us, &c. Almighty who hast promised, &c. with two Collects for Rain and fair Weather.

Rubrick. That the Litany shall be sung upon Wednesdays and Fridays, according to the King's Injunctions. That after the Litany, though there be no Communion, yet shall the Priest put upon him an Alb or Surplice, with a Cope, and say all that is appointed at the Communion, until he cometh to the Offertory, and so dismiss the People with the Blessing. That the Host be of the usual Matter and Form; that is, a Wafer, that without any Impression upon it, somewhat broader and thicker than before, that at least it may be broken into two parts; yet that no Man must think less to be received by him in that part, than in the whole. That the Priests shall bear the Charges of the Bread and Wine; and in lieu thereof, that the People shall offer every Sunday (during the time that the Offertory is sung) the Price of the holy Loaf, which they were wont to find before, besides their other wonted Oblations.

That, according to the King's Injunctions, the People be present at Service and Sermon, with Quietness and Reverence, and once in the Year at least to communicate, otherwise to be punished by the Censures of the Church: And that the Sacrament of the Lord's Body (when it is distributed) be given into the Peoples Mouths, and not into their Hands, (though it was otherwise used many Years after the Apostles times) lest they should carry it home, as they did otherways of old, and use it superstitiously.

Of all which Order so set forth in the second Year of King Edw. 6. this was Bucer's first Censure, That, at his first coming into this Kingdom, he set himself diligently to know and study this Book, wherein he found all things purely reformed; and that in all the Ceremonies there was nothing, but what was either taken out of the Word of God, or was not any way against it, if they were rightly taken and candidly interpreted. But afterwards himself (as it seems) forgetting or neglecting his own Rule, he censures and finds fault with many Particulars as coming from the Papists, and tending to the Maintenance of Superstition, and being contrary to God's Word; for which Reasons he wishes Arch-bishop Cranmer presently to reform them: Which was the cause (together with Calvin's vehement Letters for a further Reformation) that a new Book was set out in the fifth and sixth Years of King Edw. 6. a little before the Protector was Beheaded.

1. That the Vestments and Garments might be taken away, being an occasion of Superstition.

2. That no part of the Communion-Service might be read upon Holidays, &c. when there was no Communion; the Order appointed by the Book being a dumb Shew, borrowed from the Roman Antichrist.

3. That Morning and Evening Prayer should not be read in one place, and the half Communion-Service at another; that is, at the Altar; nor that the one should be said in a Surplice only, and the other in a Cope; all which was a massing Fashion.

4. That the Sacrament be not administered in private Houses, nor in Chapels annexed to other Churches, nor in the Chapels of Noblemen, for fear of Superstition.

5. That Liberty might be given to use Leavened and Common Bread, as well as Wafers and Unleavened; and that the Words, *no less received in part than in the whole*, might be omitted, for fear of Transubstantiation.

6. That the Bread should be *Fragilis* he likes well; and that there should be Oblations instead of the *Holy Loaf*, at the Offertory, which he calls, *Officium gratæ Pietatis in Pastorem & Ecclesiam.*

7. That he likes not their Opinion, who think Christ is more received in the Sacrament of his Supper than in Baptism, and the Preaching of the Word; or that more Preparation is to be used for the one than the other, *Ib. & c. 27.*

8. That, instead of enjoining the People to receive once a Year at the least, he would have an Exhortation made, to set before them the Greatness of their Fault; if they refused to communicate or went away from the Sacrament, so often as it was celebrated: Which was the occasion of the first Exhortation of the fifth of King Edw. continued in our Book, *We be come together, &c.*

9. That it was a superstitious Practice, to give the Sacrament into the Peoples Mouths, and not into their Hands, which were one, as holy as the other; and that the People were as holy as the Priests, who took it into their Hands, and might see whether the People into whose Hands they are to give it, did eat the Sacrament or no; no less than if they gave it them into their Mouths; this manner of Receiving therefore to be altered.

10. That at the Offertory he would have a Collection for the Poor, after the Example of the Low-Countries; where, among the Reformed, none were suffered to beg.

11. That in the time of the Communion, the Men should be placed on one part of the Choir, and the Women on the other, he likes well enough; because it was an old Custom, and that they should not look upon one another; but then he would have the Table so placed, that both the one and the other might hear what was said at it.

12. That the Minister should be enjoined to provide no more Bread and Wine upon the Altar, than would serve the People that communicate, he misliketh utterly; because by this Injunction, Men would be brought to an Opinion, That what was left of the Elements, after the Communion is done, may not be put to any common use; but that (as of old, in the ancient Fathers time, they were wont to do) whatever remained was to be taken and eaten by the Communicants in the Church: Which because it was like to confirm the Papists in their Conceit, That the Nature of the Bread and Wine were changed; and that Christ was inherent in the Elements themselves: He urged to have it declared, That *extra usum Sacramenti*, that is, when the Communion was ended, the Bread and Wine might be put to any common use.

13. That he would not have any Allowance granted, to use the Gestures of Kneeling, Crossing, Smiting the Breast, Holding-up the Hands, &c. as being Papistical, and tending to the upholding of the *Mafs*, which is an execrable thing.

14. That he likes not two Communions upon Christmas-day Morning, as the use was then, though afore-times there were three; and his Reasons are, 1. Because we can shew no Scripture for any such Practice. 2. Because it makes People imagine, that this Feast is higher than other Feasts; and therefore, that they are to communicate at no other time.

15. That though the Reading the Homilies be better than no Preaching at all, yet that Sermons are chiefly to be sought after, and an able Preacher placed in every Church, for that he knoweth nothing absolutely necessary to Salvation, but the Office of Preaching.

In the mean while, he would not have the Homilies so short, nor divided into several Parts, but read out at large, as being at their full length short enough for a Sermon-time; desiring that other Homilies may be added (for them to read that cannot make better themselves) of the same Heads which are now set forth in the second Tome.

16. The singing of the *Sanctus* in the Choir he likes well, so it be not done (as in some places it was) whilst the Priest was saying the Prayer for the whole State of Christ's Church.

17. In the Prayer for the State of Christ's Church he mislikes the Commendation and Prayer for the Dead, because there is no Precept or Example of it in the Scripture, though the ancient Fathers used it. Against this part of that Prayer, also Calvin, in his Epistle to the Protector, wrote most earnestly; and therefore Order was taken, in 3 Edw. to leave it out, because it was an occasion (though otherwise harmless) of bringing in many superstitious Conceits and Practices about Purgatory: In the mean-while Bucer desires, That instead of this Commendation and Prayer for the Dead, another Clause might be substituted, to beseech Almighty God, That we following the holy Example of his Saints, in the constant Profession of our Faith and Obedience, may, together with them and all others departed in the Faith of Christ, at his second Coming, have a glorious Resurrection, &c.

Which

Which is now used in the Form of Bidding the Prayers before Sermon, and in the Burial of the Dead. But he liketh not the Expression here, *Those that rest in the Sleep of Peace, ne daretur occasio, &c.* that occasion might not be given, for some Men to please themselves in their opinion, (as the Anabaptist and Socinian then did) that the Souls of the Dead slept till the Day of Judgment.

18. In the Prayer of Consecration, he would have these Words of blessing and sanctifying the Bread and Wine, that they might be made to us the Body and Blood of Christ, changed into these of blessing and sanctifying us, that with true Faith we might receive the Body and Blood of Christ in these holy Mysteries, as heavenly Food. To which purpose they were afterwards altered, because the former Words (as he said) gave occasion, to confirm Men in the Popish Conceit of Transubstantiation; and because we had no Precept nor Example from the Apostles to make any such Prayer for the blessing of the Bread, &c. for that Christ's blessing of it in the Distribution to his Apostles, at his last Supper, was of no other kind, than the blessing of the Loaves and Fishes wherewith he fed the 5000.

19. Therefore he mislikes also the making of any Crosses (as the Book appointed) over the Bread and Wine; or that the Minister should take the Bread and Wine into his Hands, when he read the Words of Institution; because by this Practice Men would think, That he said these Words to the Bread and Wine, and not to the Communicants: And it should seem that thereupon those Directions in the Margin, for the Priests taking the Bread and Wine into his Hand, (when he says, *took Bread, and took the Cup*) were afterwards left out; and yet the use could not for all that be left off, it being a general Custom among us to do so still.

20. In the Prayer of Oblation, he dislikes those Words, *And command our Prayers to be brought before thee, by the ministry of thy holy Angels*, which he wisteth to be changed into that Form we have after the Participation, which was then placed before it; because the Prayers of the Faithful (as he instances in *Cornelius*) use to go up of themselves alone, without the help of any Angels.

21. Those Words in the Prayer, *We do not presume to come, &c. so to eat the Flesh of thy dear Son, and to drink his Blood*, he is not only content to let stand, but falls to some kind of intreating, that they may be continued, and remain unaltered, as fearing that upon the common Exceptions taken against them (which Exceptions he answers at large) they also would be changed or left out of the Book; for he knew very well, that this was the Intention of the Protector; and that for this reason *Cranmer* had sent for his Censure upon the Book: And indeed, all things were presently ordered and altered, according to his Mind and Censure.

By *Bucer's* Directions likewise was this Rubrick following added, in the fifth of *King Edw.* (though not omitted in ours) after the Rubrick where the Curate is permitted, to take the Bread and Wine that remain to his own use.

"Although no Order can be so perfectly devised, but it may be of some, either for their Ignorance or Infirmary, or else of Malice or Obstinacy, misconstrued, depraved and interpreted in a wrong part; and yet because brotherly Charity willeth, that so much as conveniently may be, Offences should be taken away; therefore we willing to do the same, Whereas it is ordained in the Book of Common Prayer, in the Administration of the Lord's Supper, that the Communicant kneeling, should receive the holy Communion; which thing being well-meant for a Signification of the humble and grateful Acknowledgement of the Benefits of Christ given to the worthy Receiver, and to avoid the Prophanation and Disorder, which about the holy Communion might ensue; left yet the same Kneeling might be thought or taken otherwise, we do declare, That it is not meant hereby, that any Adoration is done, or ought to be done, either unto the Sacramental Bread and Wine there bodily received, or unto any Real and Essential Presence, there being of Christ's natural Flesh and Blood: For, as concerning the Sacramental Bread and Wine, they remain still in their natural Substances, and therefore may not be adored, for that were Idolatry, to be abhorred of all Faithful Christians: And as concerning the natural Body and Blood of our Saviour Christ, they are in Heaven and not here; for it is against the truth of Christ's natural Body, to be in more places than one at the same time.

But by the Tenour of it, it seems to be no part of the Common-Prayer-Book.

C** *The Blessing.* In the second of *King Edward* it ended at these Words, *in the knowledge and love of God, and his Son Jesus Christ our Lord.* That which follows was added in the fifth of *K. Edward*.

*† *Upon the Holidays, if there be no Communion, shall be said all that is appointed at the Communion, until.* By all that follows it appears, That the Mind of the Church of England was and is to have a Communion and Commemorative Sacrifice of Christ's Death, every Day, that the People will but come to it, and make up a sufficient Number.

Under *Holidays*, Sundays are comprehended, for certainly Sundays are *Holidays*; and therefore it is but a peevish Cavil of the Puritans, to ask by what Warrant Men may read the second Service upon Sundays.

The Words, *If there be no Communion, &c.* do not imply, That there should be no Communion when they be read, (as we use now-a-days) but that though there be no Communion for want of devout Company, yet they should be read: So that by the Authority of our Church, I cannot see how it will be avoided, but that every Church is bound daily to propound the Sacrament to the People, that such as be disposed might receive, and the fault not be laid upon the Church or the Priest that serves. And therefore upon these Holidays

in *King Edward's* time, if the People were negligent to come to the Communion, the Curate was to read the Exhortation to them which begins, *Dearly Beloved, forasmuch, &c.* And in Cathedral-Churches, and in other places like them, it was then appointed, that there should be daily Communions, and so there were. See the Rubrick before the Exhortation there in *King Edward's first Service-Book*.

When the People first, and afterwards the Priests and Clergy, in some places gave over their Devotion, and neglected the old use of communicating every Day; yet the Prayers and Lessons, and other Appendants of that holy Office, they omitted not, especially such as were in Orders. *Socrates* tells us in his History, *Lib. 5. cap. 21.* That it was the Custom of the Church of *Alexandria* so to do, yet upon every Thursday and Friday alone. *Durandus* calls this the *dry Mass*, *Lib. 4. de div. Off. cap. 1.* And the *Ordo Romanus* styles it the *Missæ Nautica*, as allowable to Men at Sea, where Storms and Tempests would not suffer them well to perfect the Celebration. It is mentioned also by *Thomas of Walden*, *Lib. 6. Tit. 4. cap. 35.* So that this Order and Ordination of our Church, is not altogether either without Cause, or without Example.

*† *And there shall be no Celebration, &c. except there be a great number.* This was made against the *Solitaria Missæ* that the Papists are now-a-days content withal. It was an abuse springing up about *Charlemain's* time (it seems) to have the Priest communicate and say Mass, tho' there were none to celebrate with him. Therefore the Council of *Nice* then made a Canon against it. *Nullus Presbyter solus Missam cantare valet rectè, ut nobis videtur. Quomodo enim dicet, Dominus vobiscum, &c.* They say yet, *ut nobis videtur*; fain would they have had the Abuse amended, and yet the Communion not neglected for all that. They knew not well whether they should forbid it absolutely and simply, if there were no Company; as indeed, better were it to endure the Absence of the People, than for the Minister to neglect the usual and daily Sacrifice of the Church, by which all People, whether they be there or no, reap so much Benefit.

And this was the Opinion of my Lord and Master *Dr. Overall*.

C*4 *And there shall be no Celebration of the Lord's Supper, except there be a good number to communicate with the Priest.* This Rubrick was made against private Masses, wherein the Priest only communicated alone by himself. *S. Ambrose* (or another such ancient Author under his Name) in illud *S. Pauli*, *Alius alium expectate: Expectandum (inquit) ut multorum Oblatio simul celebretur, & omnibus ministretur.* *S. Hier. in 11. ad 1 Cap. ad Cor. Cena Domini omnibus debet esse communis, quia ille omnibus discipulis suis qui aderant aequaliter tradidit Sacramentum.*

*† In the Primitive Church it is most plain, both by the Canons of the old Councils, *Can. Apost. 10.* and by the Writings of the ancient Fathers, That some part of the People at least never failed to communicate with the Priest. And when the Multitude began to grow so negligent that, as they say, *vel duo, vel nemo*, either few or none would come to assist the Ministers, and to participate with them of the blessed Sacrament, how ill it was taken at their Hands, and how hardly censur'd, we may know, from that sharp Incepcion which *S. Chrysostom* used towards them in *Chap. 1. ad Eph. Hom. 3.* *Εἰς ὅσον καὶ ἀπομαρτυροῦν, &c.* In vain is the daily Sacrifice, in vain do we stand at the Altar: There is no one that does participate. Yet when this lewd Custom had so far prevailed, that the devout People put the Priest to do his Office alone, there wanted not them, among the learned and religious Men, that condemned as well the one as the other, the Peoples wretched Indevotion not to communicate with the Priest, and the Priest's Presumption to communicate alone, terming such a Communion to be no Communion at all, at least an unlawful and imperfect Communion. *Walafridus de rebus Eccl. cap. 22. circa finem.* *Quamvis cum soli Sacerdotes Missas celebrent, illos ejusdem actionis esse co-operatores, pro quibus tunc celebrant; tamen fatendum est, illam esse legitimam Missam, cui intersunt Sacerdos, Respondens, Offerens, atq; Communicans, sicut ipsa Compositio precum evidenti ratione demonstrat.*

W. P. Communionis tempore dum populus conveniat. *Gelas.*

C† *And in Cathedral and Collegiate Churches, where be many Priests and Deacons, &c.* *Quod de Clericis solis possit concedi, quorum vita debet esse religiosior quam Laicorum. Dist. 4. Deniq; Nam quoad Laicos illi non arctantur ad communicandum, nisi per in anno, ut in Rubr. Seq. A Rule (if it were observed) tending to the great Advancement of Piety, and somewhat answerable to the Practice of the Primitive Church. *S. Bas. ad Cesar. Patr. Ep. 289.* *Singulis certè diebus communicare bonum & fructuosum est.* *Walafrid. Strab. de reb. Eccl. Cap. 20.* *Cum Christianis & maxime Clericis omnes dies in serias deputantur, videtur ratione plenissimum, ut per singulos dies sacris occupemur officiis, & quando Mentis vel Corporis graviores macula non obstant, Panem & Sanguinem Dominicum, quibus sanè vivere non possumus, jugiter ambiamus, imitantes Ecclesiæ Primitive Studium salutare, de quo in Act. Apostolorum legitur; Erant autem quotidie perseverantes in Templo & fractione Panis, cum exultatione & simplicitate cordis laudantes Deum.* *Item S. Cyr. Ep. 56.* ita scribit, *Idcirco quotidie Calicem Sanguinis Christi bibunt, ut possint & ipsi propter Christum Sanguinem fundere.* So it held in many places, and for many Years together: But in After-ages, the number of Christian People waxing more, and their Piety less, they gave their Priests leave to communicate every Day by themselves, serving their own Turn with once or twice a Week, and well if that; as upon the Saturday and Sunday; (whereof *S. Austin* tells us, *Ep. 118. ad Jan.*) nay, in process of time, the very Priests themselves in some Churches followed this Indevotion of the People, against whom was the ninth Canon made in the fourth Council of *Toledo.* *Nonnullos Sacerdotum in Hispania reperimus, qui Dominicam Orationem non quotidie, sed tantum die Dominica dicunt,**

dicunt. It was then accounted a Fault, which would now be held a good Christian Virtue, if Priests might be so often seen to communicate: But whatever they did then in Spain, and we would be glad now to have done in England, it is well known, that the general Practice of the Church ever was, to have the Priests and Clerks, devoutly at their Office every Day, and to communicate of Christ's Sacrament as often. *Mitol. Cap. 46. Ad quotidiana Missarum Solennia non generaliter ab omnibus, sed Religiosis convenitur, qui plus Spiritu- alibus negotiis, quam Secularibus invigilant. Scriptor vetustius de di- vinis Off. apud Cassandrum Liturg. cap. 33. In Dominicis tantum & Fe- stis diebus fideles, qui Secularibus solent occupari negotiis, conveniebant, ad audienda solennia: in diebus vero profestis Ministri & votis adstricti intererant Missa. Reg. Lib. 1. de Eccl. Discip. Ut Presbyter vel Dia- conus, vel quilibet Ecclesia deputatus Clericus, si intra Civitatem fuerit, vel in loco quo Ecclesia est, aut vici, aut villa, ad Ecclesiam ad Sacri- ficiu quotidianu non venerit, Clericus non habeatur, si castigatus non emendaverit.* Which holy Order was no doubt here regarded by our Church, when she enjoined her Priests and Deacons to communicate every Sunday at least, supposing it ought and should be done by them oftener.

*† *In Cathedral and Collegiate Churches.* Odo Camerac. in Ca- nonem. *Cum primitis Missa sine Collecta (i. e. Collectione populi) non fierent, postea mos inolevit Ecclesia Solitarias, & maxime in Canoniis, fieri Missas. Solitariae autem dicebantur, quae solis Clericis presentibus fiebant.* And from hence was it, that the Collect, Epistles and Gospels were appointed upon the Sundays and Holidays, and a Rubrick made at the beginning of this Service-Book, for the Collects, Epistles and Gospels to serve all the Week long, that were used only on the Sunday, that is, at any time when there is a Communion on the Week-day: And certainly, though it be no fault to read the Collect, Epistles and Gospels, either upon Sundays or Week-days; yet to read them, and not to go on with the Communion, is contrary to the intent of our Church, that if there were any Company, intended a Communion every Day, for continuing the daily Sacrifice in the Church, everused till Calvinism sprung up, and leapt over into England.

C* * *Receive the Communion every Sunday at the least.* S. Aug. Ep. 118. *Alii quotidie communicant, alii certis diebus, alibi nullus dies intermittitur quo non offeratur, alibi Sabbato tantum & Dominico.* So that this difference notwithstanding it was the universal Custom of the ancient Church to celebrate the Eucharist, if not every Day, yet upon all Sundays howsoever, if not rather by consequence, upon all Festivals and Days of solemn Assemblies, *Alt. 10. 7. On the first day of the Week the Disciples assembled together to eat Bread, (i. e. to cele- brate the Eucharist, as the Syriack translates it.)* In the mean time it is plain by this Rubrick, and that before, where it is said, *Upon the Holidays, if there be no Communion;* and more plain by the Ru- bricks in the first Book of *Edw. 6.* which say, *In Cathedral Churches, or other places where there be daily Communions, &c. If upon the Sun- day or Holiday the People be negligent to come to the Communion,* That our Church affected the Frequentation of this Service according to the Primitive-Practice, so far as they thought it attainable; yet it seems by this last Rubrick, which abates much of the former, that they de- scended to *Calvin 4. Inst. 17. § 43, & 46.* where he says, he would have the Eucharist celebrated at least once a Week.

C* * *And to take away Superstition, it shall suffice that the Bread be as usual.* It is not here commanded, that no Unleavened or Wafer-bread be used, but it is said only, *that the other Bread shall suffice:* So that though there was no necessity, yet there was a Libe- ty still reserved of using Wafer-bread, which was continued in divers Churches of the Kingdom, and Westminster for one, till the 17th of King Charles.

The first use of common Bread was begun by *Farel* and *Viret* at *Geneva*, 1538. which so offended the People there, and their Neigh- bours at *Lausan* and *Bern*, (who had called a Synod about it) that both *Farel* and *Viret*, and *Calvin* and all, were banished for it from the Town, where afterwards the Wafer-bread being restored, *Calvin* thought fit to continue it, and so it is at this Day. *Vid. vitam Cal- vini per Bezam ad An. 1538. & Ep. Calv.*

*† *And if any of the Bread and Wine remain, &c.* Which is not to be understood of the Bread and Wine already consecrated, but of that which remains without Consecration, for else it were but a Prophanation of the holy Sacrament, to let the Curate have it to his own use. *Quam indigna faciunt, qui hac Rubricâ ad tantum facinus excusandum abutuntur, ipsi viderint.* It was Nestorianism once to think, that if the consecrated Bread were kept in *Crastinum*, it be- came common Bread again: If *Th. p. 3. q. 72. a. 11. id. 2.* quoteth *S. Cyril of Alexandria* right. *Ep. ad Calv. vid. Mald. de Sacram. p. 120.* There was order taken for it of old in the Church, which were well to be observed still, that no more should be brought, at least conse- crated upon the Altar, than would suffice to communicate the People; and if any remained, that the Priest should reverently re- ceive it. *Tanta in Altari Holocausta offerantur, quanta Populo suffi- cere debeant. Quod remanserit (nempe ex holocaustis & elementis con- secratis) non ferretur in crastinum, sed cum timore & tremore Clericorum diligentia consumetur.* *Clem. PP. Ep. 2.*

*† *Bread and Wine, &c.* It is confessed by all Divines, That upon the Words of the Consecration the Body and Blood of Christ is really and substantially present, and so exhibited and given to all that receive it, and all this, not after a Physical and Sensual, but after an heavenly and invisible, and incomprehensible manner. But yet there remains this Controversy among some of them, Whether the Body of Christ be present only in the use of the Sacrament, and in the act of eating, and not otherwise: They that hold the Affirmative, as the *Lutherans*, in *Confess. Sax.* and all *Calvinists* do, seem to me to depart

from all Antiquity, which place the Presence of Christ in the virtue of the Words of Consecration and Benediction used by the Priest, and not in the use of eating the Sacrament; for they tell us, that the vir- tue of that Consecration is not lost, though the Sacrament be reserved either for sick Persons, or other: Whereupon *Cassander, Consult. Ar. 10.* saith, They are Mad, *qui dicunt mysticam benedictionem Sa- cramenti cessare, aut virtutem suam amittere, si qua reliqua remanserint in dies futuros: Non enim mutabitur S. Corpus Christi, sed virtus bene- dictionis, & vivificativa gratia jugis in ipso est.* And this did most of the Protestants grant and profess at first, though now the *Calvinists* make Popish Magick of it in their licentious Blasphemy.

C† *To his own use.* We read in *Clement*, That after the Com- munion was done, the Deacons took up that which was left, and carried it into the *Pastophorium*, the Room where the Priests were lodged. In *Origen*, That it was kept till the next Day. In *S. Jerome*, That, after the Communion, they that had eaten it in the Church, spent all that remained of the Oblations. In *Hesychius*, That, after the Example of the old Law, all that was left was cast into the Fire. In *Eraclius*, That it was an ancient Custom at *Constantinople*, that if any of the Sacrament remained, young Children were called from the School to eat it up; which was retained in France, as in *Conc. Matifcon. & Turon.* held under *Charlemain*.

C† *And if any of the Bread and Wine remain, the Curate shall have it.* Which is to be understood of that Bread and Wine that the Church-wardens provided and carried into the Vestry, and not of that which the Priest consecrated for the Sacrament; for of this, if he be careful as he ought to be, to consecrate no more than will suf- fice to be distributed unto the Communicants, none will remain: Yet if for lack of care they consecrate more than they distribute, why may not the Curates have it to their own use, as well as be given to Children; (*Conc. Matifcon. c. 2.*) or be burnt in the Fire (*Isch. in Levit.*) for though the Bread and Wine remain, yet the Consecration of the Sacrament of the Body and Blood of Christ do not remain, longer than the holy Action itself remains, for which the Bread and Wine were hallowed; and which being ended, return to their former use again.

C† *And Note, That every Parishioner shall communicate at the least Three times in the Year, of which Easter to be one.*

C† *Every Parishioner.* Hoc est tam masculi quam feminae post adultam ætatem. *Linw. in gloss. x Pasch. de sum. Trin. c. Aliis.*

C† *At the least.* Qui ob devotionem alio tempore commu- nicare volunt, talibus non debet denegari Sacramentum (dum tamen sint dispositi ad illud sumendum) etiam si ad furcas vel patibulum quis ducretur, 26. q. 6. si quis 13. q. 2. q. situm. *Linw. ubi supra.*

C† *Three times in the Year.* Sc. Paschali tempore, in Pente- coste, & Natali Domini. de *Consecr. Dist. 2. Seculares.* Puto tamen neminem arctari per Rubricam, nisi ad tempus Paschale, modo dua- bus aliis vicibus infra annum communicet.

It was one of *K. Canutus's* Laws, made here in England in a Con- vocation at *Oxon*, "That every Christian should thrice in the Year receive the blessed Sacrament of the Lord's Supper."

C† *Of which Easter to be one.* Acerbissima mortis, quam pro nobis Author vite sustinuit, nunquam non meminisse oportet. Hoc tamen anni tempus peculiariter memoriam tanti mysterii sibi vendi- cat, quod & ab omni Antiquitate, ipsaq; adeo Infantia Ecclesiae est observatum, & ratio ipsa & natura rei postulat, ut quo tempore opus Redemptionis nostrae peractum fuit, eodem in ejus Considerationem non minus sedulis quam pijs cogitationibus incumbamus. C.

Of the frequent Receiving of the Holy Communion.

*† *IN* The Primitive Church, whilst Christians continued in their Strength of Faith and Devotion, they did every Day commu- nicate, as we read in the Acts of the Apostles, & in *Ep. Decret. Pap. Tom. 1. Conc.* This Custom continued in Africa unto *S. (a) Cyprian's*, and after him unto *S. (b) Austin's* time; in *Milan, Rome* and *Spain*, unto *S. (c) Ambrose*, and *S. (d) Jerome's* time; inasmuch, that those Words in the *Pater noster*, *Give us this Day our daily Bread*, they interpreted of the Eucharist, as being daily to be celebrated. But afterwards, when Charity grew cold, and Devotion waxed faint, this Custom grew faint withal, and within a small time began to be left off by little and little; and some for Carelessness, and other for a pretence of Reverence, would com- municate but once every Week; the first not believing that Christ's Body was in the Sacrament, and therefore making no great Account of it. (*Theod. Dial. III.*) and the second not account- ing themselves worthy of so often receiving it, and therefore abstain- ing, they said, for Reverence to the Sacrament, because they would not make it too common: Others said, which was the most likely, for love of themselves, because they might have a little more Liberty of Life, than the often-receiving of Christ's Body would suffer them to have.

In the Eastern Church they grew to a worse neglect betimes; which in After-ages began to come into the Latin Church too: They fell there from every Day to Sundays and Holidays only; (*Athan. Tom. 1 Apol. 2.*) And from thence, *Semel in Anno*, once a Year, and no oftener, like the High-Priest into the *Sanctum San- ctorum*, the Fashion which Men have got now-a-days. *S. Ambr. de Sacr. Lib. 4. cap. 4. Si Quotidianus est Panis, cur post annum illum su- mis, quemadmodum Græci in Oriente sacre consecraverunt?*

(a) S. Cypr. de O. at. Dom.
(b) Aug. Ep. 23. ad Bonif. & 118. ad Januar.
(c) Ambr. de Sacr. Lib. 5. c. 4.
(d) Hier. ad Lucin. Ep. 28. ad Hedib. Ep. 150. In Apol. ad Pam. mach. pro Lib. contr. Jov. cap. 6.

* Conc. Later.
cap. 22. Turon. 3.
cap. 2. Agathen.
cap. 63. Corp.
Can. Dist. 2. cap.
16. Ep. Fab. Pap.
Ivo Part. 2. Cap.
Can. Mag. Lib. 2.
cap. 45. Burchard
Lib. 4. cap. 18.
Sententiarum Lib.
2. Dist. 12. Conc.
Elib. Cap. 3. Syn.
Trull. & Antioch. ut Author est Zon. ad Can. 9. Apost.

In which regard, the Bishops of Rome, and * the Councils which were afterwards assembled, were fain to take Order for this general neglect of the holy Sacrament, and make Canons, that if Men would be got to receive it no oftener, yet at least they should be forced to receive it thrice in the Year, that is to say, at *Christmas, Easter and Pentecost*; but however at *Easter*, or in *Cena Domini*, unless while they lived they would be thrust from the Communion of the Church, and when they were Dead, be kept from Christian Burial.

On the Office of Baptism.

C * * PUBLICK BAPTISM, *When the most number of People may come together.* And therefore it is presently afterwards ordered, That it shall be done in Service-time, after the Second Lesson at Morning or Evening Prayer: But because People used not so diligently to come to Service, Bucer in his Censure said, It would be better to do it immediately after the Sermon, (for there were most People at that) wherein nevertheless he prevailed not; for these Rubricks we see continue still.

The ancient Church was wont to administer this Sacrament of Baptism, immediately before the Sacrament of the Lord's Supper; for that they were *Gemina Ecclesie Sacramenta*, the *Twin-Sacraments*, and therefore to go together.

It is the Custom of divers Churches to do so still. They both make a Communion among Christians. *Quis autem* (says Bucer well) *sensum aliquem Christiane tenet Communionis, qui non agnoscat quantum oportet debeat eos qui sunt invicem Membra in Christo frequentes adesse, cum aliquis natus inter ipsos in eternam mortem debet in Ecclesia renasci ad sempiternam vitam, suscipi inter Filios Dei, quo illi simul istud beneficium & a Deo pariter orent, & ut Christi Ecclesia per Ministrum und conferant, & sicut singulorum ille Membrum sit per hoc Sacramentum, ita a singulis quodq; tanquam Membrum recipiatur; & quisq; se ei coram Domino devinciat, ad mutua Christiane Communionis officia, & Corporalia & Spiritualia.* Paulus post. *Natura enim docente solent homines eos, quos in honestum Collegium suscipere decreverunt atq; Societatem, ut in Academiis, & multis aliis longe minores momenti Societatibus hominum fieri videmus, id facere, cum Collega frequentiores conveniunt; ut ita quasi ab omnibus illi in Collegas recipiantur, & singuli officia Collegarum eis deferant, ad eaq; ita se publice invicem adstringant.*

C * * PUBLICK BAPTISM.] If we have here no Order about Christm, we are as safe as they were 300 and odd Years after Christ: For the first Canon which is pretended to be made about it, was in the Council which they say was held at Rome by Sylvester, *Constituit clara voce Sylvester Urbis Romae Episcopus, ut nemo Presbyter Christum conficeret quoniam Christus a Christmate vocabatur.* Where whatever becomes of Christm, it is but a wild and a very improbable reason, that he gives for this his Interdict. But Innocent I. would not permit a Priest to sign in the Front (but in pectore only) with that hallowed Oyl, which yet the Church of Rome doth. And in the Council of Laodicea, cap. 48. *Si a Domino Instituta, & indefinenter adhibita per 4 secula, quid necesse erat novum Canonem condere?*

* **† Baptism in the old time not commonly ministered, but at two times in the Year.]** Tempus Baptismi congruum est Sabbatum Sanctum Paschae, & vigilia Pentecostes, De Conj. Dist. 4. c. duo tempora, c. propriè, c. inquis, c. de Catechumenis v. siqui, &c. venerabilis. Sed hoc in pueris propter periculum non servatur secundum glossa. in d. c. venerabilis. Servari tamen debet in adultis, ut in eadem glossa; sed intellige, ubi mortis periculum non imminet, ut in cap. siqui ead. distinct. SACERDOTALE ROM. CAP. VII.

* **† And People with the children must be ready at the Font.]** The Rites of Baptism in the Primitive times were performed in Rivers and Fountains, where the Persons to be Baptized stood up and received the Sacrament; which manner of Baptizing the ancient Church received from the Example of our Saviour, who was so Baptized by John in Jordan. And sure this was convenient for that time, when their Converts were many, and Men of Years. A reason also may well be, for that those Ages were otherwise unprovided of Fonts, and such Conveniences, which are now in use, which was the cause why this manner of Baptizing was used also in after-times, in such Places, where no Fonts were. So Bede tells us, That some here in England were Baptized in the River Swale in Yorkshire, and he gives the same reason, *Nondum enim Oratoria seu Baptisteria, in ipso exordio nascentis ibi Ecclesie, poterant edificari,* Eccl. Hist. Lib. 2. cap. 14. The Days we now live in have no other remainder of this manner of Baptizing, than the very Name; for hence it is that we call our very Vessels, which contain Water for Baptism, **FONTS** or **FOUNTAINS**.

But this ancient Custom (the Church growing to some settled Estate) was soon given over, and Fonts were erected in private Houses; yet because the violent Persecutions in those elder times barred the Christians from that convenience, their next recourse was to Woods and devious Places, and there they fitted themselves with such Baptisterials as they could best provide. In more peaceable times they drew nearer, and made bold to build their Fonts at a little distance from the Church: Afterwards they obtained that they might be set in the Church-Porch, and at last got them into the Church:

At the first in City-Churches only, where the Bishop resided, (we now call them Cathedrals) unless in case of necessity, and it was therefore called the Mother-Church; because that as People in their Mother's Womb were born Men, so in the Fonts of Baptism, as in the Church's Womb, they were born Christians.

In After-ages, when it was found, that the Mother-Church was too far distant from some Villages, Consideration was had of this Inconvenience, and from thence the Bishop took occasion to transfer the Right of Baptism and Burials to other Rural Churches, and this together with the Right of Tithes, made it a Parochial Church, such as now we have. See Linwood. Provinc. Baptisterium, in verb. Baptismalis Ecclesia. See Notes on Ridley's View.

C * * Ask the Name, and Naming of the Child.] Vid. S. Chrys. Hom. 21. 51, & 56. in Gen.

C * * Which shall be baptized in this Water, &c.] In Baptism, the Nature and Substance of Water doth still remain, and yet it is not bare Water: It is changed, and made the Sacrament of Regeneration. It is Water consecrated.

C * * Minister make this Exhortation to the God-Fathers, &c.] Because many Parents had not such due care as they ought, in the godly bringing up their Children; so that many Children knew not whether they were Baptized or not: And many were never taught, what Covenant had been made between God and them in their Baptism; and because many swerved away of old from Christian Profession, and became Pagans.

Except he be Regenerate, and born anew of Water, and of the Holy Ghost.] Hoc est, nisi Baptizetur.

C † That they may be Baptized with Water.] Ceremonia hæc etiam tempore Johannis Baptiste neq; nova planè fuit, & vocationi Gentium præfuit. Tradunt enim Hebræi Inquilinos, qui nollent jus Civitate Judaice adipisci, non necesse habuisse circumcidi, sed ablutos duntaxat fuisse, ut hoc modo ab Idolorum cultu recedere se ostenderent. Atq; ita narrant multa hominum millia, Davidis & Solomonis temporibus abluta. Sed & nunc qui ad Judaismum veniunt, ab ipsis Baptizantur. Sunt & qui scribunt, temporibus Messie tantam fore turbam Converterum, ut per Lavacrum, non per Circumcisionem, sint admittendi. Cum verò peregrini abluti & non circumcisi solis legibus tenerentur, quas Deus toti hominum generi dederat, intellectu facile est, Ablutionem hanc fuisse inter vetera Instituta, orta, ut arbitrator, post magnum Diluvium in memoriam purgati mundi. Grot.

C † In Baptism the true and natural Element of Water is required, such as John the Baptist used, when our Saviour came unto him, *Matth. III.* such as Christ spake of, *John III. 23.* such as the Apostles used, *Acts VIII. 28.* *They went both into the Water;* and *Acts X. 47.* *Can any Man forbid Water, &c.* whereupon S. Paul, *Eph. V. 26.* calls it *Lavacrum aquæ.* With those Hereticks then, who refuse to baptize with Water, we have nothing to do. S. Aug. *Her. 69.* tells us of them, *Seleuciani & Hermiani Baptismum in aqua non accipiunt.* The cause of their refusal S. Austin tells not; and Daneus, in his Notes there, must needs be guessing at it: He says it was the Commonness and the Baseness of that Element, which they thought was not answerable to the Dignity of so high a Sacrament. He should have said, it was because they pretended, That John the Baptist, comparing Christ's Baptism and his own together, put a difference between the materia of them both; *I baptize you with Water, but he with Fire.* For so said Philastrius concerning those Hereticks, one that was a little better acquainted with Ecclesiastical Antiquities than Daneus was. *Seleucus & Hermias* (says he) *Heretici animas hominum de igne & spiritu esse existimantes, nostro Baptismo non utuntur, propter verbum hoc, quod dicit Johannes Baptista, ipse vos Baptizabit in Spiritu & Igne. Iisdem Baptista verbis in errorem abrepti sunt Jacobiti, qui non Baptizabant aqua, sed ignis adustione, nempe crucis figuram ardente ferro fronti imprimentes, as Bernardus Lunenburgensis tells the Story; as if S. John the Baptist had meant the Elementary, and not the heavenly and spiritual Fire rather. Besides these, Water has been refused in Baptism by the Pauliniani, Men that would admit no material thing in the Administration of the Sacrament, but perfected all with pronouncing the Words only, and not the Words of the Church neither, but *Ego sum aqua viva*, and there ended. *Euthym. Panopl. Par. 2. Tit. 22. Voss.**

For the Analogy betwixt Water purging our Bodies, and the Blood and Spirit of Christ purging our Souls, was this Sacrament instituted in that Element. S. Ambr. *Lib. 1, & 2. de Sacr. S. Hier. Ep. ad Oceanum.* *Nec temerè est, quod Sapientissimus Deus hunc potissimum liquorem elegit, quando ut nihil eo est utilius ad vitam (ἀριστον γὰρ ὕδωρ) says Pindarus) ita nec communius aut vulgatius est quicquam.*

He therefore that should luxuriously use Wine, to Christen withal, instead of Water, would sin no less, than he that should under the pretext of Abstinence (as S. Austin saith the *Aquarii* did, *Hier. 6. 4.*) use Water instead of Wine, for the Administration of the Eucharist.

There is a frivolous Question made, Whether it were not lawful to baptize a Man ready to die, in some other Liquor, if Water be not so readily at hand; as if Water were not so readily to be had, as any other Liquor whatsoever: Howsoever, if this case should chance at any time to happen, it is the Opinion of most Divines, that the Sacrament were better to be omitted, God accepting the Will for the Deed, where it cannot possibly be done. Only Theodorus Beza thinks otherwise, and is so bold as to write and make bold with Christ's own Institution in both the Sacraments. *Ep. 2. ad Theodor. Filium.* *Non errat, qui pro panis & vino substituat ea quæ etsi non panem, similem tamen alimoniam analogiam habeant. Desit etiam Aqua; ego certè quovis alio liquore non minus rectè quàm aqua baptizavim, cum Baptismus alicujus differri amplius cum adificatione non possit, nec debeat.* And he says there are some superstitious School-men of his Mind, fare

fare them well together: Let the Person be Baptized in Water (as our Book says) or not at all.

* † *In the Ark from perishing by Water.]* Certe Baptisma arilior, esse diluvio in Epistola S. Petri legimus.

Red-sea figuring thereby, &c.] De quo Apostolus 1 Cor. 10. 2. Omnes baptizati sunt nube & mari. Ac mare quidem per quod Israelitae transferunt aqua baptismatis; Columna nobis quæ noctu perlucet Spiritus Sancti, fuit Antitypon. S. Cypri. Lib. 4. Ep. 6. ad Magnum. S. Ambr. 1 Cor. 10. Nolo vos, &c. S. Aug. Tract. 11. in Joh.

C † *By the Baptism of thy well-beloved Son.]* J. C. Cum Christus perfectissimæ Innocentiæ exemplar fuerit, ne in ipso quidem inanis erat Ceremonia quæ Innocentiæ propositum obsignabat. Neq; efficacius ostendi potuit quantus honos institutis à Deo ritibus deberetur, quam si Christus ipse usum eorum nobis exemplo suo commendaret. Præterea ipse per hanc Ceremoniam, quæ nos populo Dei inserit, eidem populo velut incorporatus est, certisq; suo exemplo fecit omnes, qui, ut oportet, baptizantur, apertis ipsis regis cælestis, consequendi Spiritus, & juris filiorum Dei. Grot.

Ut sic discernetur hæc sacra ablutio à lustrationibus prophanarum Gentium & Lotionibus Judæorum. Josephus, ut Johannis Baptiste ablutionem à Gentium ablutionibus discerneret, quæ aqua marinâ, aut etiam vivo flumine culpas suas elui, animosq; purgari delictorum conscientia existimabant, de quibus Poeta.

O nimium faciles, qui tristia crimina cadis.

Tolli flumineâ posse putatis aquâ.

ait illo autore mentibus primum justæ vitæ proposito purgatis, usurpatam deinde aquam quæ corpora ablueret. Grot.

* † *O merciful God, grant that the old Adam.]* Instead of Exorcism anciently in use, are these Prayers placed: Yet if we had retained the old Custom of Exorcism itself, we had done no more than the Churches of Lunenburg, Brunswick, Saxony, and the best Doctors among them, Justus Jonas, Georgius Spalatinus, Casper Cruciger, Fred. Micconius, Justus Menias, and others have approved; who teach most plainly, That Infants, &c. are to be exorcised. *Agenda. Saxoni. edit. Anno 1564.* Adjuro te, immunde Spiritus, nomine + Patris, & + Filii, & + Spiritus Sancti. Eisdem verbis, sed omissis S. Crucis Signaculis, utitur Ordinatio Ecclesiæ Lunenburgensis, Anno 1564. Wirtemb. impressi. Folio N. 11. Sic & agenda Ducis Julii, Anno 1569. emissâ.

Shap dip it.] Merfatione, enim non perfusione, agi solum hunc ritum Baptismi per Apostolos, implicat & vocis proprietates, & loca ad eum ritum delecta. Joh. III. 23. Actus VIII. 38. & allusiones multæ in eorum Scriptis, quæ ad Asperisionem referri non possunt, Rom. VI. 3. 4. Col. II. 12. Serius aliquanto invaluisse videtur mos perfundendi sive aspergendi, in eorum gratiam, qui in gravi morbo cubantes nomen dare Christo expetebant, quos ceteri *κατακλιμαί* vocabant. Grot.

C † *In the Water.]* Dixit Johannes Baptista Christum Baptizatum Spiritu Sancto & Igne, Mat. III. 11. Quod autem illic dicitur simpliciter baptizare Spiritu; ut appareat illud Igne adjectum *ἐν ἁγίῳ πνεύματι*, nimirum, quia ut Aeris ita Ignis subtilissima atq; efficacissima natura, vim illam divinam, quam in se credentibus Christus erat collaturus, *τὸ πνεῦμα ὁντος καὶ ὁ πυρὸς*, ut hic loquitur Chrysostomus, optime exprimit, unde & linguæ ignitæ super Apostolos missæ. Grot.

C † Quod autem Æthiopes Juxta Baptismum Uctionem quoq; usurpant, factum arbitror more Veterum Christianorum, qui traditis à Christo Ceremoniis signa addebant, quæ verba Scripturæ eandem Rem aliter atq; Aliter adumbrantia simul in memoriam revocarent: Talis fuit Lactis & Mellis prægustatio signatio Crucis, Dæmonum Adjunctio, salis admotio, Uctio, aliæq; hujusmodi: Morem autem hunc utendi Vetustissimum esse, neq; proprium gentis Æthiopice, docet nos Heracleon citatus à Clem. Alex. in L. de Prophetâ: An Seleuciani & Hermiani, quos Igne baptizasse legimus, hunc morem observarint incertum habeo, ut & de Valentino, de quo Tertull. bis docuit tingi, traducto corpore flammâ: At horum mos, ut videtur Librariis audacioribus, causam dedit delendi hanc voculam Igne in Matth. quod in quibusdam Codicibus videre est. Id.

C † *A Christian Man.]* Hæc dictio non solum masculinum, sed etiam feminam comprehendit. *Linw. de sum. Trin. è Ignor. & nequis.* Nam & Femina scire tenentur Articulos fidei, &c. sicut & Masculi. Ibid.

Ratio quare à Christo dicimur Christiani, & non à Jesu Jesuani, hæc est, quia rem significatam hoc nomine Christi scilicet, Uctionem, Christus nobis communicavit. Nam, ut ait Apostolus, omnes nos de plenitudine ejus accepimus, & uctio ejus docet nos de omnibus. Sed Rem significatam hoc nomine Jesu, Jesus nobis non communicavit: Interpretatur Salvator, cujus effectus videlicet salvare, ipsi soli convenit, & non Alii. Ad hoc facit de Conf. Dist. 4. nemo, &c. aliud cum similibus. *Linw. de Consuet. & Jesu Christi è hujus.*

* † *The Minister shall command, that the Children be brought to the Bishop to be confirmed by him.]*

S. Hier. contra Luciferianos. *An nescis (inquit) etiam Ecclesiarum hunc esse morem, ut baptizatis postea manus imponantur, & ita Spiritus Sanctus invocetur?*

The dependance that Confirmation has upon Baptism—*Extat illustre apud S. Cyprianum hæc de Doctrinâ Africana Ecclesiæ Testimonium, ubi Cyprianus una cum Episcoporum Synodo suam fidem luculenter exponunt. Eos qui foris extra Ecclesiam tincti sunt (inquiunt Ep. 2. L. 2.) Baptizari oportere, eò quod parum sit eis manum imponere ad accipiendum Sp. Sanct. nisi & Ecclesiæ Baptismum accipiant, tunc n. deum planè Sanctificari & esse filii Dei possint, si Sacramento utroq; nascantur. Item, Lib. 1. Ep. 12. ungi quoq; necesse est eum qui baptizatus est.*

Whereby we perceive, that in his time Confirmation was to follow Baptism. *Eandem fuisse illâ ætate & Rom. Ecclesiæ fidem, Et Cornelius Martyr Epist. ad Fabium Antiochenum docet, quæ apud Eusebium extat. Lib. 6. cap. 43. Ostendens Novatum Hæresarcham non fuisse Spir. Sanct. consecutum, quod juxta Ecclesiæ Canonem reliqua post Baptismum non fuisset consecutus; debuisset, i. e. Consecrationem ab Episc. factam.* The Novatians were the old Puritans of the Primitive Church, and made no more account of Confirmation, than our new ones do. *Qui plura Testimonia desiderat, consular Panopliam Lindani, ubi ex Tertull. Aug. alijsq; huic sacra Consecrationi suis Sacramenti locus vindicatur.*

By the Minister of the Parish, or any other lawful Minister.] Minister hujus Sacramenti est solus Sacerdos 23 Dist. Cap. Ecclesiastica. In necessitate à quolibet potest Baptizari, dummodo intendat facere, quod intendit Ecclesiæ, Dist. 32. cap. præter. S. verum 24. q. 1. cap. Subdiaconus nec debet reiterari, dummodo Baptizans servat formam supradictam. Extra casum, v. necessitatis nulli licet Baptizare, nisi Sacerdoti parochiano, alias efficiuntur irregulares. De Cler. non Ord. Mi. cap. 1. Sacerdos non debet aliquem Baptizare, si non sit ejus Parochianus, 16. q. cap. Interdicitur. S. Thom. 3. par. q. 6. a. 4. ad 2. Diaconus cum potest solenniter Baptizare in extrema necessitate, in absentia presbyteri, vel si à Presbytero iussum fuerit propter multitudinem Baptizandorum.

* † *And say the Lord's Prayer, if time will suffer.]*

Si Infans graviter infirmatur, ita quod de ejus morte dubitetur, non fiat totus ordo prædictus, sed solum à Sacerdote dicatur forma Baptismi, viz. Ego te Baptizo in Nomine Patris, Filii, & Spiritus Sancti. Amen. Faciendo Signum Crucis & effundendo aquam super Caput ejus. Sacerd. Rom. de Bapt. o. Ulr.

* † *But yet nevertheless, if the Child, which is after this sort Baptized, do afterward live, &c.]*

Si autem Infans convalescit, debent omnia suppleri, quæ ommissa fuerunt, scilicet omnia, quæ Baptismum præcedunt, vel sequuntur, & dicte non fuerint. Sacerd. Rom. ibidem.

1. *With what Matter was the Child Baptized?*

2. *With what Words was the Child Baptized?*

* † 3. *Whether think you the Child was lawfully and perfectly Baptized?*

1, 2, 3. As the two first Questions refer to the Substance of Baptism; so the third and the last refer to the due Ceremonies and Circumstances that are to be used therein, and to be supplied in the Church, if through haste they were omitted at home.

Of Confirmation, or Laying on of Hands.

* † **T**HE Nature of this holy Sacrament (for so we need not fear to call it in a right Sense) will be the more easily understood, by the several Names it had of old, whereby of two are here, Confession or Laying on of Hands. *Impositio manuum*, was the common Denomination of it among the Latins. The Greeks were wont to call it, *τελειωσις*, i. e. perfectio, as Di. Areop. cap. de Baptismo; and so the Latins sometimes called it, S. Ambr. 2. de Sacram. c. 2. The Greeks were wont also to call it, *σφραγισμα*, i. e. ob-signationem, and the Latins, Signaculum, as often S. Cyprianus doth, and S. Austin. Besides these Names, it was called *Chrisma*, Aug. 2. contr. Pet. c. 104. And last of all by S. Ambrose, Lib. de iis qui mysteriis initiantur, cap. 8. it was called *Confirmatio*: He was the first who was observed to give it that Name, which afterwards in S. Leo, and S. Greg. came to be common. So that there is more in it than Calvin would have; who tells us, it is nothing else but a certain Publick Confession [of Faith made before the Bishop, which Children could not do before in Baptism, but by Sureties, and that the Imposition of Hands was used for nothing else, but *Ne viderentur frigide discedere ab eo*, "Left they should seem to depart from it coldly.

* † *None hereafter shall be Confirmed, but such as, &c.]*

They were wont of old time to give Confirmation, and the Eucharist, presently after Baptism, even to Children themselves; since it has been thought more expedient by the Church, That Children should be first able to give an account of their Faith, atq; in eâ *na laudabilior est consuetudo Ecclesiæ hodiernæ quàm veteris*, faith Maldonat. de Sacram. pag. 115. And therefore it is a Fault, both among their Bishops and ours, That Children are Confirmed, (all that come) without Distinction, before they come to the Years of Discretion. True it is, That of old Confirmation was administered to Children, as soon as ever they were baptized; but as the giving of the Eucharist, so likewise the giving of Confirmation unto them, is now taken away by the consent of the whole Western Church; and the rather because Fathers, God-fathers and Curates, and others that have care of young Children, might hereby take occasion to instruct them in the Profession of Faith and Religion, which they made for them in their Baptism.

* † *That by Imposition of Hands and Prayer, they may receive Strength and Defence against all Temptations to Sin, and the Assaults of the World, &c.]*

Maldonat. de Sacram. p. 107. requires no more for the use of this holy Ceremony, Quàm ut qui Baptizati erant, perscrerentur, at Græci loquuntur, i. e. fierent integri quodammodo Christiani, & ut acciperent Robur Spir. Sanct. ad persurgenda omnia munera hominis Christiani: This is here said in Words as full as his. The Controversy then, which the Church of Rome makes, is not to be made with our Church, but with them of the new Stamp at Geneva, with whom we have as little

little to do as with the Papists themselves, where either these or those depart from the Tenet of Antiquity.

Eusebius Emiffenus sets forth the Virtue of this Laying on of Hands to the full. *Hom. in Die Pentecostes. Quod nunc in Confirmandis Neophytis, Manus Impositio tribuit singulis, hoc tunc Spiritus S. descensio in Credentium populo donavit universis. Spiritus S. in fonte plenitudinem tribuit ad Innocentiam, in Confirmatione augmentum præstat ad gratiam, quia in hoc modo tota Ætate victuris inter invisibiles hostes & pericula gradiendum est; in Baptismo Regeneramur ad Vitam, post Baptismum confirmamur ad pugnam; in Baptismo alimur, post Baptismum roboramur.*

† Not that Men have no such Strength given them in Baptism, but that they have more, and a new Strength given them in Confirmation; and indeed, the proper effect of Baptism is to make a Man a Christian, but the proper effect of Confirmation is to give him the Holy Ghost.

† From whence that Ceremony arose, which is now used in the Church of Rome, *Ut qui confirmatur cadatur Alapâ modestâ, ceremonia ista (saith Mald.) non est, ut opinor, Antiquissima, sed habet tamen accommodatam Significationem; incipit enim tunc qui confirmatur excipere ictus Adversariorum Spiritualium, de Sacram. p. 117.*

C * * The Order for the Confirmation of Children.] 1 B. Edw. 6. Against this Word Children, Bucer took Exception; and therefore, in the second Book of King Edward, the Title was amended, and called Confirmation only. In our Book the Title was explained, after the Conference at Hampton-Court, for the Satisfaction of the Ministers there; who thought there was some Popish meaning in the Word Confirmation, as if it added Strength to the Sacrament of Baptism; or as if Baptism were not valid without it. Therefore the Title was put into these Terms; *The Order of Confirmation, or Laying on of Hands upon Children baptized, and able to render an account of their Faith, according to the Catechism following:* Which Catechism was then also augmented upon those Ministers Complaint, that it was insufficient in not setting forth the Nature of the Sacraments.

This Note is not among those of Bp. Coe's first MSS. nor in his Additional Notes, but was sent me by Dr. Pickering, being taken out of a Common-Prayer-Book of his, written by his own Hand.

Confirmation.] Confirmation is, by the Church of Rome, that now is corrupted with many Errors and Novelties in Religion, held to be a SACRAMENT: But we, who by the Grace of God are now bred among the Reformed Churches, whereof this Church of England is, both for Doctrine and Discipline, the most Eminent and the most Pure, the most agreeable to Scripture and Antiquity of all others; We hold it to be NONE.

And yet we hold it to be a sacred and a solemn Action of Religion, which being accompanied with fervent Prayer, will be a special Means to convey the Graces of God's Holy Spirit, upon those Persons that have duly prepared themselves to receive it; that thereby they may be established in their Faith, and the better fitted to every good Word and Work, as all true Christians ought to be.

The Ancient Custom of the Church of Christ was, after the Persons were once Baptized, to add unto their Baptism, Imposition of Hands, with earnest Prayer for the Gifts of God's Graces to be bestowed upon them; whereby they might be confirmed and strengthened in that Holy Profession, which in the Sacrament of Baptism, they had first begun to make.

For our Means to obtain the Graces which God doth bestow, are our Prayers; and our Prayers to that Intent, are available as well for others, as for ourselves.

When we pray for others, we implore God's Blessing upon them for whom we pray, and thereby we do actually bless them, because our Prayers, and Imposition of Hands in those Prayers, are an especial Means ordained by God, to procure that Blessing from him upon them, whom by this solemn Rite we present unto him for that purpose.

So Israel blessed the Sons of Joseph, and Imposed his Hands upon them. And the like Custom was usually observed from the time of Moses to Christ, who used it himself, and his Apostles after him, as his Church hath done after them in all Ages.

And the reason why the Church hath always hitherto continued it, is from the great Benefit which every Member of the Church thereby enjoyeth, or may at least enjoy, if it be not their own Fault, and want of true Preparation that hindreth them.

And therefore the ancient Fathers and Bishops of the Church everywhere, in their Learned, Godly and Christian Writings, impute unto it those Gifts and Graces of the Holy Ghost, which doth not make Men and Women Christians, as they were at first in their Baptism; but when they are made such there, assisteth them in all Virtue, and armeth them the better against all the several Temptations of the World and the Devil, to resist the Vices of the Flesh.

When Baptism was at first administered to them of full Age, who in their Infancy were either Jews or Heathens, there was no reason to sever Confirmation from it: But when it was administered to Infants, though they might very well be admitted in the Family of Christ; yet forasmuch as to fight in the Army of God, and to discharge the Duties of a Christian Man or Woman, to bring forth the Fruits of their Religion, and to do the Works of the Holy Ghost, their time of Ability was not yet come, their Confirmation was deferred till they arrived to riper Years, that in the mean-while they might be seasoned with the Principles of true Religion, and a good Foundation laid betimes, for the better Direction of your Lives ever after.

For that which in our Baptism we first professed by others, being Infants without any Understanding of our own, when we come afterwards to acknowledge ourselves, what do we else but only bring to

Ripeness that very Seed which was sown in us before? Whereunto Imposition of Hands, and Prayer being added, our Warrant and Trust for the good effect thereof, is the same which the Patriarchs, the Prophets, the Apostles, and Men of God have Published and set before us.

Nor is there any cause that we should doubt of the Benefit, if it be not our own Fault; but truly there is great cause to make Complaint of the great and general Neglect of this Christian Duty. Let no Man take it in evil part, the small regard hereof hath done much harm in the Church of God, and the frequenting of it may do much good.

C * * Confirmation.] There is an old Canon in the first African Council, *De non iteranda Chrismatis Benedictione; quia inter nos placuit semel chrismari;* where the Canon ended. The Addition that follows was added by others before Isid. Mercator's time, who first corrupted the Canon; but it bears the same sense: So that Chrismation in Confirmation (being had before in Baptism) was not accounted necessary in France, whatever it was at Rome.

C * * And that no Man shall think, &c. by deferring their Confirmation, &c.] Confirmation (though it be very behoofeful) is not absolutely necessary to Salvation, being not of Christ's own Institution, as the Sacrament of Baptism is; for it was instituted only by the Church, in Imitation of the Apostles, as *Cornelius the Pope, apud. Euseb. (Lib. 5. cap. 36.)* fetches the first original of it, *ab Ecclesia Canone:* And *Gal. Antistodorenfis, Tract. 9. Lib. 4. and Vitricus Oriental. Hist. cap. 39.* write expressly, That it was instituted by the Church: So do *Alexander Hales, par. 4. q. 9. and Bonaventure, 4. Dist. 7. q. 1, & 2. and Eugen. 4. Anno 1439.* in his *Monita* to the Armenians, makes this to be one. That Confirmation was appointed in the Church in Imitation or instead of the Imposition of Hands used by the Apostles, *Acts 8.* which abundantly prove it not to have been of Divine Right: But being long in use, before the Council of *Laodicea, Anno 363.* and then disapproved by the Faction of the *Novations*, which inhabited *Phrygia*, and scorched it; there was a Canon then, and divers after, made to establish it. *Socr. Lib. IV. cap. 17. Soz. Lib. VI. cap. 4. Lib. VII. cap. 18.*

That Confirmation of Children after Baptism, was not accounted to be of absolute Necessity, it is plain from the use of old, in receiving some such to the Communion, and to sacred Orders also, who had never been confirmed, *Anno 240. Novatian*, after he was recovered of his Sickness, obtained no Confirmation of the Bishop; and yet within a while, *Fabian* the Pope made him Priest, *Euseb. Lib. VI. cap. 35.* The *Greeks, Russians, Armenians, Jacobites* and *Nestorians*, use no other Confirmation than the Chrism in Baptism, which is sufficient; and therefore they have wrong done them by *Guido de Perpiniano de Hæres. Art. 21. Johannes Sacramm. Elucid. de Err. Ruth. cap. 2. Guadinus de Ruthen. Relig. Thevet. Cosmog. Lib. XIX. cap. 12.* and others, who affirm, That they admit not Confirmation, but abhor from it, and account it superfluous: For they have the same that was used in the ancient time, when those that were newly baptized, were brought to the Bishop to be confirmed. *Vid. Hier. adv. Lucifer. cap. 4.*

The Blow upon the Cheek there given by the *Romanist*, *Antiquitatis totius autoritate caret. Vid. Blond. Apol. p. 214, 215.* The *Romanists* impose no Hands, but hold them up and over the Child. So the ancient use was abolished, and new Fashions brought in, without any Example of the Apostles in the Primitive Church. *Tandem juris sui plenèq; potestatis conscia Anglicana Ecclesia, renovato veteris xristianitatis instituto, omnem Chrismatis consuetudinem atq; usum multis retrò seculis in superstitionem versum, facessere natura nihil religiosarum rerum adumbrationes typiq; humanitatis efformati erant sepositis, in res ipsas typis illis à pia antiquitate designatas toto animo defixa, nullâ externe Chrismationis fidelibus necessitate imposita, celestibus doctrinæ Evangelicæ monitis Santisq; precibus redemptas mentes, ad commune Fidei certamen angere, ac invocato Spiritus Sancti auxilio confirmare officii sui esse duxit.*

Sirmondus himself, *Ant. 2. Part. 1. cap. 7.* describes those Men, that with *Tho. Walden, Lib. II. cap. 13.* imagine Chrismation to be Imposition of Hands, *Quia, ut ait, ungendo imponitur manus.* For the Abuses in selling the Chrism for Confirmation, the *Greek Church* broke from the *Latin*, abhorring their Avarice and Pride. *Arund. Lib. II. cap. 9.* for the Legates of the Pope carried the Chrism every Year from *Rome* to *Constantinople*, and there sold it too dear; 200 *Hungarian Crowns* for a little Cruet of Oil.

C * * They may with their own Mouth, and with their own consent, openly before the church, ratify and confirm the same.] When the Children of Christians had learned Christ's Religion, they were brought to the Church, and presented to the Bishop, and professed openly their Faith, and said they would live and die in it. Then the Bishop and all the People prayed for them; and the Bishop, laying his Hands upon them, commended them to God. This was the ratifying of their Profession, made by others in their Name at their Baptism; and for that cause was it called Confirmation: For they promised, that neither Tribulation, nor Anguish, nor Persecution, nor Famine, nor Nakedness, nor Fire, nor Sword, nor Life, nor Death, should ever make them deny their Faith.

C * * Children, Servants, &c. which have not learnt their Catechism.] It seems by *Bucer's* Censure, that the former Order was to send them only who are not confirmed; but because many are confirmed young, and before they understand their Catechism at least, though peradventure they can repeat the Words of it, therefore he desires that they may still be sent to the Church, till the Curate shall think them fit (as being sufficiently instructed:) Hereupon the Words were somewhat altered.

C * * And whensoever the Bishop shall give knowledge for Children to be brought, &c.] Which Bucer says would be most conveniently done in their Visitation: And to that commonly did the Bishops ever since hold themselves. Which was much too seldom.

C * * And there shall be none admitted to the Communion, until such time as he can say the Catechism, and be confirmed.] Many can say their Catechism, and are confirmed at Seven Years old; Shall it be then in the power of the Curate to admit them also to the Communion? Non credo: But this shews, That they should not be confirmed so young as they use to be, but when they are of perfect Age, and ready to be admitted to the Holy Communion, which is between 14 and 16 Years of Age.

C * * Such as can say in their Mother-tongue the Articles of the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer the Questions, &c.] This was much faulted by Bucer, who would have none admitted to Confirmation upon a bare recital of the Words in the Catechism, till their Manners of Life and Sense, and Fruits also of Religion, had been manifested to the Church; making herein no difference between the old Competentes, and the Catechumeni, who had as yet no Baptism at all, and Children that were already baptized; Yet his Censure prevailed so far with the next Reformers of the Book, that they altered divers Passages in this Order of Confirmation: As by adding, when Children come to Years of Discretion, which Words were not in before; and by leaving out that, God-fathers and God-mothers may be released of their Promise which they made for them in Baptism; (as the Words were 2 Edw. 6.) and that they shall promise, that when they come to Age they shall endeavour, &c. Of perfect Age added as before, for Bucer's Exception.

C * * The Usage of the Church in times past.] In the second of King Edward, is Primitive Ecclesia, at least so expressed in the Latin Copy.

C * * Then shall he be brought to the Bishop, by one who shall be God-father.] The former God-fathers and God-mothers being released, as it was ordered before in the Rubr. 2 Edw. 6.

C * * Then shall the Bishop lay his Hand upon every Child severally, saying, Defend, O Lord, &c.] Bucer had said, Cens. cap. 17. Oratio quidem recte fit super pueros quolibet etate, & quicquid habent fidei, dum se patiuntur doceri Evangelium Christi.

And this seems to be rather a Prayer that may be said by any Minister, than a Confirmation that was reserved only to the Bishop: For in the second Year of King Edward this was the Form. Bishop.] Sign them, O Lord, with the sign of the holy Cross, that they may be thine for ever: Confirm and strengthen them with the Unction of thy Holy Spirit, that they may inherit thine Eternal Kingdom. Resp.] Amen. Bishop.] N. I sign thee with the sign of the Holy Cross, and lay Hands upon thee, and Confirm thee, in the Name of the Father, and of the Son, and of the Holy Ghost. Resp.] Amen.

All this was changed into a Prayer, and Imposition of Hands.

C * * The Bishop shall confirm, &c.] It seems that before the time of Arius, a Priest might have confirmed; but after his Heresy it was reserved to the Bishop, for the better Preservation of the Catholick Faith and Religion, whereof the Church would have a due Account first rendered to the Bishop, Lib. Pontif. in Sylvestro & Con. Rom. sub eod. vid. Conc. Araus. Anno 441. Can. 1. where the Church of France admits a Priest to confirm in the absence of the Bishop: And post Ann. 700. Bede in Psal. 26. writes, That Confirmation (which is the same thing with Christ at Baptism) propter arrogantiam tamen non concessa est singulis Sacerdotibus, sicut & multa alia.

Beate Cypriani, Ep. 73. Prepositis Ecclesie oblatis sunt baptizati, ut per eorum orationem & manus impositionem, Spiritum Sanctum consequerentur; eundemq; morem in suis prepositis, annis post Cypriani Martyrium 150 Ecclesiam servasse scripsit Augustinus (de Trin. Lib. 15. cap. 26.) Erant secundum Canonem ab Episcopo consignandi quotquot diebus solennibus sacro lavacro tingebantur, ac si quis fidelis, non Diaconus, in infirmitatis necessitate, aut Diaconus regens plebem, sine Episcopo vel Presbytero, aliquos baptizaverat, Episcopus eos per manus Impositionem perficere debebat, Conc. Elib. c. 38. & 77.

For that it is agreeable with the usage of the Church in times past, whereby it was ordained, &c.

Not the ancient, but the latter times; for of old they were wont to give both Confirmation and the Eucharist to Children newly baptized: We are beholden to the Church of Rome then for this Ordinance.

* † Of the Necessity of Confirmation, ult. Paragr. in Rubr. ante Offic. Confirm.

* † AND that no Man shall think, &c.]

However, Confirmation hath been always had in high Esteem in the Church, and hath many excellent and heavenly Effects flowing from it, which might make Christians the more desirous for themselves and their Children, to be made Partakers of it; and the more fearful, lest they wanted somewhat for their Salvation, if they had it not; yet the truth is, That the Church of God in all Ages never held it so absolutely necessary, as if without it Salvation might not be obtained. The Papists are accused to hold this Opinion, but for my part, I suppose they have some wrong done unto them. That which is alleged out of Gratian c. fideles & omnibus, is not to be understood of all things necessary to Salvation, as if they were not perfect without it; or of the Perfection and Substance, and Being of a Christian, as if Men were not so to be taken until they were confirmed; but of a Man's plenary and full Perfection in the Graces of the Holy Ghost, which without Confirmation he cannot ordinarily obtain; for his better Being, and his more powerful Strength, to resist the World, the Flesh, and the Devil: When learned Men therefore seem

to tell us, and to say that there is a necessity of Confirmation, it is not simply and absolutely to be taken thus, but ex Hypothesi, and upon Supposition only. If Men desire to be more perfect than others are, or to be more strongly armed against their spiritual Enemies; So Eusebius Emiff. Hom. de Pentecoste. Ac si continuo transitis suscipiant Regenerationis beneficia, vicibus tamen necessaria sunt Confirmationis Auxilia: They who dye presently after Baptism, have all things needful to Salvation, they need not fear it; but they that are to live and to maintain a spiritual Combat against Sin and Satan, they have need of God's farther Graces, which are communicated to them by Imposition of Hands: So Baptism saves a Man that lives not long after; but Confirmation must help them that are to go on in the hard and strait ways of Christianity, or else they may hap to perish as they go: Therefore it is not here said, that Men of ripe Years, but that Children being baptized, and so dying while they are Children, have all things necessary to their Salvation; for afterwards there are many things needful, and among the rest this is a chief one, To be Confirmed, and to receive a more perfect Power of the Holy Ghost, for the resisting of the Temptations of Satan: So Euseb. ubi supra, Regeneratio per se salvat mox in pace seculi recipiendos, Confirmatio armat & instruit ad Agones hujus mundi & prelia reservandos; when we read in the Acts of the Apostles, that those Samaritans which Philip baptized had not yet received the Holy Ghost, it is not simply to be understood thus, as if by Baptism they had received no Fruits of the Spirit at all; but that they had not received the Fullness and Perfection of the Spirit, which is given by Confirmation. The Apostles received the Holy Ghost, both when they were baptized, and when they were ordained by Christ; yet we read, that after both these, the Holy Spirit was not yet given, because they were not then endued with the fulness of Ghostly Strength, which they had poured upon them at the Feast of Pentecost: Before, they were all so fearful, that they fled and ran away; after, they were so full of Courage, that no Death or Martyrdom could amaze them: And this is the Fruit of Confirmation. Euseb. ubi supra, in Baptismo per Christum redimimur; in Confirmatione vero per Spir. Sanctum dono sapientia, &c. illuminamur, adificamur, erudimur, instruiamur, consummamur. 1. The Spirit of Wisdom. 2. Understanding. 3. The Spirit of Counsel. 4. Of Ghostly Strength. 5. The Spirit of Knowledge. 6. True Godliness. 7. Of holy Fear. Septem dona Spiritus Sancti. 1. Sapientia. 2. Intellectus. 3. Consilium. 4. Fortitudo. 5. Scientia. 6. Pietas. 7. Timor Domini.

* † Then the Bishop shall lay his Hand upon every Child severally, saying.]

Quatuor cause sunt necessarie ad integritatem hujus Sacramenti (saith Maldonat.) and here they be all; prima est materia, quam inter Apostolos non aliam fuisse legimus quam externam Impositionem manuum, quæ ipsa etiam hodie appellanda est materia, &c. Maldon. de Sacram. p. 113.

Secunda causa est forma Verborum. Tertia est Minister, which is the Bishop only; so Philip Baptized, but the Apostles Confirmed: And the seventh Canon of the second Council of Sevil prohibited any Priest to meddle about it, no less than at Ordination, &c. and S. Greg. Lib. 3. Ep. 9. Quarta est suscipiens, Baptizati autem omnes sunt capaces Confirmationis.

The Ceremonies used in Confirmation.

* † Here are divers Ceremonies used in the Confirmation of this Sacrament; two very ancient, Christ, and the Cross; the other two more late, Gossips, and the Blow upon the Cheek: Three of these we omit, as not being necessary; yet being so significant, it were better we had them; neither were it any fault, for ought I see, if any Man should use them in our Church, more than it is to use the Fourth, of having God-fathers and God-mothers at the time of Confirmation; That we allow and approve, why not the rest as well? But for the Susceptores, it being a Custom of old, to Confirm instantly after Baptism, that so the Susceptores of one were the Susceptores of the other also; therefore the Custom still prevails with us, that such as are Confirmed should have Witnesses and Undertakers for them, as well as those which are Baptized among us.

The CATECHISM.

C * * Catechism.] Bucer found fault with the shortness of it, and therefore Arch-bishop Crammer set forth a larger Catechism, and would have all Curates to use it; but it was never received by any Publick Authority into the Church: Nor his, nor Nowel's, which was afterwards set forth in Q. Elizabeth's time, and became the Pattern of many private Catechisms, which by their Variety and Novelty of Doctrine, have done much hurt.

In the Conference at Hampton-Court, great complaint was made by the Ministers there, That this publick short Catechism was defective in the Point of the Sacraments: Whereupon it was ordered, That the Bishops should make an Addition, and so they did; which by K. James his Authority only, was annexed to the former Catechism, which ended after the Answer following the Lord's Prayer. The Addition was first penned by Bishop Overall, (then Dean of Pauli) and allowed by the Bishops.

C * * The Curate shall diligently upon Sundays and Holidays, &c. instruct, &c.] It is not said here, That he shall do it upon every Sunday, and every Holiday; and therefore the Words are to be understood, as often as need requires, according to the largeness or number

number of Children in his Parish. In the Second of K. Edward he was limited to do it *once in six Weeks, at least*; against which Words (as being too large a time, and the Ministers in Germany doing it otherwhiles three times in a Week) *Bucer* took Exception; whereupon it was thus ordered in the Fifth of K. Edward, and set down in Terms indefinite, though he urged to have it *singulis Festis*.

*† *Rehearse the Articles of thy Belief.*

Articulus est idem quod membrum, sic dictum ab artu 1. membro Linw.

Who was conceived by the Holy Ghost. Vide Hæresin Fausti Manichei, qui dementissime affirmavit Terram ex viribus Spiritus Sancti concipientem genuisse patibilem Jesum, &c. S. Aug. contra Faustum Man. Lib. 20. cap. 11. in Tom. 6. & Lib. 23. cap. 1, 2, 3, 4, &c. ibid.

C† *He descended into Hell.* Scilicet in animâ, quiescente corpore in Sepulchro, nam post mortem, Christi anima separata est à corpore, sed Divinitas indivisibilis, utriq; scilicet carni & animæ manfit unita.

The holy Catholic Church. Id est fidelium multitudo fide & charitate unita, 14 q. 1. loquimur.

The Communion of Saints. Multa sunt in quibus Sancti (h. e. fideles) inter se communicant, non tamen cum infidelibus; quia inter fideles & infideles magna debet esse discretio, 3. q. 4. alieni non, n. communicant; Infideles cum Fidelibus, in Accusatione & Testificatione 2. q. 7. pagani. Item in matrimonii confederatione 28. q. 1. jam nunc. Item in ciborum perceptione 28. q. 1. nullus. Item in mutuâ cohabitatione 28. q. 1. Judæi, &c. sæpe. Item in Jejuniorum observatione, de cons. dist. 3. Jejunium. Item in tempore Præscriptionis 16. q. 3. porro. In talibus verò fideles inter se communicant, qui etiam in bonis Spiritualibus bene communicant ad invicem, quamdiu sub Christo cum aliis unum corpus fuerint: Nam Latronibus, &c. nisi ad eorum emendationem Ecclesia non communicat 14. q. ult. c. penult. Item nec seipios interficientibus 23 q. v. placuit, ex parte, &c. de sepult. Item nec quibuscunq; peccatoribus sine pœnitentiâ decedentibus 13. q. 2. non estimemus. Item nec post mortem de Hæresi damnatis 24. q. 2. sane. Item nec Tormentibus exercentibus, exitia de Torn. c. Felicitis. Item nec cum Hæreticis 24. q. 1. c. quæ dignior. Item nec Excommunicatis 11. q. 2. omnes, &c. quicunq; nisi in casibus permissis à jure 11. q. 3. c. quoniam multos. Linw.

*† *Remember thou keep holy the Sabbath-day.*

See the Survey of the Puritans, p. 65.

In it thou shalt do no manner of work. Necessitas sanè & salus populi universa potest exceptionem admittere: Itaq; & Josua cum civitate Hiericho debellaret, & Maccabæi cum Allophylos expugnarent, Sabbatum non observârunt, *Tertullianus*.

Sed in privato negotio quid impellit à præcepto desistere? qui igitur in Sabbato ligna collegerat, adductus è Caltris lapidibus obruebatur; postquam verò Christianismus invaluit, hæc observatio in diem Dominicum transata est; sed non tanta: Nam Laodicenum Concilium cessationem & otium istud quodammodo spontaneum efficit, & Conc. Aurelianense tertium, nimiam in hæc re superstitionem Judaicam appellat; quòd postremò pœna aliqua Imposita est ei qui à negotiatione & opere non abstineret, factum est Constitutione Guntrani Regis & Matifconensis Synodi Decreto. Nam antea Lex Constantini M. quæ Eusebius & Sozomenus ita adeò laudant, etiamnum legitur, quæ culturæ agrorum permittebatur inservire; certe humana opera, non divina, prohibentur, ait in Marcionem Septimus ille *Ærod*.

Thou art not able to do these things of thy self, &c. without his special Grace. Et hoc dicitur propter errorem Pelagianorum, qui dixerunt liberum Arbitrium anteponendum esse Gratiæ Divinæ, & quòd sufficeret homo de se ad implendum Jussa Divina, contra quos optime facit quod legitur, de Consecr. Dist. 3. c. ult.

De Sacramentis.

C† *TWO only as generally necessary to Salvation.* Quanquam enim interdum nomen hoc Sacramenti latius, ut solet & nostris etiam Scriptoris Reformatis, adhibetur, quando tamen appositè & propriè loquuntur, non nisi duo, quæ Deus instituit, Baptismum & Cenam Domini in Sacramentis nostris numerant, *Lath. de Cap. Babyl.* propriè (inquit) ea visum est vocare Sacramenta, quæ annexis signis promissa sunt; cetera, quia signis alligata non sunt, nuda promissa sunt, quòd fit, ut si rigide loqui velimus, tantum duo sunt in Ecclesiâ Dei Sacramenta Bpt. & Panis, cum in his solis & institutum Divinitus signum, & promissionem Remissionis peccatorum habeamus.

Cum verò nomen Sacramenti variè sumatur, multisq; rebus accomodatur, mirum non est Lutherum aliosq; viros præstantissimos, de nomine minùs sollicitos fuisse; atq; hinc est, quòd Lutherus duobus hisce Sacramentis pœnitentiam aliquando addidit, Calvinus in Colloquio Ratisbonensi, Anno 1541. septem esse Sacramenta non illibenter agnoverunt.

Commentum verò Pontificum, quod nec plura nec pauciora sunt Sacramenta quàm septem propriè sic dicta (idq; de fide Catholicâ tenendum esse) certe veteri Ecclesiæ ignotum atq; inauditum fuit. Sin olim in Ecclesiâ receptum fuisset, id aliquis Patrum scriptis suis prodidisset, at nullus omnino est ex tam multis qui hunc Sacramentorum Septenarium numerum confirmavit.

Nec verò ante Hugonem de S. Victore & Petrum Lombardum hæc de Septenario numero Sacramentorum opinio percubuit, cum Lombardus ipse qui Patrum Testimonia diligenter collegit, hic omnino nulla recitet.

Concilium verò nullum extat antiquius Florentino, A. 1439. in quo hic Septenarius numerus approbatur & sancitur. Atq; hæc sunt illa præclara Antiquitatis monumenta quibus ipsa causa contra Ecclesiam

nostram à Pontificis defenditur; verùm evinci potest clarissimis Patrum Testimoniis veterem Christi Ecclesiam non nisi duobus esse usam notis & perpetuis Sacramentis. Clem. Romanus (Recognit. Lib. 1.) non nisi Duo Sacramenta numerat. Justinus in Apol. 2. Duo tantum commemorat. Tertull. in L. contr. Marcionem & de Coronâ militis non nisi duo agnoscit. B. Cyprianus ait, tunc demum planè Sanctificari & esse Filii Dei possunt, si utroq; Sacramento nascantur. Cyrilus Hieros. in Catechism. suis de duobus tantum Sacramentis scribit. S. Ambros. librum ex Instituto de Sacramentis Ecclesiasticis conscripsit, in quo Duo solummodo Sacramenta tractat. S. Augustinus de Symb. ad Catech. ait, hæc sunt Ecclesiæ gemina Sacramenta. Dionys. Areop. non Pœnitentiam, non Matrimonium, pro Sacramentis agnoscit, & Unctionem, non Infirmorum, sed Mortuorum celebrat. S. Greg. Mag. non nisi tria Sacramenta statuit. Bap. Chrisma, Corpus & Sanguinem Domini. Chrisma autem ad Baptismum pertinebat. Rabanus Maurus totidem ponit, Pascasius ingenuè scribit, sunt Sacramenta Christi in Ecclesiâ Catholicâ Baptismus, Corpus quoq; Domini & Sanguis; deniq; Bessarion Cardinalis (de Sacr. Euchar.) non est veritus confiteri, hæc duo sola Sacramenta in Evangeliiis manifestè tradita legi.

His Testimoniis Duo Sacramenta comprobantur, septem verò nullis nisi recentissimis, planè nituntur; sed quid humana Testimonia perquirimus cum divina sunt manifesta? Nam S. Paulus disertè docet, Israelitas re habuisse eadem Sacramenta quæ nobis Christus tradidit, 1 Cor. 10. 1. nulla autem nominat nisi Baptismum & Escam Spiritualem; atq; ex Christi latere omnia N. T. Sacramenta fluxerunt, quemadmodum S. Aug. multis in locis confirmat. Reliqua autem quinq; nulla ratione poterant ex Christi latere deduci.

*† *Two only, &c.* S. Aug. Ep. 118. Tenere te volo, &c. D. N. J. C. levi Jugo nos subdidisse, unde & Sacramentis numero paucissimis, intellectu augustissimis, significatione præstantissimis, Societatem novi populi colligavit. Sicut est Baptismus & Communicatio corporis & sanguinis Domini, & siquid aliud in Scripturis Canonicis commendatur. Where though S. Aug. may seem to allow more Sacraments than two, as elsewhere he expresseth himself, Lib. 2. cap. 104. contr. Lit. Petilianus, Sacramentum Chrismatum in genere Visibilem, inquit, Signaculorum est, sicut & Baptismus: Yet in this sense which our Church propounds (as generally necessary to Salvation) Maldonate himself confesseth, that he acknowledgeth no more, de Sacram. p. 111. Divus Augustinus (inquit) non de omnibus Sacramentis novis agit illo loco: Sed de illis quæ omnibus hominibus communia esse debent ad salutem. Præterea, quia agebat de Sarcinâ Vet. Testamenti, & Jugo novi, & Sarcina vocatur propriè id quod necessario ferre debemus, si volumus esse salvi, numeravit hæc duo Sacramenta: Hæc Maldonatus. That to me it seems strange, there should any Controversy be made between our Church and the Church of Rome, for the number of the Sacraments; when-as in this Sense they acknowledge no more but two, and in a larger Sense we acknowledge many more, and more eminently the other five; which tho' we call not Sacraments ordinarily, and tho' that general Name be gone, yet for the things themselves, their proper Names, their true Natures, those we preserve inviolable: And if Maldonate, and others, can be so courteous, as when S. Aug. speaketh of two Sacraments, to interpret him fairly, Why may not we expect the same Equity from them, seeing we say no more than that Father doth?

C† *Generally necessary.* Sacramenta autem propriè sic dicta pertinent ad omnes Christianos, quia sunt sigilla novi fœderis, quod non cum certò quodam hominum genere, sed cum universis Christianis Sanctum est.

Only necessary. Contra Judæos & alios qui dixerunt Gratiâ Christi non sufficere ad salutem, nisi quis Circumcisionem & alia legis mandata observet.

To Salvation. Salus Fidelium conservatur per Ecclesiæ Sacramenta in quibus virtus Passionis Christi operatur.

*† *This word Sacrament.* Propriè scilicet & strictè sumptum, non communi quodam, & lato sensu usurpatum. Sacraments are those which are Signs and Tokens of some general promised Grace, which always really descendeth from God unto the Soul that duly receiveth them. Other significant Ceremonies are only as Sacraments, yet no Sacraments, Hooker, Eccl. Pol. Lib. 4. Sect. 1.

An outward and visible Sign of, &c. Primum enim constant in omni Sacramento necessariam esse quandam externam, aspectabilem, corpoream materiam, quemadmodum in Baptismo & S. Cena perspicimus. Ita ait S. Aug. Tract. 80. in S. Joh. accedat verbum ad Elementum & fit Sacramentum, quare in omni Sacramento requiritur Elementum.

An outward and visible Sign. This would be a little thought of, Whether by a visible Sign is meant a thing that may be seen, or not; for so the common Divinity runs now-a-days, and grounds itself upon S. Augustine's known Words, Accedat Verbum ad Elementum & fit Sacramentum. Whence they gather, that there can be but two Sacraments, because but two of them that are commonly called Sacraments have the outward Elements ordained by Christ. All the Matter then depending upon S. Augustine's Words, it would be thought on, Whether Maldonate gives not a sufficient Interpretation of them, or no, Lib. de p. 23. after this manner: Errat hic Calvinus putans Sacramentum debere esse signum visibile, id est, quod visu percipitur, quia Aug. ita definit. Item fallitur dum putat debere esse Elementum, quale est aqua: Nam cum Aug. vocat Sacramentum visibile Signum, Visibile appellat generaliter quod sensibus percipitur, non enim visus est qui facit Sacramentum; & cum dicit accedat Verbum ad Elementum, &c. primum non loquitur nisi de Baptismo, ubi est Elementum Aqua; deinde si loqueretur de omnibus Sacramentis, non vocaret tamen Elementum more Philosophorum, unum è quatuor, sed quicquid est quasi materia.

C† *Ordained by Christ himself.* Quæ, enim propria sunt Ecclesiæ Sacramenta, ea non nisi ab ipso Christo instituta esse, apud omnes in confesso est.

As a means whereby, &c.] Quia Virtute Divina sanctificant, & gratiam conferunt.

*† For the continual remembrance of the Sacrifice, &c.] Vide S. Aug. Tom. 6. contra Faust. Manich. Lib. 20. cap. 18. Dicit Apostolus, quæ immolant gentes, Dæmoniis immolant, & non Deo, non quod offerebatur, culpans: Sed quia illis offerebatur. Habebat autem in Victimis pecorum quas offerebant Deo multis & variis modis, sicut Re sancta dignum erat, Prophetiam celebrabant futura Victimæ, quam Christus obtulit, unde jam Christiani peracti ejusdem Sacrificii memoriam Sacro sanctâ oblatione, & participatione Corporis & Sanguinis Christi celebrant.

*† Bread and Wine which the Lord hath commanded.] Lege S. Aug. Tom. 6. contr. Faust. Manich. Lib. 20. cap. 13. This is the material part of the Sacrament, not Sanguis humanus, as Marcion the Heretic in Irenæus, Lib. 1. cap. 9. and as the Montanists, Cataphryges, & Pepurians, & S. Aug. de Heres. cap. 27, & 28. & in Epiph. Hæres. 49. nor Beans and Cheese, as some of old, either for Poverty or Cariosity, were wont to bring unto the Priest to be consecrated; therefore in the third Canon of the Apostles thus it was ordained, Ne quis præter Panem & Vinum quicquam offeret: And so Conc. Afric. cap. 4. Bracaren. 3. cap. 1. Sextâ Syn. generali cap. 28. it was decreed, That if any other thing but Bread and Wine were brought for Offerings by the People, it should not be consecrated for the Sacrament, but blessed only, and given to the People to carry away: That for Bread which is one part of the matter of this Sacrament.

Now for Wine, which is the other part, the Matter is somewhat more difficult; for cheapness of old some would have Milk, &c. which was condemned by ancient Councils; and some only Water, which Epiphanius says was the Heresy of the Ebionites, that began in Africa about S. Cyprian's time: Ep. 3. Lib. 2. is written wholly against them; and S. Chrysost. Hom. 53. in S. Mat. refers the Heresy from Christ's own Institution, Christus non bibebat aquam, sed Vinum: This were enough to free our Church from any heinous offence, though it uses not commonly to mix Water with Wine, as the Church of Rome doth; and yet we must confess the Custom is very ancient, consonant to the Figures of the Old Testament, which S. Cyprian, Ep. 3. Lib. 2. reckons up; and of the New, where Water and Blood issued out of Christ's Side; and agreeable (as there is great Probability) to Christ's own Practice, when he did first institute this holy Sacrament: For it is not so likely that he used Wine alone in his sacred Supper, both because it was the Custom of the Jews, diluere Vinum, as Prov. 9. bibite Vinum quod misui vobis; and because all the Evangelists use the Name of Calix, quod nomen (saith Maldonate) significat Vinum conjunctum cum aquâ, juxta Ritum. The ancient Liturgies are all for Vinum cum Aqua mixtum; so Justin Martyr, Apol. 2. Iren. Lib. 4. cap. 57. & Lib. 5. initio. Cyp. Ep. 3. Lib. 2. Ambr. Lib. 5. de Sacram. cap. 1. Gennad. de Eccl. dogm. cap. 57. patres Concil. Trullan. and many others. Vide notas in Gennadium. Our Church forbids it not, for ought I know, and they that think fit may use it, as some most eminent among us do at this Day; yet for the Approbation of our most common Practice, which is to consecrate Wine alone without Water, we have all this on our side; the Greeks did it, Niceph. Callist. L. 118. cap. 53. Innocent. 3. Lib. 4. cap. 32. Durand. Lib. 4. d. 12. q. 5. Lomb. Lib. 4. d. 11. Bonav. ibid. neq. est de necessitate Sacramenti, saith Aquinas, p. 3. q. 74. Ar. 7. Euch. c. 11. Bernard. Ep. 69. Rab. Maurus de Euch. cap. 11. & alii.

*† What is the inward part or thing signified?

The Body and Blood of Christ which are verily and indeed taken, &c.] Neither need there any fault be found with our Church, for thus distinguishing the outward Sign from the thing signified, the Bread from the Body of Christ; for Maldonate affirms, that the Church of Rome never said otherwise, de Sacram. p. 125. Respondendum est, nos nunquam dicere idem esse Sacramentum & rem significatam, nam Sacramentum vocamus signum quod videtur, rem significatam, corpus Christi quod non videtur; which approves of our Doctrine, and condemns that gross Conceit of the ignorant Papists, that think they see and taste and chew the very Body of Christ corporally, which every Man abhors to conceive, even the best learned among the Papists as well as we: I cannot see where any real difference is betwix us about this real Presence, if we would give over the Study of Contradiction, and understand one another aright. Maldonate de Sacram. p. 143. after a long Examination of the matter, concludes thus at last with us all, so the Words be not taken exclusively, as the Puritans will take them, Corpus Christi sumitur à nobis Sacramentaliter, Spiritualiter, & Realiter, sed non Corporaliter; and so have I heard my Lord Overall preach it an hundred times.

C† Which are verily and indeed taken, &c.] Verè quidem ac realiter à fidelibus, sed in Sacramento & modo nostris mentibus impervio. c.

The Strengthening and refreshing of our Souls, &c.] By nourishing our Faith, and assurance that our Sins are remitted; by giving us increase of Grace to lead a godly Life, and by confirming our Hope, that we may hereafter come to Life eternal; which are all the true Food of our Souls, and without which they are dead, having no true spiritual Life in them at all. C.

*† As our Bodies are by the Bread and Wine.] For Maldonate de Sacram. p. 126. Analogia autem est, quod sicut panis est præcipuum nutrimentum corporum, ita caro Christi est præcipuus cibus Anima.

*† And there shall be none admitted to the Holy Communion, till such time as he can say the Catechism, and be Confirmed.]

So Dionys. Areop. Pontifex perficit eum Chrismate qui Baptizatus est, & reddit eum participem & capax Eucharistiæ.

In Const. Johannis Pecham Archiepiscopi Cant. cap. de Sacram. Confirm. sic legitur, statuimus, ut nullus ad Sacramentum Corp. & Sang. Domini admittatur extra mortis Articulum, nisi fuerit confirmatus, vel nisi à Receptione confirmationis fuerit rationabiliter Impeditus: quod. m. 6.

The Form of Solemnization of Matrimony.

*† THAT which S. Paul saith, 1 Cor. 7. Cui vult nubat, tantum in Domino, the same is here constituted, and appointed by the Church, for married Persons to perform. In Domino nubere, is to marry, not as brute Beasts go together, or as Heathen and natural Men make Marriages, but to Marry according to the Laws and Ceremonies appointed by Christ and his Church. Ritus autem ab Apostolis instituti, ab universâ Ecclesiâ recepti, hi sunt potissimum: Primus, ut contrahatur in præsentia Sacerdotis. 2. Ut per Sacerdotes in Ecclesiâ proclametur. 3. Ut in Consideratione Matrimonii Sacrificium Missæ (sive Eucharistiæ) offeratur. 4. Ut à Paranympis ad Ecclesiâ duantur. 5. Ut contrahentes Matrimonium Eucharistiâ percipiant, eorundemq. manus interveni osculi & relationis conjungantur, de quibus Erasmus in Epistolâ suâ. Caranza in 12 Can. 4. Conc. Carthaginensis, Matrimonium aliud est Legitimum, quod est quando publicè & solenniter contrahitur in facie Ecclesiæ, cum debitis conditionibus requisitis: Scil. cum uxor à parentibus petatur, desponsatur, dotatur, & à sacerdote benedicitur. 33 q. 5. c. aliter. Aliud est clandestinum, quod fit sine prædictis Solennitatibus 30 q. 3. per totum. Cui clandestino matrimonio Sacerdos consentiens est suspendendus, de Claud. despons. ca. Cum inhibito: quia ex eo sequuntur frequentius multa mala, & scandala quam plurima oriuntur, ideo ab Ecclesiâ est inhibendum; & maxima Conc. Trid. cap. 1. Sess. 24. de Reform. Matrimonii, quod quidem clandestinum Matrimonium publicè erat ratificandum, de Claud. despons. 2. quod nobis, unde secundum generalis Concilii Constitutionem, de Claud. despons. cap. Cum inhibito. Facienda sunt Banna in Ecclesiis per Parochianum Sacerdotem, antequam Matrimonium contrahatur, & indicendum est per tres dies continuis festivos, in Missarum Solenniis, ut si quis sciat inter tales personas, quæ inter se contrahere debent, esse aliquid Impedimentum, infra competentem terminum assignandum debent ipsum producere & manifestare, in hac vel similia verba, viz. Hæc due persone N. & N. volunt contrahere Matrimonium, si quis est qui noverit aliquid Impedimentum esse inter hæc personas, quod Matrimonium inter eos impediat, illud denunciet; & de hoc admonemus omnes primo, secundo, tertio, & peremptoriè infra talem terminum M. & alicubi qui sine istis Bannis contrahunt, sunt Excommunicati, & si apparuerit aliqua conjectura impedimenti alicujus, interdicendum est illis, ne contrahant, donec Veritas declaratur, & oppositum confiet. Qui autem contraxerint post prohibitionem sibi factam, & Impedimentum extiterit, illegitimos filios procreabunt, & Sacerdos qui tales inhibitiones facere contempserit, vel Regularis qui interfuerit, suspendi debent ab officio per tres annos; & si quis malitiosè falsum Impedimentum objecerit, canonicam ultionem non evadet, ut patet ubi supra Sacerd. Rom. cap. 3. de Matrimonio.

De Sponsalibus.

C† ORDO Sarum. In certis anni temporibus prohibetur solennitas Matrimonii, non tamen Consensus, tamen si solennitas adhibeatur non retractetur Matrimonium. A Solemnizatione abstinendum est, à 1. Dominicâ Adventus usq. ad 8 Diem post Epiphaniam inclusivè; à Dominicâ Septuages. usq. ad 8 Diem post Pascha inclusivè, id est, usq. in Crastinum, & vocatur ille dies Dominica in Albis; Item à die Luna in 2 feria in Rogationibus usq. in Crastinum Trinitatis.

Non videtur usitatum fuisse, ut à Sponsalium die, Sponsa in Sponsi domum transiret, quanquam Chrysost. id affirmat, fortè quia Antiochia sui Etate id fieri videbat; cum Judæi dissentiant, credibilis est liberi Juris id fuisse pro utriusq. comodo: Nam Rebecca deducta est ad Isaacum ante Nuptiarum solennia, quia Isaac incommodum erat in Mesopotamiam proficisci; contra, Sampsonis Sponsa mansit in domo paternâ, & id fuisse usitatus satis colligitur ex loco Deut. 20. 6. quod & Romanis moribus proditum est à Modestino, eam qua desponsata est ante contractas Nuptias domicilium non mutare: ceterum illud constat Sponsas intactas fuisse, donec convocato catu Matrimonium solenni prece initiaretur, quod non tam lege præceptum, quam ab Antiquissimis, ut arbitror, patribus traditum, Judæi ut olim, ita nunc quoq. observant, à quibus ad Christianos id institutum honestatis plenissimum manavit. Grot. Mos erat Judæis non minus quam Romanis, ut nec contraherentur, nec dirimerentur Sponsalia, nisi adhibitis testibus. Idem.

C† First the Banns must be asked, &c.]

Sarum. Non fidabit Sacerdos virum & mulierem, nec consentiet in fatione ante tertium redictum Bannorum, & Banna debent Interrogari per tres dies solennes, & disjunctas, ita ut inter unumquemq. diem cadat ad minus unus dies ferialis.

C*† First the Banns must be asked.] Bucer likes this Order very well, calling it Præceptum salutare, and would have no Dispensation granted to any: To this he wishes, that another Precept had been added, Ut Matrimonium non nisi in clara die, & frequenti Ecclesiâ consecrare liceat. To that a third, Ne rata habeantur eorum Conjugia, qui ea contraxerint, absq. eorum consilio & voluntate in quorum sunt Potestate, absq. piis & gravibus Arbitris; quo multa avertentur Stupra ad qua Puella Pauperes & alia Mulieres nonnunquam falsâ Conjugiâ promissione pellicuntur. In the first he was not heard: For Dispensationis are still granted; For the second there was a Law of the Church before, Ut inter horas 8 & 12 ante meridiem in Ecclesiâ celebraretur Matrimonia. And so it is, or should be still observed. For the third it is not yet made a Law: But they that grant Dispensations, use to take a Bond for that purpose, if either Party be under Age.

C† The Persons to be married shall come into the Body of the Church.] Sarum. Ante ostium Ecclesiæ, sive in facie Ecclesiæ, coram Deo, Sacerdote &

& populo, vir autem stet à Dextra mulieris, mulier autem à sinistris viri, causa est quia formata fuit ex costâ sinistri lateris Adâ, tunc Sacerdos publicabit Banna.

C * * The Persons to be married shall come into the Body of the Church.] 2 Edw. 6. In Medio Ecclesia ante Chorum.

C * * The Causes for which Matrimony was ordained. One was, the Procreation of Children, &c. Another to avoid Fornication. The third for mutual Society, Help and Comfort in Prosperity and Adversity.] This last Bucer would have had puffest, as being the chiefest and most general cause for which Marriage was ordained, even in Paradise, *Faciamus in adiutorium*: But they thought it better to let it stand as it was; for Society and Help may be had without Marriage, though that be also one end of Marrying; but Procreation of Children cannot be lawfully had without it.

C * * If any Man can shew any just cause, &c. If either of them do know any Impediment.] These Words referred to the common known Impediments: But because some of them were taken off by Law; and for that there was no new Law made, concerning the Degrees of Consanguinity and Affinity, (which Bucer urged very earnestly) therefore Arch-bishop Parker set forth a Table to that purpose; for before his time, there was no Rule but what the Canon-Law prescribed, with reference to the Law of God, which was made a Statute-Law here in the time of K. Henry 8.

C * * Who giveth this Woman to be married to this Man?] Mos laudabilis, quo declaratur, ea tantum Matrimonia celebranda esse in Ecclesia, quæ contracta sunt eorum consensu, in quorum potestate & fide sunt, qui contrahunt. Buc. ibid. cap. 20.

C * * And the Man shall give unto the Woman a Ring (2 Edw. 6. and other Gifts of Gold and Silver) laying the same upon the Book.] Admodum commodus Ritus, si modo, quid ista omnia significant, populo subinde explicetur. Ut quid Annulus & cetera Dona, quibus Sponsus Sponsam ornare vult, prius in Librum Sacrorum deponuntur, & à Ministro rursus Sponso tradantur, tribuenda ab eo Sponsæ, significare, oportere nos nostra omnia, priusquam illis utamur, offerre Deo, cuius sunt, & consecrare, & illa tanquam ex ipsius manu, accipere, ad illius gloriam usurpanda. And some marvel it is, that those Words, and other Gifts of Gold and Silver, should be taken out of the Book in the fifth of K. Edward, when-as Bucer liked them so well: But it is a general Custom still to observe this Order in the North-part of the Kingdom.

C * * With this Ring I thee Wed, &c. (and in the second of King Edward before the Words, with all my worldly Goods, &c. was added this Gold and Silver I thee give) which of likelihood was afterwards left out, because some Men had none to give.

C * * And put it on the Fourth Finger of the Woman's Left-hand.] In which Finger they say is a Vein that comes from the Heart, and which foldeth itself with the other Veins there. Unde significetur Consponte semper debere sponso esse devinctum vinculo amoris perpetuo, ut Annuli nullus finis est. Buc. ib.

C * * In the Name of the Father, and of the Son, and of the Holy Ghost.] Therefore are these Words added as a Conclusion to all that was done or said before, ut cogitent nihil inter ipsos, vel natum fore, vel revera bonum & salutare, nisi ex singulari favore & benignitate Dei. Ibid.

C * * That as Isaac and Rebecca (in the second of King Edward, was added after other Gifts given and received by one another) lived together. And have declared the same by giving and receiving a Ring. In the second of King Edward was added and of Gold and Silver.

C * * Going to the Lord's Table, &c.] In the second of K. Edw. it was, Going into the Choir and singing.

C * * The Psalm ended, the Man and the Woman kneeling afore the Lord's Table.] It was (2 Edw.) The Bridegroom and the Bride (in the mean-while) kneeling before the Altar.

C * * And as thou didst send thy Blessing upon Abraham and Sarah.] (2 Edw.) didst send thy holy Angel Raphael to Tobias and Sarah the Daughter of Raguel.

C * * This Prayer next following shall be omitted, &c. When the Woman is past Child-birth.] This Rubrick was added in the fifth of Edw. for there was none such before. And bless you. Here, in the second of Edw. the Priest made over them the sign of the Cross, +.

C * * The new-married Persons, the same Day of their Marriage, must receive the Holy Communion.] And this (says Bucer) is a godly Ordinance. Nam non nisi in Christo Domino debent Christiani inter se matrimonio jungi, ideo una quoque, de Christo participant. Ibid.

This Man and this Woman.] Sarum. (Hic respiciat Sacerdos personas suas) ut a modo duo corpora, una caro, & due animæ sint in fide, & in Lege Dei unite, ad promerendum simul vitam æternam, quicquid ante hæc fecerint, nec amplius dicitur in exhortatione.

In the sight of God.] Adduntur in ord. Sarum hæc verba, & Angelis ejus & omnibus Sanctis.

* † The Causes for which Matrimony was ordained.]

Tria autem sunt bona Matrimonii, Proles, Fides, Sacramentum, 1. Proles ut Charitative recipiant filios, & Religiose educant. 2. Fides, ut cum aliâ personâ non coeant. 3. Sacramentum, ut nunquam nisi per mortem separentur. Sacerd. Rom. de Matr. c. 2. ex Conc. Florent. sub Eugenio papa. 4.

C † Secondly, It was ordained for a Remedy against Sin, &c.]

Esset inter Judæos uxores aut non ducebant, aut si duxissent, post impregnationem cum illis non amplius concumbabant; perinde quasi Matrimonii unicus esset usus, procreatio sobolis, & non etiam vitatio Fornicationis, 1 Cor. 7. Joseph Antiq. Lib. 18. c. 2.

C † Therefore if any Man can shew any just Cause.]

Sarum. Deinde fiat admonitio ad populum in lingua Materna ad hunc modum. Admoneo Vos omnes per Patrem & Filium & Spiritum Sanctum, ut si quis ex Vobis est, qui sciat aliquid, quare isti adolescentes legitime contrahere non possunt, modo confiteatur.

* † And also speaking unto the Persons that shall be married, he shall say, I require and charge you, &c.] Sacerdos interroget utrumque in hunc modum, Ego ex parte Dei mando vobis, quatenus mihi dicatis, si habetis aliquod Impedimentum Canonicum, quod possit impedire vos ab hoc Matrimonio legitime contrahendo, viz. si estis Consanguinei vel Affines usque quantum gradum inclusivè, & si aliquis vestrum cum aliqua personâ contraxerit per verba de presenti, si habetis alia Impedimenta Canonica; ut infra ad hanc notam. Sacerd. Rom. de Matr. cap. 4.

Eadem admonitio fiat ad virum & mulierem, ut siquid ab illis aliam fuerit occultè, vel siquid deoverint, vel aliquo modo de se noverint, quare legitime contrahere non poterint, nunc constentur.

* † If either of you know any Impediment.]

De Impedimentis Matrimonii.

Impedimenta Matrimonii, quæ Matrimonium impediunt contrahendum & dirimunt jam contractum, sunt 12. & in his verbis continentur.

1. Error. 2. Conditio. 3. Potum. 4. Cognatio. 5. Crimen. 6. Cultus disparitus. 7. Vis. 8. Ordo. 9. Ligamen. 10. Honestas. 11. Si sit Affinis. 12. Si forte coire nequibis.

Primum Impedimentum est Error, ut si credatur contrahi cum Martino, & contrahitur cum Petro. Tenetur.

2. Est Conditio, ut quando qui liber est contrahit ignoranter cum servâ.

3. Est Potum, quod cum simplex est impedit Matrimonium contrahendum, sed non dirimit contractum. Non tenetur.

4. Non tenetur nisi in cognitione carnali ad quatuor gradum.

5. Est Crimen, primo, ut adulterans cum conjugata, & machinans in mortem Viri, vel è contra, in mortem uxoris effectis secuto, 2. si promittit Adultera, vivente ejus viro, ducere eam in uxorem, 3. si vivente legitima uxore scienter Adulteram superinducit in Conjugium.

6. Ut Fidelis non potest contrahere cum Judæa, aut Paganâ, nisi promittit converti ad fidem.

7. Excludit consensum, sicut metus mortis, &c.

8. Non tenetur.

9. Ut nullus qui Legitime nupserit potest, vivente primâ uxore, aliam ducere, & si inter eas fuerint Sponsalia, de futuro, non potest cum aliâ de futuro Sponsi. contrahere.

Potest autem per Verba de. ***

10. Non tenetur sicut nec 11, 12. est Impotentia coeundi.

Impedimenta quinque, quæ impediunt Matrimonium contrahendum, sed non dirimunt contractum. Sunt tempus feriarum ab Adventu ad Epiph. & à feriâ 4. Cinerum ad 8. Pasche, &c. Nam in aliis temporibus nuptias celebrare permittit Ecclesia, quibus olim temporibus licet Matrimonium per Verba de &c. contrahi potuerit, non licebat tamen traducere uxorem, vel solemnizare Nuptias, vel eam carnaliter cognoscere, aliud Impedimentum est Interdictum Ecclesiæ secundum Versus:

Ecclesiæ vestitum, nec non tempus feriarum, Impediunt fieri, permittunt facta teneri.

Qui hæc fusius videre & intelligere voluerit, legat summam Angelicam Sylvestrinam, aliasque Sacerd. Rom. de Matrim. c. 3.

C † If any Man do alledge or declare any Impediment.]

Sarum. Siquis vero Impedimentum aliquod proponere voluerit & ad hoc probandum cautionem præstiterit, differuntur Sponsalia, donec rei veritas cognoscatur.

If no Impediment be alledged.] Si vero nullum Impedimentum proponere voluerint, Interroget Sacerdos dotem mulieris.

Then shall the Curate say unto the Man, N. Wilt thou have this Woman, &c.]

Post hæc dicit Sacerdos ad Virum, cunctis audientibus in lingua materna. N. Visne, &c. Litera, N. vulgo ponitur loco nominis proprii; ejusmodi autem figura capit non multo ante Annum post Christum natum millesimam, nam in Antiquioribus codicibus M. SS. pro hac literâ N. ponitur hæc nota 3ll cum transversâ lineâ, ut videre est in Antiquissimis libris Sacramentorum M. SS. & in quibusdam aliis modo excusis. Menar.

* † Who giveth this Woman to be Married.] Non fit Legitimum Conjugium, ut à Parentibus accepimus, & à Sanctis Apostolis, eorumque Successoribus traditum invenimus, nisi ab iis qui in ipsam Feminam videntur dominationem habere, & à quibus custoditur Uxor petatur, &c. Evarest. Ep. 1.

And therefore was this Ceremony of giving the Woman to the Man used, to shew that she had the Consent of her Parents, or Governors, to wed herself.

Leaving the Ring upon the Fourth Finger.]

Among the old Romans, when they Married, it was a Custom, That the Man, in token of Good-will, gave a Ring unto the Woman, which she was to wear upon the Finger next to the Little-finger upon the Left-hand; because unto that Finger alone a certain Artery proceeded from the Heart. Aul. Gell.

* † And the Minister shall add this Blessing.]

Among other Ceremonies always used in Matrimony, this was one, That the married Persons should receive a solemn Blessing from the Priest. Mald. de Matr. 278. Aliter non fit Legitimum conjugium, ut à S. Apostolis eorumque Successoribus traditum invenimus, nisi, &c. & ut mos est à Sacerdote benedicatur, Evarest. Ep. 1. And the Ceremony is taken from the Blessing that God gave Adam and Eve in Paradise. Innocent 1. Ep. 2. c. 6. So the Council of Carthage, Can. 13. Sponsus & Sponsa benedicendi sunt à Sacerdote, &c. And S. August. Serm. 243. Benedictionem cum Sponsâ suâ non merebitur accipere qui, &c.

Yet it was the Custom of the ancient Church, never to add this Blessing to Persons that Married the second time; nor was the Priest suffered

suffered to be present at the Marriage-Feast. Concil. Neocæs. Can. 7. S. Ambr. in 2 Cor. 7. & 2 Tim. 2. Conc. Lateran. Tit. de Nupt. Whether it were to deter Men from Second-Marriages, as being too incontinent; as whosoever did Marry a second time was of old enjoined a short Penance for it. Conc. Neocæs. Can. 3. Laod. Can. 1. or because they could not iterate the Benediction. Mald. de Matr. p. 291.

*† The Minister or Clerks going to the Lord's Table.]

Unde sufficiam ad enarrandam felicitatem ejus Matrimonii, scilicet Christiani, quod Ecclesia conciliat & confirmat oblatio, & obsequium Angeli renuntiant, pater natus habet? Tertull. ad uxorem, Lib. 2.

*† The Man and the Woman kneeling afore the Lord's Table, &c.] If the Priest be to stand at the Table, and to turn his Face towards them that kneel before it, then is he not to stand at the North-side, (for there he should need no turning), but just before it between the Altar and them that are kneeling at the Steps thereof. Sacerdos vertit se ad Sponsam & Sponsam coram Altari genuflexos, ita quod Sponsa sit a sinistris Sponsi. Sacerd. Rom. de Matr. c. 4.

Lord have mercy upon us. Answ. Christ have mercy, &c.]

Vide que annotata sunt ad hanc Respons. in ord. Communionis.

*† The new-married Persons, the same Day of their Marriage, must receive the Holy Communion.]

Hortandi sunt Sponsus & Sponsa ad Sacramentalem Confessionem, & in ea sunt Instruendi qualiter in Matrimonio vivere debent, & quod cum omni honestate actum Conjugii exerceant, considerantes, quid inter eo est Sacramentum S. matris Ecclesie, quod est honeste exercendum, juxta dictum B. Pauli Apostoli, 1 ad Thess. c. 4. unusquisque vestrum sciat vas suum possidere in Sanctificatione & honore, non in passione desiderii, sicut gentes quæ ignorant Deum, quoniam Deus non vocavit vos in immunditiam sed in Sanctificationem. Hoc autem fiet si in actu Matrimonii procedent, non sicut Equus & Mulus, sed sicut persone Deum timentes & sacramentum Matrimonii honorantes, viz. non ex ardore libidinis, sed causa prolis suscipienda, (debiti reddendi consortii, sicut tenentur, nec tali actu conjugii utantur modo indebito (etiam in vase consueto) & tactibus immundis, ut pluries actum ipsum exercere possint, vel ut habeant majorem delectationem, nec utantur calidis cibariis & potibus ut plus ad hoc tententur, nec Vir abutatur Uxore extra vas debitum, quia in omnibus his peccarent. Item quod tempore mensurari non conveniant. Item, quod contentur honorare magnas festivitates, & pro Dei honore non uti conjugio, & similiter in diebus jejuniorum, & Processionum, & per triduum ante, & per triduum post Sumptionem S. Communionis. Si igitur honeste Matrimonium exercuerint, Deus illis bona dabit & prosperabitur, & bonos filios generabunt, & diu vivent cum Letitia, insimul & vitam æternam eis concedet Dominus Deus noster. Itaque Sacerdos de talibus eos sapienter & discretè moneat, ut Deum temerè discent & cum pace & fidelitate alter alteri amorem & fidem servant.

Bonum etiam esset si Sacram. Euchar. sumerent ante Matrimonium contrahendum, ut muniti tali viatico cum majore gratia contraherent, Tertull. Lib. 2. ad Uxorem meminit oblationis quæ Matrimonium in Ecclesia confirmatur. Additio ex Sacerdotali, cap. 4.

And lead us not into Temptation. Answ. But deliver us, &c.]

C† Vide que annotata sunt in hanc Resp. in ord. Communionis.

Then shall the Minister, &c. Dearly Beloved know this, the Almighty God is the Lord of Life and Death.]

Sir Tho. More's Treatise of Comfort in Tribulation hath in it many excellent things to this purpose. Vide librum, nec panitebis.

The Order for the Visitation of the Sick.

C** **W**HEN he cometh he shall say kneeling down, Remember not, Lord, &c.] In the second of K. Edward it was, He shall say the 143d Psalm, Hear my Prayer, O Lord, &c. And after this the Antiph. Remember not, &c. libid.

C** If the Person visited be very sick, then the Curate may end his Exhortation here.] This Rubrick was added in the fifth of King Edward; for before it needed not, because they always sent for the Priest in due time, before the Person was so very sick.

C** But Men must be often admonished, (2 Edw.) Rich and great Men must be often admonished in Sermons, to make their Wills, &c.

C** These Words before rehearsed, &c.] A Rubrick added in 5 Edward.

C** The Minister may not forget to move, &c.] Similiter ut supra.

C** Adding this, O Saviour, 2 Edw. this Anthem.] Then in the second of King Edward followed Extreme Unction, against which Bucer urged many Arguments, and earnestly desired to have omitted, as afterwards it was 5 Edw.

Yet some Order was taken about the Omission of it before; for in the Form 2 Edw. at the end of it (apud Buc. Script. Aug.) there is this Rubrick, Si videtur commodum dicatur Psal. 13. Usque quo Domine, &c. pro usitata ante hæc tempora Unctione. But for all the rest of the Order appointed in the Visitation of the Sick, Bucer faith, that it is made ad Divinarum Scripturarum Regulam convenientissimè.

C** If we anoint not with the Oil, it is because we doubt, whether it be lawful to continue that extraordinary and miraculous Custom, that was well used in S. James's time. And herein we do no more then Decentius the Bishop of Eugubium did, Anno Dom. 416. Mar. 19. who professes so much Ignorance in that matter, that he wrote to Innocent the First (then Pope of Rome) to be resolved,

Whether it were lawful for a Bishop to Anoint the Sick, or no; Ep. 1. c. 3. ab Isidoro de Off. Lib. 2. c. 26. descript.

*† Here shall the sick Person make a special Confession.]

The Church of England howsoever it holdeth not Confession and Absolution Sacramental, that is made unto and received from a Priest to be so absolutely necessary; as that without it there can be no Remission of Sins; yet by this place it is manifest, what the teacher concerning the Virtue and Force of this sacred Action. The Confession is commanded to be special, the Absolution is the same that the ancient Church, and the present Church of Rome useth, What would they have more? Maldonate; their greatest Divine that I meet with, de Penit. p. 19. faith thus: Ego autem sic respondendum puto non esse necesse, ut semper peccata remittantur per Sacramentum Penitentiae, sed ut ipsum Sacramentum naturâ suâ possit peccata remittere, si inveniat peccata, & non inveniat contrarium Impedimentum; and so much we acknowledge. Our if he feels his Conscience troubled, is no more than is Si inveniat peccata; for if he be not troubled with Sin, what needs either Confession or Absolution? Venial Sins, that separate not from the Grace of God, need not so much to trouble a Man's Conscience. If he hath committed any mortal Sin, then we require Confession of it to a Priest; who may give him, upon his true Contrition and Repentance, the Benefit of Absolution; which takes effect according to his Disposition that is absolved; and therefore the Church of Rome adds to the Form of Absolution, Quantum in me est, & de Jure possum, Ego te absolvo; not absolutely, lest the Doctrine should get head: That some of their ignorant People believe, that be the Party confessed never so void of Contrition, the very act of Absolution forgives him his Sins. The Truth is, That in the Priest's Absolution there is the true Power and Virtue of Forgiveness, which will most certainly take effect, Nisi ponatur obex, as in Baptism.

*† Who hath left Power to his Church to Absolve, &c.]

This is that which the Puritans of our Days, and their Fathers the Novatians, old Puritans of the Primitive Church, deny. Novatiani dicebant fieri injuriam Deo, si Sacerdotes haberet remittendi peccata potestatem, Ambr. Lib. 1. de Pan. cap. 2. They use to scoff at it, What, can he forgive me my Sins? Which was the wont of all the old Hereticks, Mald. de Sacram. p. 242.

The Communion of the Sick.

C† Synodus Nicæna prima Can. 13. vocat hanc Corporis & Sanguinis Christi Sacramentalem Communionem, τὴν ἐκείνην καὶ ἀναγκαίαν ἰσχύον, ὑλισμὸν & necessarium Viaticum, quo scilicet instructi Christiani obirent. Ignatius in Epist. ad Ephes. ita loquitur, ita αὐτοὶ κλῆρον καὶ οὐρανὸν ἀδελφὰς, ἀνδράσιν καὶ μιᾷ ἀρεσκῶν, ἀλλὰ τὸ ἐν δεξιᾷ τοῦ Χριστοῦ καὶ ἀδελφῶν ἀλλήλων; & Dionysius cui Areopagita nomen tribuitur, hanc communionem vocat, τὴν ἐκείνην καὶ ἀναγκαίαν, id est, præcipuam omnium, & ultimam rerum perfectionem, eo loquendi more quo Sanctum Sanctorum dicimus.

C** Exhort their Parishoners to the receiving in the Church of the Holy Communion of the Body and Blood of our Lord.] 2 Edw. That they shall often communicate of the Sacrament of the Altar.

C** And having a convenient Place, &c. where the Curate may reverently minister, &c. with all things necessary, &c. he shall there minister the Holy Communion.] But in the second of King Edward, the Rubrick (instead thereof) was this: And if the Communion be celebrated that Day in the Church, then shall the Priest reserve so much of the Sacrament, as shall serve for the sick Person, together with others in his Company; and first he shall communicate those that go with him, and were present at the Sacrament in the Church; and after them he shall communicate to the Person that is sick: But first shall the General Confession be made, with the Absolution, and the Collect, as in the Order of Communion is appointed. Yet if the sick Person shall desire the Communion upon any other Day, when it is not celebrated in the Church, then the Priest having a convenient place, &c. ut supra, shall celebrate the same after this manner, Psal. 117. O praise the Lord all ye, &c. Lord have mercy, &c. Christ have, &c. Let us pray. Almighty, everlasting God, &c. And after the Gospel, Job. 5. Priest. The Lord be with you. Answ. And with thy Spirit. Priest. Lift up your Hearts, &c. usque ad finem. But if any Man, either by reason of Extremity of Sickness, or for lack of warning, &c. in 2 Edw. this was the Rubrick. But if the sick Person be in Extremity, and shall desire the Sacrament, either at the Evening, or in the Night-time, the Curate shall say to him, that his Faith and desire of the Sacrament is accepted for the Receiving of it.

C** When the sick Person, &c. In the time of Plague, &c.] These two Rubricks, as being Casus omissi before, were added in the fifth of King Edward. But in the Second there was this Addition, which in the Fifth was omitted. The Private Communion being ended, the Anthem shall be repeated, Remember not, O Lord, our Iniquities, &c. Lord, &c. Our Father, &c. Let us pray. O Lord look down, &c. With the first part of the Exhortation, and the Psalm, In thee, O Lord, &c.

And of all this Order (even as it was in the second Year of King Edward) Bucer gave his Censure, That it was altogether agreeable to the Word of God.

The Order for the Burial of the Dead.

C** Bishop Andrews calls it, Our Office of the Dead.

C** And so go (either into the Church or) added 5 Edward.

C** In

C * In the midst of Life we be in Death.] Here (2 Edw.) followed when the Priest casteth Earth upon the Body (from whence we observe the Custom still, though in our Book another standing by is appointed to do it) he saith, I commend thy Soul to Almighty God, and thy Body to the Grave; Earth to Earth, &c. In the mean while the Anthem was sung, I heard, &c. And then, Let us pray, We commend into thy merciful Hands, O Lord, the Soul of this our Brother N. departed, and we commit his Body to the Ground, beseeching thee to grant us Grace, that we may live in thy Fear, and abide in thy Love; that when the Day of Judgment shall come, which thou hast committed to thy well-beloved Son, as well this our Brother, as we all may be found acceptable in thy sight, &c. Then followed this Thanksgiving, We yield thee Thanks, O Almighty God, for this thy Servant, whom thou hast delivered from the Misery of this Life, the Body of Sin and Temptation: And as we believe that thou hast placed his Soul, which he commended into thy Hands, in a place of Rest, Light and Gladness; so we beseech thee, that his Soul, together with the Souls of all thine Elect departed out of this Life, may with us and with them have the full Fruition of thy Promises, and be made perfect, by the glorious Resurrection of thy Son Jesus Christ our Lord. Then the Suffrages to be said before or after the Burial. Psal. 116. I am well pleased, &c. Psal. 139. O Lord, thou hast searched me, &c. All which, from the Anthem, I heard a Voice, &c. was omitted or altered (because Bucer found fault with Prayer for the Dead) in the fifth of King Edward.

After the Lessons, and the Passer noster, (2 Edw.) followed these Verses and Answers: Priest. Enter not into Judgment with thy Servant. Answ. For in thy sight shall no Man living be justified. Priest. From the Gates of Hell. Answ. Deliver their Souls. Priest. I believe to see the Goodness of the Lord. Answ. In the Land of the Living. Priest. O Lord, hear our Prayer. Answ. And let our Cry come unto thee. Let us pray, O Lord, with whom do live the Spirits of the Dead, and with whom the Souls of them that be Elected, after they be delivered from the burden of the Flesh, be in Joy and Felicity: Grant unto this thy Servant, that the Sins which he committed in this World may not be imputed unto him; but that he having overcome the Gates of Death and eternal Darkness, may for ever dwell with Abraham, Isaac and Jacob, in the Region of Light, where there is no Sorrow or Grief: And when the fearful Day of Judgment shall come, make him to rise again with the Just and Elect, and to receive his Body again to Glory and Immortality; that being placed among the chosen at the Right-hand of thy Son our Lord Jesus Christ, he may with them hear the most sweet Voice of, Come ye blessed of my Father, &c. For which Bucer would, that the Prayer at the Communion should be used.

Then the Communion followed, where the Introit was Psal. 42. As the Hart desireth the Water-brooks, &c. The Collect. O merciful God, &c. (the same with our last.) The Epistle. 1 Thess. 4. I would not have you, &c. The Gospel. Joh. 6. Jesus said, &c. All that the Father, &c. All which was omitted or altered, 5 Edw. for the Reasons next before specified, and for Calvin's Letters to the Protector, Cranmer and Cheek.

The Spirits of them that depart in the Lord.] Before it was only the Spirits of the Dead. For those that depart not in the Lord (says Bucer) i. e. in the Communion of the Church, (as they that are Excommunicated or Unchristened) are not to be buried by the Priest, in this Publick Form.

C † Judeis non licebat die festo mortuos sepelire, quia apud eos contactus mortui cadaveris pollutio erat. Apud nos non item, qui proinde quovis die, etiam die Dominico & precipuis festis Sepultura Christianorum speram damus. C.

D. Intellige eos qui de jure à Sepulturâ solenni aut in loco sacro non arceantur: Pagani enim, & nondum Baptizati, illi etiam, qui violentam sibi mortem quovomodo intulerunt, aut in excommunicatione mortui sunt, ad Sepulturam Ecclesiasticam non admittuntur. Nam has supplicationes suscepit Ecclesia (ut ex S. Aug. retulit Conc. Cabilon. 2. cap. 3, 9.) pro Spiritibus in Christianâ & Catholicâ societate defunctis. Et Con. Bracar. 1. cap. 6. Placuit ut Catechumenis sine Baptismo defunctis, neq; oblationis Commemoratio, neq; psallendi impendatur officium, nam & hoc per ignorantiam usurpatum est.

Cuthred XIII. King of the West-Saxons, was the first here in England, who permitted the Bodies of the Dead to be buried within the Walls of their Cities, which before were used to be buried in the Fields. Bab. Hist. p. 3.

Huc pertinet Can. 2. Conc. Vaseris. Horum qui in Bonâ vitæ cursu decedunt oblationem recipiendam, (vide notas in Ult. Collectam hujus officii) & eorum funera, ac deinceps memoriam Ecclesiastico affectu prosequendum statuimus. At quicunq; propriâ Voluntate se in aquam jactaverit, aut ferro percusserit, aut quâlibet occasione voluntariâ se morti tradiderit, istorum oblata non recipiantur. Ut decernit Antistodensis Synodus Can. 17. Nempe mos erat in veteri Ecclesiâ, ut defunctorum vel parentes, vel liberi, vel cognati, vel deniq; amici, oblationes illorum nomine offerrent in Argumentum & Testimonium, quod illi Ecclesiastica Communionis participes decessissent. De his enim Oblationibus sumebat & participabat populus fidelis, atq; etiam pauperes & Ecclesia Ministri, in alimoniam & subsidium partem habuerunt.

De Exequiis & Ritu Funebri.

* † E T jam fama volans tanti præmuncialis uctis, totius urbis populum ad Exequiæ congregabat. Sonabant Psalmi, & aurata tella Templorum, reboans in sublime quatiebat Allelulia. Hic juvenum chorus, ille senum, qui carmine laudes famineas & facta ferant. Non sic Furus de Gallis, non Papyrius de Samnitibus, non Scipio de Numantiâ, non Pompeius de Pontigentibus triumphavit. Audio præcedentium turmas, &

catervatim in Ecclesiis ejus multitudinem confluentem. Non plateæ, non porticus, non imminuentia desuper tella capere poterant prospectantes. Tum suos in unum populos Rôma conspexit. Favebant sibi omnes in gloria potentis. Nec mirum si de ejus salute homines exultarent, de cujus conversione Angeli latabantur in Cælo. S. Hier. Epist. 30. ad Oceanum de Fabiola.

* † The Priest meeting the Corps at the Church-stile, shall say, or else the Priest and Clerks shall sing.]

The Puritans, in their Prophanation, use to tell us, That this Meeting of the Corps, and going along with it to the Grave, or to the Church, singing or saying these Sentences as we go, is rather a hollowing of the Air, than any edifying of such as follow the Body, seeing the nearest are full of Mourning, and so not disposed; and the farthest off out of hearing, and so not able to attend, and the less because they are all in passing untutor'd unchristian Men: By the same reason King David was much to blame, to carry up the Ark into the Tabernacle, some going before, and some behind, with Hymns and Songs of Glory, and Musick of all sorts, and all the People following after: If he had consulted with these kind of Men, they would have told him, though he were never so near to God's own Heart, that it was a Matter of Superstition, and tended to no Edification at all. I wonder what Flints such Mens Souls are made on, that are no more affected with this orderly Procession and solemn Musick of the Choir in order, which the very Angels in Heaven are in love withal. It sufficeth us, that the known benefit thereof to devout and quiet Christians, doth countervail Millions of such Inconveniencies as are surmised, though they were not only surmised, but found with all.

Aderant Hierosolymorum, & aliarum urbium Episcopi, & Sacerdotum inferioris gradus, ac Levitarum innumerabilis multitudo; omne Monasterium Virginum, & Monachorum chori repleverant. Et hinc non ululatus, non planctus, uti inter sæculi homines fieri solet, sed Psalmorum linguis diversis examina concupabant. Translatæq; Episcoporum manibus, & cervicem seretro subicientibus, cum alii Pontifices Lampadas cæceosq; præferrent, alii choros Psallentium ducerent, in mediâ Ecclesiâ spelunca Salvatoris est posita. Tota ad funus ejus Palestinarum urbium turba convenit: Quem Monachorum latentium in remo cellula sua tenuit? Quam Virginitum cubiculorum secreta texerunt? Sacrilegium putabant, qui non tali famine ultimum reddidisset officium. Hebræo, Græco, Latino, Syriac; Sermones Psalmi in ordine personabant, non solum triduo, donec fuisset Ecclesiâ, & juxta speciem Domini conderetur, sed per omnem Hebdomadam, cunctis, qui venerant, suum funus, & proprias credentibus lachrymas. S. Hier. Ep. 6. ad Eustoch. de Paula Matre. Idem ferè scribit in Ep. ad Paulam de morte Bresilla, dicens illum planctum quem Christiani fecerunt propter Stephanum mortuum A.D. 8. non fuisse tantum lachrymas, sed pompam & externos ritus. And that Christians were always wont so to bury their Dead, is likewise to be seen by Clem. Ep. 1. and S. Dionys. Areop. Eccl. Hier. cap. ult. where all the Ceremonies then used are described.

C. S. Aug. Lib. Conf. 9. cap. 6. indicat solitum fuisse cantari psalmum centesimum primum; Misericordiam & judicium cantabo tibi Domine: And in King Edward's first Service-book there be three Psalms appointed to be sung, either before or after the Burial of the Corps. Among other Ceremonies this was ever one, ut Psalmi cantarenur & recitarentur Orationes pro mortuis, Clem. Lib. 6. Constit. cap. 30. And therefore S. Hierome calls it the ancient Custom and Tradition of Christians so to do. In vita P. Eremita obvoluto, inquit, & provoluto foras corpore, Hymnos quoq; & Psalmos de Christianâ Traditione decantans constituebatur Antonius. The like we may read in Severus Sulpitius de obitu S. Martini, in S. Gr. Nyssen. Orat. in funere Melotii: And in his Epistle to Olympias de obitu sororis, in Euseb. de fun. Constantini Lib. 4. ejus vite cap. 65, 66. in S. Chrysost. Hom. 4. in Epist. 5. ad Timoth. Hom. 70. ad populum Antioch. Theod. Lib. 5. Hist. cap. 36. in S. Aug. de Civ. Dei, Lib. 22. cap. 13. And so in the third Council of Toledo, Can. 21. it was decreed on this wise, Qui Divinâ vocatione ab hoc vitâ recedunt, cum Psalmis & Psallentium vocibus debent ad Sepulchrum deferri, post in spe Resurrectionis Christianorum corporibus Divinorum Cantorum impenditur famulatus, post, sic enim Christianorum per omnem mundum Humari oportet corpora defunctorum.

* † The Earth shall be cast upon the Body by some standing by.] In King Edward's first Service-book it was here order'd, That the Priest should cast Earth upon the Corps; and though it be here altered more for respect of the Priest's Office, which was thought too high a Function to take the Grave-maker's Spade in his Hand; yet the Custom prevails in most Places at this Day; and still the Priest uses to cast Earth upon the Corps, before the Clerk or Sexton meddles with it; no great Fault, were it but to keep out that unchristian Fancy of the Puritans, that would have no Minister to bury their Dead, but the Corps to be brought to the Grave, and there put in by the Clerk, or some honest Neighbour, and so back again without any more ado. And this Rubrick, appointing the Earth to be cast upon the Body by some standing by, has given them occasion to plead for it, That there is no need of any Priest at a Burial. That he is not a Minister ordain'd for the Dead, but for the Living; and that he has work enough to look to them, with Praying, Preaching, and administering the Sacraments; with reading and studying the Scriptures, &c. As if when a Man is once deceas'd, he belonged no more to the Communion of Saints, or the mystical Body of Christ: But whatsoever their meaning was that altered this Rubrick, sure it was not as these new Puritans Humours would have it; for the Priest is appointed here to do all the solemn Offices that belong to Burial, and so it was ever the Custom of the Church. Sæpè adhibiti sunt Sacerdotes (saith Maldonate de panit. p. 166.) ad sepeliendos mortuos; and he proves it out of S. Ambr. Sermon. 90. and out of Damasus, in the Life of Marcellinus.

* † Commit

* † Commit his Body to the Ground.]

Et depositio eo in fossam, desuper humum congregans tumulum ex more composuit, S. Hier. in Vita P. Eremita.

C † In sure and certain hope of Resurrection, &c.] Et hoc confirmatur in Resurrectione Christi, qui veraciter surrexit, & dicit Apostolus ad Phil. 3. conformabit corpus humilitatis nostra configuratum corpori claritatis sue.

* † I heard a Voice from Heaven, &c.] Laudamus Deum, & gratias agimus pro iis qui in Christo obdormierunt, eo quod egregium certamen certaverint, & fidem servaverint, & oratur postea, ut Deus Beatam illis Resurrectionem indulgeat.

C † Lead us not into Temptation. Answ. But deliver us.] Vide quae annotata sunt ad hanc Resp. in Ord. Communionis.

Depart hence in the Lord, &c. infra. And all others departed.] 'Αυτοὶ δὲ οὗτοι ἑλληνιστὶς διακονοῦντες πρὸς τὸν θάνατον, ut Tobia 3. 6. Ita. 70. Num. 20. in fine ὅτι ἀπὸ τοῦ θανάτου, & Gen. 20. Abraham ait, Εἰς τὸν οὐρανὸν ἔστη, ubi Targum, ab eo ex hoc mundo, quomodo & Festus ait, Antiquis Romanis mortem dictam Abitionem: Est autem in hoc loquendi genera manifesta professio sperata vita alterius.

* † We give thee hearty Thanks.] Before these Words, K. Edw. Service-book has on this manner, Grant unto this thy Servant, that the Sins which he committed in this World be not imputed unto him; but that he escaping the Gates of Hell, and Pains of Eternal Darkness, may evermore dwell in the Region of Light, &c. and when that dreadful Day of the General Resurrection shall come, make him to rise also with the Just, and receive this Body again to Glory, &c.

C † Beseeching thee, that it may please thee shortly to accomplish the number of thine Elect.] Here is a Prayer, and a Prayer for the Elect, that is, for all them who live and dye in the true Faith and Religion of Christ, we pray that God of his Goodness would accomplish this number; for those who are Elect and Dead cannot be made perfect, nor obtain all the gracious Promises of God made unto them, without us that be alive, and elected to the same Inheritance with them (Heb. 11. ult.) This Prayer, therefore, relates to them that are Dead in the Faith of Christ, as well as to ourselves that make Profession of it here in this Life.

C † And to hasten thy Kingdom.] Wherein we join our Prayers with the Souls that S. John (Rev. 6. 9, 10, 11.) saw under the Altar in his Vision, saying, How long, O Lord, holy and true, dost thou not judge, &c. to whom is said, they should rest yet a while until their Fellow-servants also should be perfected with them. And this was the reason, that in the ancient Church Prayers relating to the dead Saints were made, pro morā finis, Tertull. Apol. c. 39. pro requie & tranquillitate animarum eorum qui placide in Christo obdormierunt. S. Ambr. Orat. in Obitu Theod. fondly applied by the new Roman-Catholics to the fetching out of Mens Souls from their feigned Pains of Purgatory, whereof the ancient Fathers never said a Word.

* † That we with this our Brother, and all other, &c.]

† But by the leave of the learned Person, the Writer of these Notes, I take the liberty to observe, That Prayer for the Dead is not countenanced (as he supposes) by the Church of England; for she has taken effectual care, to leave out every thing which may give any umbrage here, unto, in all her publick Books and Offices. Indeed, at the beginning of the Reformation, in Edw. VI's first Common-Prayer-Book, there was a Prayer for a happy Resurrection of the Person, whom they charitably supposed to have died in Favour with God, without any regard to the Popish Doctrine of Purgatory; but because this gave Offence to some Protestant Churches

† The Puritans think that here is Prayer for the Dead allow'd and practis'd by the Church of England, and so think I; but we are not both of one Mind in censuring the Church for so doing: They say, it is Popish and Superstitious; I for my part esteem it Pious and Christian; the Body lies dead in the Grave, but by Christ's Power and God's Goodness, shall Men be raised up again; and the Benefit is so great, that sure it is worth the praying for; because then we may pray for what we ourselves, or our deceased brethren as yet have not, therefore doth the Church pray for the perfect Consummation of Bliss both in Soul and Body, to be given to our Brethren departed: We believe the Resurrection, yet may pray for it, as we do for God's Kingdom to come, &c. Besides, Prayer for the Dead cannot be denied but to have been universally used of all Christians, in the ancientest and purest Times of the Church, and by the Greek Fathers, who never admitted any Purgatory, no more than we need to do, and yet pray for the Dead notwithstanding: What though their Souls be in Bliss already, they may have a greater degree of Bliss by our Prayers; and when their Bodies come to be raised, and joined to their Souls again, they shall be sure of a better State, our Prayers for them then will not be in vain, were it but for that alone: And what if their Souls, for the ill Lives they led here on Earth, be in Torments in Hell, Licet nobis (saith Chrysost. Hom. 22. in Act.) lenius illis, si voluerimus, supplicium facere, si preces apud Deum pro illis faciamus.

es Abroad, that Prayer, and so no other few Passages of the same import, were expunged: So that whatever was the Doctrine of the Church of England concerning this Point, at the first compiling of the Service-book, it was not the Publick Doctrine afterwards: Nay to make this Collect more unexceptionable, because the Words which were then standing in the Book, viz. That we with this our Brother, &c. were cavilled at, they were likewise stricken out in the last Review 1662. All that the Church prays for in this Collect, is the hastning God's Kingdom of Glory, which our Saviour hath taught us in the Lord's Prayer to pray for.

Indeed it must be said, That our Church has not openly condemned Prayer for the Dead, in the Commemorative way of the Ancients, nor a Desire of the Improvement of the Bliss of pious Souls; and that all faithful Persons may find Mercy at the final Judgment (out of regard to those venerable Persons who practised the same) as she has done the Popish Doctrine of Purgatory, so that Men are at Liberty to hold it as a private Theological Opinion, as this Author did, without blame; but they are not authorized to preach it to the People, there being no Ground for it in Scripture, nor from the Authentick Books of our National Church, which is so far from recommending it, that for 150 Years past she has plainly discountenanced it.

C † That we with this our Brother, &c.] A special Prayer for the Person departed, as well as for ourselves that remain behind, referring to a joyful Resurrection, and to a perfect Consummation of Body and Soul together in God's Eternal Kingdom of Glory; which being yet to come, we may lawfully pray for it, as we are likewise taught and commanded to do (no less for the Kingdom of Glory, than the Kingdom of Grace) in the Lord's Prayer.

Adveniat Regnum tuum, Mat. 6. 10. And this manner of Prayer for the Dead, the Protestant and Reformed Churches have always used and maintained, even in Scotland itself, when they put a dead Body there into the Grave (of any one whom they believe to have been a faithful Professor of the Gospel,) though they say nothing else, yet this they say, God send it, or we wish it a happy Resurrection, His concordant quotidiana etiam nostrorum, & bonorum omnium vota, quibus optamus, i. e. Deum precamur ut animabus fidelium defunctorum propitius esse velit, & in Paradisum nunc pridem receptas quiete & gaudio mansuare deinceps concedat; neque est quod dicant nonnulli, hoc tantum eos optare, non autem rogare aut orare Deum ut tribuat, voces enim ipsae aliud sonant, & cum ipsa, nisi Divina benignitate (uti hic in officio mortuorum loquimur) obtingere non possunt, quid aliud est optare a Deo ista concedi, quam Deum rogare ut largiatur? Absurdum enim fuerit optare a Deo aliquid donari, quod Deum ut donet rogare nolis. Sed audiamus Virum Egregium, & inter Protestantes, e primis Reformato-ribus unum, Urbanum Regium, in libello de formulis caute loquendi, edito anno superioris seculi 44. Eorum certe qui in fide Christi obdormierunt memoria semper in Ecclesia Religiose celebrata fuit. Quare vir Dei, Dr. Martinus Lutherus, in Aeternum observandus praeceptor nosser, non putat a Christiana Pietate alienum esse, si pro nostris defunctis semel atque iterum ex libera Devotione oraverimus; Charitas enim Christiana mirè efficaci virtus est, nec se continet quin & pro vivis, & pro defunctis sit sollicita, ita ut & commemora nostra ex hoc saeculo emigrantia pia prece commendat Christo Domino & Deo nostro in Aeternum benedictio; & hac erat olim, & est nunc in Ecclesia Catholica memoria defunctorum, quae evidens Testimonium est charitatis & fidei de gloriosa carnis Resurrectione; & quum sit fructus fidei quae per Charitatem operatur nemo eam rejiciet, nisi sint Epicures & Sadducaei. Subjungit Veterum Patrum dicta & exempla, e quibus antea aliqua recitavimus.

But from hence (be they either Wishes or Prayers which the Church makes for them that are departed out of this Life in the Faith of Christ) to imagine and conclude, as the new Roman-Catholics do, that therefore their Souls are in Purgatory-pain, is a very vain Collection; for even in the Roman Canon itself they pray, Ut omnibus in Christo mortuis & quiescentibus locum Refrigerii, lucis & pacis Deus indulgeat. Can it be said, That those Souls which are at rest in Christ, are also tormented in the Pains of Purgatory? In all other Liturgies, Greek and Latin, Simpliciter oratur pro mortuis, ut quiescant in sinu Abrahae, ut corpora eorum resurgant ad Consummationem Beatitudinis; but of bringing them out of Purgatory, or relieving them in their Pains there, they say nothing at all; for they knew of no such Matter, neither did the Church of old teach the People to believe it.

Although therefore it cannot be exactly and distinctly declared, what Benefit the Dead receive by these Prayers which the Living make for them; yet if there be nothing else, there is this at least in it, That hereby is declared the Communion and Conjunction which we have still one with another, as Members of the same Body whereof Christ is the Head.

C † May have our perfect Consummation and Bliss, &c.] Hodie quidem Pontificii, ut Beatarum Animarum invocationem stabiliant, ipsas jam tum perfectas & quantas obtingere unquam debent Beatitudine frui, & clare Deum, & in Deo omnia, usque adeo desideria mentis, & preces hominum superstitum videre asserunt; inanis tamen est conatus, nam Beati Angeli in coelis semper vident faciem Patris qui est in coelis, Mar. 14. 10. non tamen in Deo vident omnia, De die enim illa & hora quae huic mundo suprema erit, nemo scit, ne Angeli quidem Caelorum, Mar. 24. 36. Mar. 13. 32. Et Deus qui est unicus scrutator cordium solus cognoscit cogitationes hominum, non igitur quicunque videt Deum, in Deo videt omnia: Sed etiam ipsa Hypothesis, laborat, & cum S. Scriptura non congruit, nam postea & concessa hac clara Dei Visio, quam sanctis tribuunt, nondum tamen dici potest sanctos summam & consummatam Beatitudine frui. In Apocalypsi Animabus Martyrum sub Altari quiescentibus datae sunt Stola albæ, hoc est, gloria & felicitas in paradiso caelesti, ut tamen dictum est eis ut requiescerent, ad huc paululum usque, quo compleantur etiam conservi & fratres eorum, in hac vita terrenâ superstitibus, Apoc. 6. 10, 11. & pristini V. T. fideles, non obtinuerunt promissum, quod Deus melius quiddam nobis providerat, ne absque nobis consummarentur, Heb. 11. 39. Si enim maxima & potissima Retributio, ipsa & summa & consummata Beatitudo (cujus hic mentionem facimus) in clara Dei Visione & Fruitione postea jam ante obigit, quorsum tanto Apparatu Dominus noster ad Judicium veniet? Num saltem ut appendiculam tantum pridem accepta Beatitudinis in corpus mortuum conferat, & resuscitet illud & Sepulchro ut anima conjungatur, ita ut nihil aliud faciendum restaret? Verum enimvero futurum est praeterea, ut filius hominis veniat in gloria Patris sui cum Angelis suis, & tunc reddet unicuique secundum ipsius facta Mat. 16. 27. Ecce ait venio cito, & merces mea mecum est ut reddam unicuique pro ut opus ipsius erit, Apoc. 22. 12. Omne opus Deus in judicium adducet, Eccl. 12. 18. Et omnes sistemur ad Tribunal Christi, & unusquisque nostrum de seipso rationem reddet, Rom. 14. 10, 12. Imò quodecunque verbum otiosum loquutio fuerint homines de eo reddituri sunt rationem in die Judicii, Mat. 12. 36. Quae omnia clarissime ostendunt examen fore instituendum, in die illo magno, de universis hominum factis tam bonis quam malis. Ideo fructus hujus deprecationis, quam pro mortuis in Christo facimus, prorsus nullus esse non potest; facit enim ad perfectiorem, eorum Consummationem in aeternâ beatitudine,

ritudine, quando erunt absq; metu omni Ulterioris alicujus Examinis, & tam in corpore quam in animâ consummabuntur. Interim certum est Justorum animas esse in manu Dei & non tangi à tormentis, Sap. 3. c. & requiescere à laboribus suis, Apoc. 14. 13. Esse in sinu Abraham, Luk. 16. 22. & in paradiso, Luk. 23. 43. Translat. a verbo; omnis etiam Spiritualis quasi Regio, ubi anima bene est, merito paradisi dici potest, & sinus Abraham (qui pater omnium credentium appellatur, Rom. 4. 11.) ubi jam post hujus vite dolores nulla futura sit tentatio, adeo ut anima fidelium post discessum à corpore in tuto sint, & quiete potiuntur, imò blandè foveantur, & exultantur, quem admodum pueruli solent in gremio suorum parentum.

Albeit therefore, as we may from hence most certainly affirm and conclude, That the Souls of the Faithful, after they are departed from their Bodies, be in Joy and Felicity, (as we acknowledge in the first part of this Prayer) yet because they are not in such a degree of that Joy and Felicity, as that they can have or receive no more than they have already; therefore in the latter part here of this our Prayer, we beseech God to give them a full and perfect Consummation of Bliss, both in Body and Soul, in his eternal Kingdom of Glory which is yet to come: And whatsoever the Effect and Fruit of this Prayer will be, though it be uncertain, yet hereby we shew that Charity which we owe to all those that are Fellow-Servants with us to Christ; and in this regard our Prayer cannot be condemned, being neither impious nor unfit for those that profess Christian Religion: For in like manner, if I should make a Prayer to God for my Father or Mother, for my Brother or Sister, for my Son or Daughter, or any other Friend of mine, who were travelling in a Journey; beseeching him, that he would prosper them in their Way, and keep them from all Danger and Sickness, till they should safely and happily arrive at their Journey's-end, and the Place where they desire to be; altho' at the same time, when I pray thus for them, peradventure, they be arrived at the Place already (which I knew not) with all Safety, and met with no Dangers or Diseases by the way, whereby all my Prayer is prevented; yet the Solicitude and Charity, in the mean while, that I had for them, cannot be justly or charitably reprehended by any others. *Vide quæ annotata sunt in Litanis ad verba & in die Judicii.*

C† That we, with this our Brother, and all others, &c.]

Ubi non solum pro vivis (nobis) oratur, sed etiam pro defunctis, qui ut Christiani & Ecclesiastica Communionis participes diem suum obierunt. Hæc enim passio nostram quoq; erga defunctos charitatem, & cum illis conjunctionem declarat imus. Quod & antiqua Ecclesia facere solebat. Neq; enim piorum animæ mortuorum (ut loquitur magnus & Sanctus Doctor Augustinus, Lib. 20. de L. D. cap. 9.) separantur ab Ecclesiâ, quæ etiam nunc est Regnum Christi. Et Lib. de Curâ pro mortuis, cap. 1. Non parva est (inquit) UNIVERSÆ ECCLESIAE, quæ in hac consuetudine claret autoritas, ubi in precibus Sacerdotis, quæ Domino Deo funduntur, locum suum habet etiam commendatio mortuorum. Item, cap. 4. Non sunt prætermittende Supplicationes pro Spiritibus mortuorum, quas faciendas pro omnibus in Christianâ & Catholica Societate defunctis, etiam tacitis nominibus quoracumq; sub generali Commemoratione suscepit Ecclesiâ.

C† Consummationem.] Id est finem & cessationem temporis gratiæ, cujus tempus stat, quam diu manet Ecclesiâ militans in hoc Sæculo.

C† Both in Body and Soul.] Sciendum est quod Resurrectio generalis non erit tantum in corpore, sed etiam in animâ, nam sicut homo meruit vel demeruit in corpore & anima simul, sic punitur vel premiatur simul in utroq;

The Collect.

*† It would be known, why this Prayer is named the Collect more than all the rest; the Collect is to go before the Epistle and Gospel, and then the Communion or Sacrifice of the Church to follow: Thus it was appointed in King Edward's Service-book, (before Calvin's Letter to the Sacrilegious Duke of Somerset got it yielded up) That there should be a Celebration of the Sacrament at the Burial of the Dead, the Name of the Collect standing still with such reference thereunto; I know no reason, but that we might (taking the Advantage to shew, that our Church is not to be ruled by Calvin) use the old Custom still, and after the Burial of any Man go to the Sacrament: Sure it was the ancient Order of all Christians so to do, Conc. Carth. 3. Can. 29. Aug. in Euch. cap. 110. Whether it were to confirm Christians the better, in hope of our certain Resurrection after Death, signified by that Sacrament; or to offer up the Sacrifice of the Church unto God, to apply the Effect of Christ's Sacrifice to the Party deceased, for his Resurrection again at the last Day, and receiving his perfect Consummation, both of Soul and Body, in the Kingdom of Heaven, as in the Prayer before; which but by the virtue of Christ's Death, nor he that is Dead, nor he that is Alive, can have any hope to enjoy.

C† Collecta olim dicta ad Missam pro defunctis, quæ tamen Missa apud antiquos non erat in usu, ad fertur Cochleæ pro hujusmodi missis S. Dionys. Eccl. Hier. cap. 7. quibus inquit licet Pœnitentibus & Energumenis adfistere, quod in aliis non licebat. Sed Dionys. loco per Cochl. adlegato non loquitur de missis, sed de nudis precibus, quales sunt ista quas Eccles. Angl. retinuit: Deceptus est Cochl. per Dionys. interpretem, qui græcam vocem ἱκετήν, vertit Missam, & imperitiâ suam, aut (quod peius est) Imposituram prodidit.

C† O merciful God, the Father of our Lord Jesus Christ.] There was, in the first ordering of this Book set forth in the second Year of King Edward the Sixth, a Celebration of the Communion appointed

at the Burial of some Persons; and this was the Collect then used. The Epistle, 1 Thess. 4. I would not, Brethren, that ye should be ignorant concerning them which are fallen asleep, &c. unto Wherefore comfort yourselves with these Words. The Gospel, Joh. 6. Jesus said to his Disciples, and the Jews, all that my Father hath given, &c. unto I will raise him up at the last Day.

At this Communion (which was kept to shew that the deceased Party died in the common Faith, and Communion of all true Christians) there were Oblations made in solemn manner, either by the Parents of the Children, or the Kindred and Friends of such as so died; and at Funerals of Royal, Noble, and other great Persons, attended by the Heralds, we have the Custom still; where, if those Heralds stand in the Church to receive the Offerings, they usurp the Priest's Office. In the ancient Church the Communion was at this time celebrated for the same purpose, to declare by it, That the dead Person departed out of this Life in the publick Faith and Unity of the Catholick Church of Christ, from whence we learn what the reason was, that Monica, the Mother of S. Aug. so much desired to be remembered at the Altar after her Death, which was not (as the fond and ignorant sort of People among the new Roman-Catholicks imagine) to fetch her Soul so much the sooner out of Purgatory, (for the Papal Purgatory Fire was not then kindled or known;) but partly to testify her faithful Departure in the Religion and Communion of all other good Christians; and partly to have Praise and Thanksgivings rendered to Almighty God, for her happy Departure out of this World to a better; and partly also, that by the Prayers of the Church made at the Celebration of the holy Eucharist, and by virtue of Christ's Death and Sacrifice therein commemorated, she might obtain a Joyful Resurrection of her Body out of the Grave, and have her perfect Consummation of Glory both in Body and Soul in God's everlasting Kingdom. And in Testimony that the Church acknowledged all Persons, thus dying in the common and true Faith of Christ, to be of their Communion, the Oblations which their Parents or Friends presented in their Name were received by the Priests at the Altar; whereas it had not been lawful to receive them, if those Persons had not died in that Communion and Unity with the Catholick Church of God; or were Persons broken off, or excommunicated from the Body of it. Of those Oblations we read in S. Augustine's Book called his Enchirid. ad Laur. cap. 110. Cum Sacrificia (inquit) sive Altaris sive quarumcumq; Eleemosynarum pro Baptizatis defunctis omnibus offeruntur, pro valde bonis gratiarum actiones sunt, pro non valde malis propitiationes sunt, (nempe ut resurgant, & misericorditer cum iis fiat in die Judicii quemadmodum in Eccl. Engl. Litanis preces tecimus, Libera nos domine in die Judicii) pro valde malis si nullo sint adjumento mortuorum, qualescunq; tamen sunt vivorum consolationes, repetit ista Lib. Quæst. ad D. Q. 2. Item Lib. de curâ pro mortuis, cap. 4. Quibus ad ista defuncti parentes aut filii aut cognati, vel amici, abunde eis exhibentur piam matrem communi Ecclesiâ, addit, tamen cap. ult. Non existimemus ad mortuos pro quibus curam gerimus hæc beneficia pervenire, nisi quod pro eis, sive Altaris, sive Orationum, sive Eleemosynarum Sacrificiis supplicamus, quamvis non pro quibus sunt, omnibus prosint, sed iis tantum quibus diu vivunt comparatur ut prosint, sed quia non discernimus qui sint, oportet, ea pro Regeneratis omnibus facere, ut nullus eorum prætermittatur, ad quos hæc beneficia possint & debent pervenire, melius enim supererunt ista eis quibus nec obijunt nec prosunt, quam eis deerant quibus prosunt. Receptus itaq; fuit mos Celebrandæ, quando corpora funerarentur, Eucharistia, cujus qui exequiis in severant, participes facti, & hæc erat celebratio Sacramenti in Sepultura mortuorum, Aug. de funere Matris suæ Monicæ Lib. Confess. IX. cap. 12. Ecce corpus elatum est, imus & redimus sine lachrymis, nam neq; in iis precibus, quas tibi, O Deus, fundimus, cum offerretur pro ea Sacrificium pretii nostri, jam juxta Sepulchrum posito cadavere, priusquam deponeretur, sicut illic fieri solet, nec in iis precibus ego flevi, sed toto die graviter in occulto Mæstus eram. Et de Morte & de funeratione ipsius Augustini Possidius in ejus vitâ, Nobis astantibus obdormivit in pace cum patribus suis, enutritus in bonâ senectate, & nobis coram positus, pro ejus commendanda Corporis depositione Sacrificium Eucha. Deo oblatum est & Sepultus est.

Conjungebantur itaq; Antiquitus Sacrificia, sive Gratiarum Actiones, oblationes, & orationes in defunctorum Sepulturis. Sed quia hæc postea, excogitato Purgatorii Commento, ad missas (quas vocant) pro defunctis inde extrahendis detorta sunt, & quæ libera erant observationes in necessariam conversa fuere, ideo ab Ecclesiis omnibus Reformatis, adeoq; ipsâ nostrâ Anglicanâ post quartum An. Regis Edv. Sexti Celebratio Euchar. in funeratione Mortuorum omissa est, retentis interim gratiarum actionibus pro felici eorum ex hoc mundo decessu, orationibus pro beatâ eorum Resurrectione, & alicubi etiam oblationibus, quarum pauperes & ministri Sacrorum alerentur.

Talia quidem improbarit & damnavit Aërius, dicens, orare, vel offerre pro mortuis (verba sunt Aug. Lib. de Heret. cap. 53.) non oportere, & propterea cum etiam insuper Arrianus esset, inter hereticos & turbatores Ecclesiæ relatus est, plura de eo apud Epiph. Har. 73. Sed nos (ut protestatur Apologia Augustana Confessionis Art. 3. de abusibus) orationes pro mortuis non prohibemus, nec nos Aërio patrocinamur. Quamquam quem fructum, quod Emolumentum defunctis hujusmodi preces conferant, difficile sit explicatu, ad contestandam tamen fidem spemq; Resurrectionis Christiani semper eas usurparunt. Et quid utilius (ait Epiphanius contra Aërium differens) quid opportunius quam superstitibus credere quod vivunt defuncti & a mortuis ex eorum, & non defunctis existentia, sed sunt & vivunt apud Dominum? & pro iustis memoriam facimus & pro peccatoribus, &c.

Nempe pro omnibus per Christum gratias agimus de felici eorum excessu, & precamur pro beatâ eorum Resurrectione, atq; hoc ipso omnibus non nisi per eum salutem obtingere profitemur.

C † In the last Day, both this our Brother and we, King Edw. I. Service, who also taught us by his holy Apostle S. Paul. Ad Theff. 2. 4. *Nolumus vos ignorare de dormientibus, ut non contristemini sicut ceteri qui spem non habent, potest namq; hic quæri ad quid nobis utilis est fides sine spes Resurrectionis? & dic, quod ad quatuor. Primo ad tollendas Tristitias quas ex mortuis concipimus, Juxta illud Apostoli, & pro hoc vide 13 q. 2. quam præposterum, &c. quæ Divina, Secundo quia sollicitos nos reddit ad bene operandum propter desiderium præmii. Tertio quia retrahat nos a malo ob timorem pœne. Quarto aufert timorem mortis in quantum speramus aliam vitam post mortem. Linw.*

Funeral-Banquets, and the Dole then used to be given to the Poor.

Besides the devout Performance of these Exequies with the solemn recital of Psalms, Prayers and Lessons here ordered, there is a Custom among Men, to give some moderate Banquet at home, unto those that accompany the Corps to the Grave. A Custom taken from the Jews, as they took it from Natural Reason; it being a Comfort of them whose Minds, through Natural Affection, use to be Pensive at such a time: And in reference to this spake the Prophet Jeremy, Jer. xvi. 7. that God would so grieve and vex the People, as Men should not give them the Cup of Consolation for their Father, or for their Mother: That it should not be at all as in peaceable times with others, who bringing their Ancestors to the Grave with weeping Eyes, have notwithstanding Means wherewith to comfort themselves with the Society of the Living: As Solomon said, Prov. xxxi. 6. *Give Wine unto them that have grief of Heart.* And hereupon arose Funeral-Sermons, that not only the Living might be instructed, but the Pensive, whom it concerned most, might have Words of Comfort ministered unto them.

There is another Custom of giving Alms to the Poor, at the times of Funerals, whereof Tertullian maketh mention, and other ancient Authors, calling such Feasts of the Poor *Agape*, Love-Feasts: And it is more plain in S. Chrys. Hom. 32. in Matth. Cur post mortem tuorum pauperes convocas? And so Paulinus, in Epitaph. ad Pammachium de morte Uxoris, commends his Devotion, for bestowing such large Alms upon the Poor, at that time. And S. Chrysostom again, Hom. 21. in Act. *Licet nobis si voluerimus lenius illi (defuncto) supplicium facere, si preces apud Deum pro illo faciamus, si Eleemosynam demus.*

Of the Churching of Women.

C ** If she be an unmarried Woman, the Form of Thanksgiving shall not be said for her; except she hath either before her Child-birth done her Penance for her Fault, or shall then do it at her coming to be Churched, by Appointment of the Ordinary: Arch-bishop Grindal's Art. for Cant. Prov. 1576. It is to be done immediately before the Communion-Service, Bishop of Norwich, Art. 1536. If there be a Communion, she is to receive it.

C ** The Churching.] In the Second of King Edward, the Title was, *Purification or Churching of Women after Child-birth.*

C ** The Woman shall kneel down in a convenient place.] In the Second of King Edward the Rubrick was, *The Woman shall kneel down before the entrance into the Choir, and the Priest standing by her, &c.*

C ** The Woman that cometh to give her Thanks, must offer the accustomed Offerings, &c. In the Second of King Edward this Rubrick was, *The Woman shall offer the Chrism, which was put upon the Child at his Baptism, according as has been accustomed.* Against which Bucer excepted, and therefore was it altered, 5 Edw. though to this Day they generally observe that Custom, in the North-parts of this Kingdom.

The Commination.

C ** THE Commination to be used divers times in the Year. (in the second of Edw.) upon Ashwednesday.] Whereunto the Words following have reference at the beginning of Lent. Bucer Salutaris Ceremonia, sed non video, cur debeat exhiberi solum uno die, & non sæpius saltem quater in anno. Hereupon was the Rubrick altered; and the Bishops in their Articles of Visitation, appointed to have it used four several times in the Year. So ready were they to observe Bucer's Directions, in almost every thing that he said.

C ** To be used divers times, &c.] Which times were appointed by the Arch-bishop of Canterbury, in the Visitation of his Province, 1576. to be three times in the Year, viz. upon one of the three Sundays next before Easter, one of the two Sundays next before Pentecost, and one of the two Sundays next before Christmas, Art. 3.

C ** In the Primitive Church there was a Godly Discipline, &c.] Cyprian atate i. e. anno 250 & Seq. ad exomologesin veniebant & permanens impositionem Episcopi & Cleri jus Communicationis accipiebant peccatores; nec in minoribus delictis, multo magis in gravissimis post penitentiam & exomologesin ullus ad Communicationem venire poterat, nisi prius illi ab Episcopo & Clero manus fuisset imposita. S. Cyp. Ep. 10, 11, 12. viz. Sox. Lib. 7. cap. 10.

C ** Instead whereof, until the said Discipline may be restored.] Publicas peccatorum Exomologeses, nostrâ Patrumq; atate desisse nemini mirum fuerit, qui Cabilone A. 813. congregatos Patres decrevisse memoriam recoluerit, Penitentiam agere, juxta, antiquam Canonum Constitutionem (jam sum) in plerisq; ab usu recessisse, &c. cap. 25.

C ** Notorious Sinners were put to open Penance, &c.] It was an ancient Order of the Church, that if any had openly offended, he should come openly to make an amends, and satisfy them whom he had offended. There he fell down upon his Knees, confessed his Fault, and wept and lamented for it; prayed the Church that they would forgive him, and that they would pray unto God to be merciful to him. Then the People fell down before God for him, their Hearts melted, their Eyes gushed out into Tears, they held up their Hands, prayed together for him, and gave thanks to God, that their Brother which had been lost was found again. And this was Satisfaction made to the Church; and to God it was acceptable. But this was never done, but when the Crime was notorious, and the Church had taken Offence at any Man's Doings that were openly Evil, and declared by the Judge to be notorious and scandalous.

C ** The Priest shall go into the Pulpit.] What S. Cyprian has written, concerning Celerinus and Aurelius, the Readers do denote, That the Ancients were wont to have some more eminent or higher Places in their Churches, from which not only the Gospels, but some other Lessons were read; Cyp. Ep. 33. where, among other things, he elegantly opposes the Pulpit to the Catasta; where he says, That in the last Aurelius was conspicuous to the Gentile Multitude, and in the other to the Brethren. Now the Catasta was a Place higher than ordinary, in which Slaves that were to be sold were exposed to be viewed: Or the Pegma, in which the guilty Person suffered Punishment. In which sense S. Cyprian said, that Aurelius the Reader was conspicuous to the Gentiles in that place, as in the Pulpit he was beheld by the Church. Now Celerinus and Aurelius were Confessors. It is called by S. Cyprian, in the forecited place, Tribunal Ecclesie. Hunc inquit (speaking of Celerinus) testimonio & miraculo Dei illustrum, quid aliud quam super Pulpitum, i. e. super Tribunal Ecclesie, oportebat imponi, ut loci altioris celsitate subnixus, & plebi universæ, pro honoris sui charitate, conspicuus, legat præcepta & Evangelium Domini. The Greeks called the Pulpit by the Name of the Ambo; for from ἀμβων which signifies to ascend, is derived ἀμβων, who also call by the Name of Βήμα, all that Place where the holy Table was placed; and in which the Ministers of the holy Things, together with their Bishop, had their place. C.

This Pulpit was wont of old time to be so placed and joyned to the Front of the Chancel (next to the Body of the Church) that the Priest might ascend up into it from his own Stall below, where he read the Morning and the Evening-Service. It is now got into the middle of the Church; and in some Places the Priest that is to preach, or do any other Office in it, has much ado to get thither through the Crowd of the People. And the Reformers of our Church in England, were not the first that placed it there, for their unreformed Predecessors had carried it thither before them, as in most Places Abroad the new Roman-Catholics do now; which notwithstanding is otherwise than we find in the Custom of the ancient Church. In margine enim Cancellorum (that is, of the Chancels) locus editor ambo seu Pulpitum appellabatur, quo Ministri seu Lectores Sacras Scripturas populo perlegebant. Episcopi seu Tractatores (i. e. Concionatores) exponebant.

C † That ye should answer to every Sentence, Amen.] Ubi observanda hanc vocem esse particulam tantum Affirmantis, non Optantis, ut in Conclusione Precum. Supra de Collectis.

C † Then shall all kneel upon their Knees.] Missale Sarum in Capite Jejunii. Deinde prosternant se Clerici in choro, & dicant septem Psalmos Penitentiales (quorum iste unus est qui hic sequitur) & hæc omnia sine nota dicuntur tam a Sacerdote quam a Choro.

Veteres Christiani in Quadragesimâ, & omni tempore Penitentia dicato, orabant in Genibus. Et qui penitentiam agebant delictorum, intra præstituta tempora erant vincti, postea solvuntur.

C † Lord have mercy upon us, &c.] All this, to the end of the first Collect following, is appointed in the Order of Sarum, upon the first Day of Lent.

C † Lead us not into Temptation. Answ. But deliver us, &c.] It is appointed in many places of this Book before, as here it is, That the Choir and the People shall subjoin, and say this last Petition of the Lord's Prayer themselves, as they were anciently used to do in the Latin Church. And the reason thereof is given by Hugo, de Sancto Viatore, (de Offic. Eccl. Lib. 2. cap. 39.) Hoc Septimum Chorus succinit, in quo se orasse cum Sacerdote ostendit, ad hoc enim fuerat invitatus, cum Sacerdos ante Orationem Dominicam diceret, Oremus.

C † Let us pray, O Lord, we beseech thee, &c.] Sarum. Et omnes Orationes dicuntur cum, Oremus, nisi prima tantum quæ dicitur cum Dominus vobiscum.

Hæc Oratio habetur in Ord. Sarum ad Missam pro Peccatoribus.

C † Then shall the People say this that followeth, after the Minister, Turn thou, &c.] Instead of this Prayer they were wont to absolve the People (as appears by the Order of Sarum) after this manner: Vertat se Sacerdos ad Populum, & extendens manum dicat super eos, sine nota, sed in audientia hoc modo.

Absolvimus vos, vice B. Petri Apostolorum Principis, cui collata est à Domino potestas ligandi atq; solvendi, & quantum ad vos pertinet Accusatio & ad nos Remissio, sit vobis Omnipotens Deus vita & salus, & omnium Peccatorum vestrorum pius Indultor, qui vivit & regnat cum Deo Patre, &c.

Deinde resurgant omnes a Prostratione, osculantes terram vel formulas. Postea benedicantur, & distribuantur Cineres super capita Clericorum & Laicorum à dignioribus personis, dicendo.

Memento homo quod cinis es, & in cinerem reverteris, in nomine Patris, Filii & Spiritus S. Amen.

Particulars

Particulars to be Considered, Explained and Corrected in the Book of COMMON PRAYER.

Whether or no these following Observations were drawn up by Dr. Cofin's before the Restoration of King

Charles, or afterwards upon the last Review of the C. P. I cannot say, but this is plain, that those Reviewers had very great Regard to these Remarks, they having altered most Things according as was therein desired: And it is probable, that they were laid before the Board, Bishop Cofin being one of the Principal Commissioners.

II. In the Order betwixt the Preface and the Treatise of Ceremonies, it is allowed to all Men, to say the Morning and Evening Service privately in any Language (besides the English) which they understand. Here an Explanation is wanting, Whether this word privately may not be extended to Colleges in either of the Universities, and some other Places, (as Westminster, Eaton, and Winchester Schools) for whose use Queen Elizabeth, in the second Year of her Reign, caused the Common-Prayer-Book to be set forth in Latin, as being the most proper Language for them.

III. In the same Order every Curate is enjoined, to say the Morning and Evening Prayer daily in the Church, unless he be otherwise reasonably letted. Which requires an Explanation (against them that account themselves reasonably letted by any common and ordinary Affairs of their own) Whether any thing but Sickness or necessary Absence Abroad shall be sufficient to excuse them from this Duty.

IV. In order how the rest of the Holy Scripture besides the Psalter, is appointed to be read it is said, That the old Testament shall be read through every Year once, except, &c. which in King Edward's first Service-Book was accordingly done; but afterwards, since the Lessons were interposed for Sundays and Holidays, this Order cannot be observed, and therefore ought to be amended. It is also said, That whenever any Proper Lessons are appointed for the Sundays for any Feast-day, then shall the Lessons appointed in the Kalender for that Day of the Month be omitted. But here is no Provision made for the Feast-days that fell upon a Sunday, whether the Lessons appointed for the Sunday or that Feast-day shall be taken: For want of which Provision, in some Places they read one Lesson, and in other some another, according to the Curate's Choice; which breeds Diversity in the Service, and is against the Uniformity intended in it by the Act of Parliament, and the Prefaces before-mentioned.

V. In the same Order there wants the like Provision for the Collect, Epistle and Gospel, when a Feast-day falls upon a Sunday, which of them shall be taken.

VI. In the last Clause in that Order, the first Word there *Item* seems to contradict the former Clause, which commandeth all Chapters to be read, from the beginning to the ending, where it is not otherwise expressed. This *Item* therefore should rather be *excepted only, that, &c.*

In the last Review made Ecclesi. whereby the meaning is plain.

VII. In the Lessons proper for Holidays there are divers appointed to be read out of Ecclesi. (as upon S. Stephen's-day, S. John's-day, Annunciation, S. Mark, S. Philip and Jacob, and S. Barnabe, besides S. Peter, S. James, S. Bartholomew, S. Matthew, S. Michael, S. Luke) but whether it be Ecclesiastes or Ecclesiasticus, it is not there specified at large, which has occasioned much diversity in reading those Lessons, and therefore this should be explained, for better Uniformity to be therein observed.

VIII. Upon the Feast of Circumcision for the first Lesson at Evening is appointed, Deut. 10. unto, And now Israel, whereas it ought to be beginning at, And now Israel, unto the end. For so it was ordered in the first Edition of this Book, which since that time the Printer's Negligence has thus disordered, and appointed the first part of that Chapter to be read, that has no relation to the Day (as all the latter part of the Chapter has) and the Lesson to end where it should begin.

IX. Upon the Feast of the Epiphany, for the first Lesson at Morning-Prayer is appointed Is. XL. which is a Lesson that has no relation to the Day. It should be (as it was at first Printed) Is. LX. which altogether refers to the calling of the Gentiles this day remembered: But this Mistake also came from the Printer's Negligence, by putting the X here before L, whereas it ought to follow it.

X. Upon Good-Friday, for the First Lesson at Morning-Prayer, is appointed Gen. XXII. concerning the Sacrifice of Isaac, which is all that refers to that Day, and therefore it would be advised, whether it were not fit here to order the end of that Lesson of the 19th Verse of that Chapter unto, And it came to pass after these things, &c. All which following Verses are not proper for that Day.

XI. Upon S. John Baptist's-Day, for the Second Lesson at Mattens is appointed S. Mat. 13. which is an Error committed by the Printer's Negligence, since the first Edition of this Book, where it was S. Mat. III. for this is proper to S. John the Baptist, whereas the other refers nothing to him at all.

[Upon S. Bartholomew's-Day the Lessons appointed out of Ecclesiasticus against Women have been so offensive, that it were better to be changed for others. however it stands to be read in the

The XXVth of Ecclesiasticus was changed for Ecclesi. XXIV. but course November 6,

XII. Upon All-Saints-Day for the Second Lesson at Morning-Prayer is appointed, Heb. XI. which refers us to the Old English Bible (commonly called the Bishop's Bible) and named in the Order before, how the Psalms ought to be read. For in the new Translation these words are not to be found, which causes many Curates to begin, some at one Verse, and some at another. That therefore there may be an Uniformity observed as well in this Lesson, as in some others before, (upon the Day of St. Paul's Conversion, Second Lesson at Mattens, &c.) either the Verse where to begin ought to be specified, or the Bishop's Bible used, which seems here to be only Authorized for the Publick Lessons of the Church by the Act of Parliament prefixed before the Book of Common-Prayer.

XIII. The proper Psalms for Morning-Prayer upon Whitsunday are in some Books 45 and 47, in others, 47 and 68, which Numbers are mistaken by the Negligence of the Printer; for in the first Edition of this Book, the Psalms appointed, and the true Numbers are 48 and 67.

In the last Review, Psalm 48 is restored, but instead of Psalm 67, Psalm 68 is put, which has, I think, little relation to that Festival.

XIV. In the ends of the Months of August, October and November, there be three several Directions to alter certain Lessons formerly appointed in Q. Elizabeth's time, which seems to be against the Act of Parliament, that forbiddeth any Alteration to be made in the Book. And these Alterations were only by the King's Order, A. 1604. at the Instance of Dr. Chadderton and Mr. Knewstubs, &c. in the Conference at Hampton court, where they took Exceptions against the reading of Tob. V. and got the King's Consent to change it for Exod. VI. (a Lesson set altogether out of Order) upon the first Day of October, &c. But this was not legally changed.

XV. In the Months throughout the whole Kalender, the Printer has set the Names of Februarii, Januarii, &c. Names of the Saints, without any distinction of Letter, or other Note of Difference from them, which has occasioned many to ask what those Saints, Januarius, Februarius, &c. were; whereas they are to be only Notes of the old Roman Account, and put into a several Character from the rest, as the Solstices and Equinoctials are.

XVI. In those Months there be some Saints put down whereof Question is made, whether there were any such Persons or no (as S. Catharine and S. Faith) and the Conception of the Virgin Mary is mentioned, which was first put in by that Party among the Papists, who believed her to be conceived without Original Sin; a thing offensive to some other Party among the Papists themselves, as well as to all Protestants. And therefore it would be considered, whether these Particulars were not better left out of the Kalender.

XVII. The Addition of the King's Birth-day, or the beginning of his Reign is not Authorized to be put there by Act of Parliament.

XVIII. In the Order what Days are to be observed for Holidays, and no other, there's no mention made of S. Paul's Conversion, and S. Barnabe's-Day, nevertheless are numbred before among the Holidays in this Book, where proper Lessons are appointed for them as Holidays: And the like may be said for Good-Friday, and other Days in the Passion-Week, all set under the Title of Holidays. So that here is some Explanation wanting to reconcile these two places of the Book together.

XIX. In the Rubrick before the Morning and Evening-Prayer, there is no Order, as what Hour the Service for Morning or Evening shall begin; for want whereof in most places, when the Morning is past, and when the Evening is not yet come, those Services are commonly begun; which in the Evening is cross to those words in the Third Collect for Grace, where we say to God, Who hast safely brought us to the beginning of this Day, defend us in the same, &c. And in the same Rubrick, The Minister is appointed to use such Ornaments in the Church, and at all times in his Ministrations, as were in use in the Second Year of K. Edw. VI. according to the Act of Parliament. But what those Ornaments of the Church and of the Ministers were, is not here specified, and they are so unknown to many, that by most they are neglected. Wherefore it were requisite, that those Ornaments used in the Second Year of K. Edward should be here particularly named and set forth, that there might be no difference about them.

XX. After the Confession is appointed, the Absolution which some Ministers read standing, and some kneeling. For Uniformity herein it should be declared what Posture he ought to use: And the Posture of Kneeling is not agreeable to it, because it is no Prayer to God, but pronouncing so many words to the People.

This is now done. XXI. The

It is now enacted. XXI. The Words there (in the Rubrick) or Remission of Sins, were added at the Instance of the Ministers in the Conference at Hampton-Court, but it is no Legal Addition, for the Act of Parliament forbids it.

The People are now ordered to repeat it with the Minister. XXII. In the Rubrick before the Lord's Prayer, the Minister is appointed to begin it; but the People are not appointed to say after him, as in Cathedral Churches, and most Places besides they use to do. To prevent all diversity therein, there wants here an Explanation to that purpose.

XXIII. The *Gloria Patri*, and the *Venite exultemus*, are appointed next to be said or sung; but whether by the Minister alone, or by him and the People *alternatim*, there is not here or any where else (in the Hymns and Psalms, following besides the *Quicumque vult*) any Order given; which for an Uniformity herein, ought in this Place to be added.

An Exception on that Day for the Month is now made. XXIV. In the Rubrick after the *Venite exultemus*, which is the 95th Psalm, in Order are appointed to be said for every Day of the Month, as they are set down in a Table before; whereupon the 19th Day of the Month are appointed the 95th, 96th, and 97th. If this Order be strictly observed, the 95th Psalm will be twice said over without any Intermission. Wherefore it were not amiss, that an Exception were here made of that Psalm for the 19th Day.

An Order for this is now made. XXV. In the same Rubrick the *Gloria Patri*, &c. is appointed to be said at the end of every Psalm throughout the Year. There is a Difference between many, whether it ought to be said by virtue of this Order, at the end of every Portion of the 115th Psalm, which are appointed for so many Psalms upon the 24, 25, and 26 Days of the Month. For if it shall not be said before the whole Psalm is ended, it will not be said during three whole Days together: To avoid which doubt, an Explanation of the Rubrick is here needful.

An Order for this is now made. XXVI. And it is needful to name the *Jubilate* after the *Benedictus*, and the *Cantate Domino* after the *Magnificat*, and the *Deus miseratur*, after the *Nunc dimittis*; for else some Men shall be in a doubt, Whether they may repeat the *Gloria Patri*, &c. after these Psalms, or no.

XXVII. Before the Collects of Morning and Evening Prayer it is appointed, that the first Collect shall be that of the Day which is appointed at the Communion, and the Collect for Peace to be always the Second.

But when a Feast-day falls upon a Sunday, it is not said here which of the Collects appointed for either of those Days shall be read; or whether they may both be read one after another: Something therefore is wanting, to settle an Uniformity herein.

When the Communion Service is read this Collect is repeated the second time; which were fit to be so ordered, that at one and the same Service, or Assembly of the Church, it should be said but once, at the Communion Service only.

This is now altered, the Sentences, Exhortation, &c. being Printed over again in the Evening Prayer. XXVIII. At the beginning of Evening Prayer the Rubrick only is, That the Priest shall say our Father, &c. which gives occasion to divers Curates to begin this Evening Prayer with *Pater noster*, and to omit what is before appointed to be said at the beginning both of Morning, and likewise of Evening Prayer, daily throughout the Year. That therefore the Sentences, the Exhortation and the Confession, with the Absolution following, (which are all but Preparatory to the Morning and Evening Service) be never omitted; it is requisite, that in this place some Word of Direction or Reference were given to the former Rubrick.

Now it is ordered to be said only in the Morning. XXIX. In the Rubrick before the *Litany*, there is no Appointment at what time of the Day, or after what part of the Service it ought to be said; so that a contentious Man may take his Liberty to say it after Evening Prayer, or at any time of the Day upon Sundays, Wednesdays and Fridays, &c. at his own choice, unless an Order be here added to confine him. Nor is the place of the Church here specified, where it shall be said; though in the Rubrick before the Communion it is presumed, that a peculiar place is appointed for it: And in Queen Elizabeth's Injunctions, that appointed Place is said to be in the midst of the Choir, as in the Cathedral, and many other Churches, has been accustomed.

This is now mended. In the *Litany*, where we pray for the Catholick Church, the word *universally* is falsely printed; for it ought to be *universal*, as it is in the *Latin Catholicon*.

Now altered into Bishops, Priests and Deacons. In the Petition for the Clergy, there is a Distinction between Bishops and Pastors, which are all one, Inferior Priests were never anciently called Pastors.

In the Petition for the *Magistrate*, that word would be altered or explained; for the *Magistrate* (as we now understand the word) is proper to none but the King.

Now confirmed by the Act of Uniformity. XXX. The Prayer for the Queen, and the Royal Progeny, is not authorized by Act of Parliament, but first added by the Order and Commandment of King James, and since continued by King Charles with some Variation, agreeable to his own time and Condition. Which to free it from any Exception that a Parliament might take against it, were not amiss to be here noted by a special Rubrick in the Margin.

Now confirmed by Law. XXXI. The like ought to be added at the Thanksgiving for Rain, fair Weather, Plenty, Peace and Victory, with those two for deliverance from the Plague,

all which are here inserted without any Legal Ordinance of Parliament (at the Instance of those Men that excepted against the Book, for want of these Thanksgivings, in the Conference at Hampton-Court) only by the Permission of King James.

XXXII. In the Rubrick upon the Sunday after *Christmas*, the same Collect is appointed to be read which was used upon *Christmas-day*. But if the Feast of *Circumcision* and this Sunday fall together, it will be a Question, which of the Collects ought to be read.

It is likewise here ordered, That the same Collect shall be used upon every Day unto the *Circumcision*: But how can it be said in *isdem Terminis*, and that said to be done upon this Day, which those following Days are not: And for Resolution herein, some Direction would here be added, because both cannot be used, being inconsistent together.

XXXIII. In the Rubrick after the *Circumcision* it is ordered, That if there fall any Sunday between that Day and the *Epiphany*, the same Collect, Epistle and Gospel shall be read, which was used upon the Day of *Circumcision*.

This Defect may be otherwise supplied, by appointing both a Collect, Epistle and Gospel more proper for that time.

XXXIV. For if the *Epiphany* shall fall upon Monday or Tuesday, &c. what Collect must be used for all the Days of the Week after: It is a great Incongruity to use the Collect of the *Circumcision* after the *Epiphany* is past: Therefore there wanteth an Order here, either to continue the Collect of the *Epiphany* all the Days of the Week following, or to make a new Collect for the Sunday before.

XXXV. In the Gospel upon the second Sunday after the *Epiphany*, there is a Translation of some Words commonly spoken in old time without Offence, but now in our Days not so fit to be used. The Words, therefore, *And when Men be drunk*, would be now rendered, *And when Men have drunken well*, according to the later Translation of our Bible.

XXXVI. After the fifth Sunday there it is appointed, That if there be a sixth, the same Collect, Epistle and Gospel shall be used which was read upon the fifth. But it were both fit and easy, rather to supply the Day with Collect, Epistle and Gospel proper to itself, than to suffer this Defect to stand still without need.

XXXVII. And if there be but three or four Sundays after the *Epiphany*, (as sometimes it will happen) the Epistle, Gospel and Collect upon the fifth referring to the great *Epiphany* of our Saviour at the end of the World, will be more proper for the third or fourth Sunday, than those which are appointed. There wants a Provision here to be made in that case.

XXXVIII. At *Easter-day* it is appointed, That instead of the *Venite exultemus*, two Anthems *Christ rising* and *Christ is risen* shall be used: But there is no *Gloria Patri* set to follow either of them, as after the *Venite* is ordered before: Therefore the Question is, Whether *Glory be to the Father*, &c. should not be here added, either after one or both of these Anthems.

XXXIX. Upon Monday and Tuesday in *Whitsun-week*, the same Collect is appointed which was read upon *Whitsunday* itself: But upon those two Days, and all the Week following, we cannot say, *As upon this Day*: Therefore there is a Direction here wanting, for the change of that word, *This Day*, into some other.

XL. In the end of the Twenty-fifth Sunday after *Trinity* it is ordered, That if there be any more Sundays before *Advent*, the Office omitted in the Sundays after the *Epiphany* shall be taken in to supply the same: But it will be easy and more fit to appoint Collects, Epistles and Gospels, peculiar to this time, when the Sundays after *Trinity* exceed the number of Twenty-five.

And because the last Words of the Gospel appointed upon the Twenty-fifth Sunday refer to the *Advent*, or *Coming of Christ* into the World, next to follow, and to be remembered in the Church-Service; therefore it were requisite, that here a Rubrick should be added to make this Epistle and Gospel of the Twenty-fifth Sunday to be last of them all, both when there are more, and when there be fewer Sundays after *Trinity*.

XLI. At the *Purification* there wants an Epistle proper to its self, which might be easily supplied.

XLII. In the Collect upon *S. John-Baptist's-day*, the Word *Penance* (which is now abused by the *Papists*) would be subject to no Offence if it were altered into our ordinary Word *Repentance*, now more usual with us than that of *Penance* is, and more consonant to the later Translation of our Bibles.

On *S. Matthew's-day* there is in the Collect, *Thy said Son*, it were better that the Word *said* were left out.

XLIII. In the first Rubrick before the Administration of the Holy Communion, the Order appointed for the Communicants to signify their Names to the Curates immediately after Morning Prayer, seems to cross the common Custom in all or most places of reading Morning-Service, and the Communion-Service, both at one time; for if they be read at once, without any Intermission, or due space of Hours between them, what time or convenience can the Communicants have to give in their Names, or the Curate to take them? Here, therefore, a Direction is wanting, what space of time is to be allowed between these two Services.

XLIV. In the second Rubrick there it is not clear, Whether the Curate may refuse an open and notorious evil Liver, nor who is to be accounted

Now altered to as at this time.

The new Translation is now made use of.

This is now done accordingly.

Now altered into, As at this time.

This is now done accordingly.

This is now supplied.

This is altered now by making use of the new Translation.

Now altered into, The same thy Son.

This is now altered.

so notorious; which therefore requires here some Explanation, for the avoiding of Disputes, Doubts and Contentions, at that time, between such Communicants and the Curate, who otherwhiles challenges that power of refusing or admitting a Communicant in that case by virtue of this Rubrick; the rather because in the Rubrick immediately following it is said, *That he shall use the same Order with those that are in Malice with one another*, where he has power given him to refuse the obstinate Person.

XLV. In the fourth Rubrick there, which appoints the Table to be covered with a Linnen-Cloth only, and to stand in the Chancel or Body of the Church where Morning and Evening Prayers are ordered to be said, somewhat is wanting to make it agree with the Injunctions of Queen Elizabeth still in force, and the common Practice in most Churches. And somewhat also is wanting for a Direction, when and where to set the Bread and Wine for the Communion upon the Table.

XLVI. In the Rubrick after the Tenth Commandment it is appointed, *That then shall follow the Collect of the Day, with one of the two Collects there specified for the King, the Priest standing up and saying, Almighty, &c.* But whether the Collect for the King, or the Collect for the Day, shall be first said, is not there determined; which for avoiding Dispute, and Diversity therein, should be further explained. And the Collect for the Day is always most properly used, together with the Epistle and Gospel, whereunto many times it relateth.

XLVII. At the reading of the Gospel there is no Posture appointed for the People, which gives many of them an occasion, to refuse the Posture of standing, as in all Places and Times it has been accustomed. This therefore it were requisite to be here added. Nor is there any other Order, after the naming of the Gospel, for the People to say, *Glory be to thee, O Lord*, as has been likewise accustomed, and was specially ordered in King Edward's time, together with, *Thanks be given to God*, at the end of the Gospel. For Uniformity and Advancement of our Devotions herein, that Order would be fitly here renewed.

XLVIII. At the Nicene Creed there is likewise no Posture of standing, especially here appointed; by reason of which Omission, many People refuse to stand, though at the other Creed of the Apostles, they are appointed to do it, as here likewise they ought to do; and at Athanasius his Creed besides; for all which, Provision may be made in their several Places.

XLIX. In the Rubrick following the Nicene Creed, the Curate is ordered to bid the *Fasting-days*; which being not usually known to every Curate, it would be here specified what Days are appointed to be *fasted* by the Laws of the Kingdom, and Church of England, throughout the Year.

L. In the Rubrick following the Sentences of the Offertory, *The Church-wardens, or some other by them appointed*, are ordered to *gather the Devotions of the People, and to put the same into the poor Man's Box*; which being seldom or never observed in most Churches, nor agreeing to the divers Sentences (before set down) would be otherwise here ordered or explained.

And the accustomed Offerings to the Curate are here appointed to be *paid by every Man or Woman, after which done the Priest shall say, &c.* Which if it should be thus observed, and at this time when they come to receive the Communion, would breed a great disturbance in the Church, and take up more time than can be allowed for that purpose: Wherefore it is needful, that some Alteration were made of this Rubrick; and that the Offerings or Devotions of the People then collected, should be brought to the Priest, and by him presented and laid upon the Altar, or Communion-Table, for such uses as be peculiarly named in the Sentences then read by him.

LI. In the beginning of the Prayer for the State of Christ's Church Militant, there be these Words (set as a Preface to what is intended to follow, and to have Relation thereunto) *Who hast taught us to give Thanks for all Men*; and accordingly, in the old Form of this Prayer set forth in King Edward's time, *such thanks were given*, that one part of the Prayer might be correspondent to the other: But here in our Form the Thanksgiving is omitted, and yet the Preface of *giving Thanks*, is suffered to stand still, being indeed forgotten to be put out. Therefore ought it either now to be taken away, or else the former or the like Thanksgiving ought to be added unto the Prayer; for otherwise we say to God in effect, *That though he has taught us to give Thanks for all Men, yet we think fit to let it alone.*

LII. The first and second Exhortations that follow, are more fit to be read some Days before the Communion, than at the very same time when the People are come to receive it: For first, they that tarry for that purpose are not *negligent*, and they that are *negligent* be gone, and hear it not. Then secondly, they that should come to the Minister, for quieting of their Conscience, and receiving the Benefit of Absolution, have not then a sufficient time to do it. Wherefore requisite it is, That these two Exhortations should be appointed to be read upon the Sunday, or some other Holiday before.

LIII. Likewise in the third Exhortation, there be as likewise this, these Words appointed to be read somewhat out of

due time: *If any of you be a Blasphemer of God, or a Slanderer of his Word, an Adulterer, or be in Malice or Envy, or in any other grievous Crime, bewail your Sins, and come not to this Holy Table, lest after the taking of that holy Sacrament, the Devil enter into you as he did into Judas, &c.* For is any Person who comes at that time purposely to receive the Communion, likely to discover himself (if he be guilty) in the presence of all the Congregation, by rising up and departing suddenly from it? Therefore this Clause were fitter to be omitted in this third Exhortation, and to be added to the second, a Week or some Days at least before the Communion is administered.

LIV. In the next Words which the Priest is to say unto them that come to the Holy Communion, they are invited to *draw near*. And though in many Places they use so to do, where they are to remove from their Seats, and to approach nearer to the Table in the Church or Chancel, for the taking of the Holy Sacrament; yet in other Places, where the Chapels are small, and the Communicants so few that they are all fixed already, in their several places within the Chancel or Church near to the Table, before these Words come to be read unto them, there will be no need to have them remove, and therefore no need of any such Words; for which reason, there would be a Provision here made to that purpose.

LV. In the Rubrick before the Confession, there wants a Direction for the People to say the Words of that Confession after the Minister, whereunto they are all invited by the Words before, *Make your humble Confession meekly kneeling.*

This now seems to be altered, according to this proposal, but the Rubrick is not very clear.

LVI. In the Prayer of Consecration, where the Priest saith, *To continue a perpetual Memory of his precious Death*, here seems to want *and Sacrifice—until his coming again*: Which if added, would be more consonant to the Nature of that holy Action, and the Words of the Catechism following, made and set forth for that purpose.

The word *Sacrifice* was not put in, as by this Author was proposed.

LVII. Again at the Words there, *He took Bread and he brake it, and he took the Cup*, no Direction is given to the Priest, (as in King Edward's Service-Book there was, and as in most places it is still in use) to *take the Bread and Cup into his Hands*, nor to *break the Bread before the People*; which is a needful Circumstance belonging to this Sacrament; and therefore, for his better Warrant therein, such a Direction ought here to be set in the Margin of the Book.

This is now altered.

LVIII. In the Priest's taking of the Sacrament to himself, there is no Direction, either for his kneeling when he takes it, or for the Words which he is then to say; which is therefore needful here to be added, lest otherwise some contentious Minister might say, that he is not enjoined to kneel in this holy Action himself, or to say any Words at all, when he takes the Sacrament.

This seems to be altered, but still the Rubrick is not very clear in this point.

LIX. If there be any consecrated Bread or Wine wanting, for the communicating of the People, here is no Order (as there ought to be) for the consecrating of more, nor for the Words which the Priest shall use for that purpose, as in the first Form of the Communion set out in King Edward's time, and in the Canons of the Church is enjoined. This therefore should be here added.

Provision is now made for this.

LX. There wants likewise an Order, for the People to continue kneeling at their Prayers and Devotions (as is most meet) during all the time of the holy Action.

LXI. The Prayer of Oblation is here placed after the Participation and Distribution of the Sacrament made to the People, which in King Edward's first Service-Book, and in all other ancient Liturgies, is set before it, and next after the Prayer of Consecration.

If it were ordered here, and the Prayer of Thanksgiving (*Almighty and everlasting God, we most heavily thank thee, &c.*) appointed to follow for the Post-communion, it would be more consonant, both to former Precedents, and the Nature of this holy Action.

LXII. At the *Gloria in Excelsis*, which is appointed to be said or sung, there is a Question, Whether the People are to say it after or with the Minister, or no; where, for the avoiding any Diversity herein, some Direction would be given.

LXIII. In the fourth Rubrick after the Communion, *The Priests and Deacons of Cathedral and Collegiate Churches, are enjoined, to receive the Communion with the Priest every Sunday at the least*. Questions are here moved, Whether the Church did not hereby intend, to have the Communion administered in such Places every Day of the Week, or oftner than once in the Week at the least; and, whether the Priest, who there waits in his Week, ought not to communicate oftner than every Sunday, or upon every Sunday at the least. Which Questions would be in this Rubrick determined by some few Words added to it.

LXIV. In the next Rubrick it is said, that at the Communion it shall suffice, that the Bread be such as is usual to be eaten, so it be the best and purest that may be gotten. It is questioned here, Whether by virtue of this Order any Church is restrained from their Custom of using Wafers at the Sacrament, as in Westminster, and many other Places, they have been always wont to do. To avoid Dispute and Contention therein, an Order would be annexed for that purpose.

LXV. It is likewise here ordered, *That if any of the Bread and Wine remain, the Curate shall have it to his own use*. Which Words some Curates have abused, and extended so far to suppose, they may take all that remains of the Consecrated Bread and Wine itself home to their Houses, and there eat and drink the same with their other common Meats;

The word *unconsecrated* is now put in.

Meats; at least the *Roman-Catholicks* take occasion hereby, to lay this Negligence and Calumny upon the Church of England, whereas the Rubrick only intends it of such Bread and Wine as remains *unconsecrated*, of that which was provided for the Parish (as appeareth by the Articles of Enquiry hereabouts in the Visitations of divers Bishops:) And therefore, for the better clearing of this particular, some Words are needful here to be added, whereby the Priest may be enjoined to consider the Number of them which are to receive the Sacrament, and to consecrate the Bread and Wine in such a near Proportion as shall be sufficient for them; but if any of the consecrated Elements be left, that he, and some others with him, shall decently eat and drink them in the Church, before all the People depart from it.

LXVI. In the last Rubrick, there it is ordered and said, *That every Parishioner shall communicate at the least three times in the Year, &c. and shall also receive the Sacraments, &c. according to the Order in this Book appointed.* Where the Word Sacrament in the plural Number being annexed to their communicating of the Lord's Supper, (which is one Sacrament already past, and supposed to have been taken by the People, who are likewise already baptized in another) occasion is hereby given to think, that the Church of England alloweth of more Sacraments than Two. But this being contrary both to the Articles of Religion, and the Catechism here following, it is requisite that in this place some Explanation be made of the word *Sacraments*, that there may be no difference between one place and another in our Book.

LXVII. The like Explanation ought to be made of those Words in the Act of Parliament set at the beginning of this Book, where, in the second Paragraph, it is said, That all Ministers shall be bounden to say and use—the Celebration of the Lord's Supper (which is one Sacrament) and Administration of each of the Sacraments, which is more than one besides.

In the Administration of Baptism.

Altered now as was here proposed. **I**N the Prayer which is used for Blessing the Water which is in the Font, before the Children (then brought to the Church) be Baptized in it, there is this Expression: *Grant that all thy Servants, which shall be baptized in this Water, may receive, &c.* Where all thy Servants cannot be said, when there is but one Child brought to the Font for that purpose. And therefore those Words would be better changed into these, *Grant that this Child (or these Children) which shall now be Baptized.*

At the signing the Child with the Sign of the Cross, it is said, *We receive this Child into the Congregation of Christ's Flock.* Which word *Congregation* both here, and in many other Places of the Book, is a new word, never used by any former Liturgy, or ancient Writer in the Church. It were therefore requisite for the avoiding that Exception, which the *Roman-Catholicks* with some Advantage to themselves take against it, that where-ever this Word is found in the whole Book (as in divers Collects and in the Gospel upon *S. Peter's-day* it is) it may be altered, and put into the old usual Expression of the Word, *i. e.* Church of Christ.

In the Exhortation to the God-fathers, &c. it is appointed, that the Children shall be taught the Creed, the Lord's Prayer, and the Commandments, in the English Tongue. But suppose (as it often falls out) that Children of Strangers, which never intend to stay in England, be brought there to be baptized, shall they also be exhorted and enjoined to learn those Principles of Religion in the English Tongue? It would be freer from Exception if these Words were thus expressed, *In the vulgar Tongue which they shall use.*

There also it is said, *And all other things which a Christian Man ought to know, &c.* But suppose it be a Woman, or a Female Child: Therefore that word *Man* were better left out, and the word *Christian* only would then remain indefinite; as likewise the words *His* and *Him* (many times used in this Form of Administration of Baptism) ought rather to be changed into *this Child*, that they may refer either to *Male* or *Female*.

In Private Baptism.

IN the first Rubrick there, the Cause of the Necessity of baptizing in Private Houses ought to be expressed; as, *When the Child is in sudden danger of Death, and not likely to live so long a time, that it may be brought to Publick Baptism in the Church; lest otherwise every one take upon them to judge of this Cause and Necessity, at their Pleasure.*

But this is now confirmed by Law. In the next Rubrick the *lawful Minister* is appointed in this urgent Cause to baptize the Child, which was added by King James his Direction only in the Conference at Hampton-Court, to avoid the baptizing by Midwives, or others, that were no lawful Ministers ordained for that purpose. This Alteration was well, but it wanteth the Force of a Law, according to the Act of Uniformity prefixed to the Book.

It is not here said, what shall be done in this case, when a lawful Minister cannot be found; or whether the Child ought to be baptized again or no, when only a Midwife, or some other such hath baptized it before.

The use of the Cross in Private Baptism is now enjoined. It is not here ordered, Whether the Child thus suddenly baptized, shall have the Sign of the Cross made

upon it, neither then, or when it is appointed to be afterwards brought into the Church, which for the avoiding of all scruple and question in this case, ought to be supplied.

Nor is it ordered, at what distance of time the Child shall be brought into the Church, after it is privately baptized.

At the end of this Form of Baptism it is said, *And so forth as in Publick Baptism*, where there is nothing more added, than what is here printed at large: This therefore seems to be an Error of the Printer.

In the Catechism.

ALL the Questions and Answer (after the Lord's Prayer) concerning the Sacraments, were added by the Order of King James, given in the Conference at Hampton-Court. They want only the Confirmation of a Law, without which the Minister is in danger of the Penalty set down in the Act of Uniformity. This is now confirmed by Law.

At Confirmation.

THE place whereunto the Children shall be brought for their Confirmation, is left to the Appointment of the Bishop. If the place were ordered to be none but the Church, and there the Office to be done with the Morning or Evening Prayer annexed, it would avoid the Offensive Liberty that herein hath been commonly taken, to Confirm Children in the Streets, in the High-ways, and in the common Fields, without any sacred Solemnity.

In the Form of Matrimony.

IN the first Rubrick the Minister is enjoined, not to celebrate the Matrimony unless the Banes have been celebrated three several times; where, to secure him from the Penalty contained in the Act of Uniformity, it were requisite that this Exception were added, *And unless there be a Dispensation or License granted by the Bishop in some special or urgent Cause*, to celebrate the Marriage without the publishing of the Banes, as by other Laws yet in Force it is permitted him to do.

It is not here ordered, at what time of the Service this Form of Marriage shall be celebrated; nor at what time of the Year (according to other Laws) the Solemnization of Matrimony is prohibited.

The Impediments of Matrimony, or the just Causes why any Persons may not be joyned together, are not here signified: For want whereof, or a Direction at least that should be given to seek them in the known Table set out for that purpose, and in other Books of the Law, the Curate is commonly ignorant of them, and unable to give any Resolution herein, either to himself, or others whom it may concern.

The Man and Woman are appointed to take each other by the right hand, it should be also, each other with the same Right-hand. This is now so altered.

The Words here used by the Man to the Woman, when he saith, *With my Body I thee Worship*, and with all my worldly Goods I thee endow, the former being not (as the Phrase is now usually understood) so consonant to Religion or Reason, and the latter not so agreeable to Law or Custom, require some Consideration that they may be explained.

The like Consideration is to be had of those Words, where the Minister saith and prayeth, That the Woman may be *Amiable* as Rachel, Wife as Rebecca, which are not so fit for all Persons. This now altered into the Words, *Live faithfully together*.

At the Communion of the Sick.

THE Collect, Epistle and Gospel, is here especially ordered; but what part of the Publick Order at the Communion is to be used, and what omitted, (as some part of it seems needful to be) is not here said. But now there is a Direction prescribed, though I think not sufficiently particular.

In the last Rubrick, there no leave is given to communicate the sick Person without other Company, but in the times of contagious Sicknes, when none can be procured to communicate with him. If there might be here some Indulgence given, that in case the sick Person doth so earnestly desire the Sacrament, that he cannot be in a quiet state of Mind without it, it may be delivered to him by the Minister, though there be no Contagion in the Sicknes, when others cannot be gotten to communicate with him, it would be to the greater Satisfaction, both of him and the Minister, who is here restrained to that case only.

At the Churching of Women.

THE Title of Thanksgiving was here added by the King's Authority only, at the Conference in Hampton-Court, and wants the Confirmation of a Law. In the Rubrick there, the Words, *or such like as the case shall require*, seem to give too much a Liberty to the Minister, to alter and add at his Pleasure. This title has now the Authority of Law. The Minister is now limited to a particular Form.

sure,

sure. He were better to be confined, that an Uniformity therein might be observed.

The Woman is not appointed, in what Habit she shall come to Church, for this purpose; nor in what time after her Recovery; which, for the avoiding of Questions, and too much liberty herein taken, requires here to be duly ordered.

At the Communion.

THIS is appointed to be used at divers times in the Year, but those times are not specified; for want whereof, few know when to read it, and some read it not at all.

The following Account was transcribed from a Paper found in Bishop Cosins's Library, in the Castle at Durham, written and signed by himself.

IT is true, that when I sojourned lately in *Paris*, I contracted an Acquaintance with the venerable Prelate *Cyriel*, Arch-Bishop of *Trapezond*, who came often to visit me in my Lodgings at the *Louvre*, and the *Palais-Royal*; and had frequent Conference with me concerning the Condition and professed Religion of the *Greek*, *Romish* and *English* Churches: In which Conferences his constant Assertion was, That the Rules of Faith and Religion professed in the *Greek* Church, were the Holy Scriptures of God, and the first Six General Councils, together with the Canonical Epistles and approved Writings of the ancient Catholick Fathers and Bishops of those times: That the later Councils and Writers in the *Latin* or *Roman* Church, had many Novelties in them, both in Matters of Faith and Government, which the *Greek* Church would not receive; and that the Confession of Faith, the Liturgy, and the Government established in the Church of *England*, (which upon several Demands by him made, I represented most truly and faithfully to him) were consonant to the Orthodox and Catholick Religion of the old *Greek* Fathers, with whom it was both his Duty and mine, and all others belonging to our Church, therein to retain Communion and Unity together.

And it being further demanded by me, What Divine-Service they usually had in the *Greek* Church, at the Celebration and Administration of the holy Communion; he answered, That upon *Sundays*, or the Lord's-days, they used *S. Basil's* Liturgy, and upon the Week-days *S. Chrysostom's*, which they of the *Roman* Church call their *Masses*. And true it is, that I heard him say *S. Chrysostom's* Liturgy in a private Chapel at the *Louvre*, whereunto he was for that purpose, by some honourable Persons, invited to say it before her Majesty the Queen of *England*, and divers of her Attendants there, that they might see the manner of it. To the hearing of this Liturgy (which they called a *Greek Mass*) his Highness the Duke of *York* was also invited, who was pleased to send and consult me about it, whether he might be present at it, or no; and when I had told him, that it was much differing from the *Roman Mass*, and that there was a private Closet adjoining to the Chapel, where he might hear and see what was done, without giving any Offence, or being present at it himself; he commanded me to wait upon him there, and to declare unto him the several Passages of that Liturgy, which I did, having *S. Chrysostom's* Liturgy in my Hand; and shewing him, as the Arch-Bishop proceeded in the Recital of it, the Differences between it and the *Roman Mass*; whereof one was, that in this *Greek* Liturgy the Arch-Bishop called out to all that were present in

the Chapel, to come forth and to communicate, though none of them so did, but his Deacon or Minister only, who there attended him, and to whom he gave the Sacrament (after he had communicated himself) in both kinds; neither of which Rites (being both essential to the Holy Communion) are usually observed among the *Romanists*: He told me also, when I conducted him to the Chamber of an honourable Person who was desirous to see him, after the Liturgy was ended, That had his Auditors understood him as well as the common *Greeks* did in his own Country, it would not have been said, as now it was, in an unknown Language to them; which is another Difference from the *Roman Mass*, in regard of the vulgar People that cannot understand it.

True likewise it is, That here I propounded divers Questions to him (as at many other times I did, when he was pleased to come and visit me in my own Lodging,) concerning the Pope's Supremacy, Universal Obedience to the Church of *Rome*, Transubstantiation, Invocation of Saints, Purgatory and Prayer for the Dead: But that he said any thing (as the Epistler or Author of the *Fiat Lux* said he did) to justify the *Romish* or Tridentine new and additional Articles of Faith, in all these Particulars, is so far from truth, that on the contrary he expressed himself; in all my Conferences with him, to be otherwise minded, and would not acknowledge either the Bishop of *Rome's* Superiority and Jurisdiction over all other Churches, as it is now claimed by him; or that the Church of *Rome* was the Mother and Mistress of the *Greek* Churches; or that they held either Transubstantiation, or Invocation of Saints, to be an Article of their Faith; or that they prayed for the Dead, otherwise than in reference to their peaceable Rest in the State of Death, and their happy Resurrection to eternal Life; constantly denying the late invented *Roman* Purgatory; and always professing himself to have been heretofore, and still to continue a Disciple and Follower of *Cyrius*, the late Arch-Bishop of *Constantinople*, who made and consecrated him a Bishop, and whose Confession of Faith is extant, agreeable to the Reformed Churches; for which his Adversaries (some great Zealots among the Jesuits, pretending other Matters that they had against him) never left their Prosecution of him, till they got him Strangled by the Command of the *Viceroy*, and thrown into the Sea.

This is the Conference, and this is the Story that I had in Paris, from Cyriel, Arch-Bishop of Trapezond.

Jo. Duresme.

F I N I S.

At the Commission
This is appointed to be held at the Court in the Year 1611
The Commission is directed to be held at the Court in the Year 1611
The Commission is directed to be held at the Court in the Year 1611

Two or three years to be considered
The Commission is directed to be held at the Court in the Year 1611
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The following Account was transcribed from a Paper found in Bishop
Collier's Library, in the Castle at Durham, written and signed by
himself.

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concerning the Commission, and how much it has cost me
to write it, and how much it has cost me to write it
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Jo. Durham